

THE

# // SCOTTISH REVIEW. //

A QUARTERLY JOURNAL

OF

SOCIAL PROGRESS & GENERAL LITERATURE.

---

// VOL. I. //

---

GLASGOW:

SCOTTISH TEMPERANCE LEAGUE.

*Office, 30 St Enoch Square.*

EDINBURGH: JOHN DICKSON. MANCHESTER: W. BREMNER.

LONDON: HOULSTON AND STONEMAN; WM. TWEEDIE.

BELFAST: JOHN SHEPHERD.

1853.

## P R E F A C E.

---

THE first volume of 'THE SCOTTISH REVIEW' is placed in the hands of the British public.

Twelve months ago, when the importance of such an organ of 'Social Progress and General Literature' was clearly apprehended, and its necessity and connection with the special interests of Temperance felt and avowed, it was scarcely deemed at all probable, by even the most sanguine, that a circulation of *seven thousand* should be attained on issuing the Fourth Number. One half the amount would have been regarded by not a few as a highly encouraging award of public favour; but so opportunely had the conception of a cheap Quarterly been entertained, and so happily had the subjects of Education, Sanitary Reform, and other social improvements been hit upon in their united bearing, that to their discussion on the pages of this journal the public have at once responded, and crowned the enterprise with a very obvious approval.

'THE SCOTTISH REVIEW' was based on the principle that the friends of social advancement, whether seeking that advancement through the medium of physical, intellectual, moral, or other personal and social reforms, were really one in the object aimed at, however diversified the instruments employed. Consequently it was believed that no real antagonism could ever arise in pursuing their common end—each in the use of their own appropriate means. The removal or mitigation of intemperance, the removal or mitigation of ignorance among large masses of the people, the improvement of their dwellings, the drainage of their towns and cities, the admission of more air, more water, more light,—these, and other like objects bearing on the well-being of the state, could never, it was believed, if fairly looked at, be regarded otherwise than as mutual helps in the attainment of our common weal. So the originators of this periodical thought, and so they acted in giving it 'form and pressure.' And hence on the pages of 'THE SCOTTISH REVIEW' will be found contri-

butions bearing more or less directly on some of the great social questions of the day; at the same time that a fair proportion of what belongs strictly to the department of General Literature (without losing sight of the main object of the journal) will be found to diversify and enliven its contents.

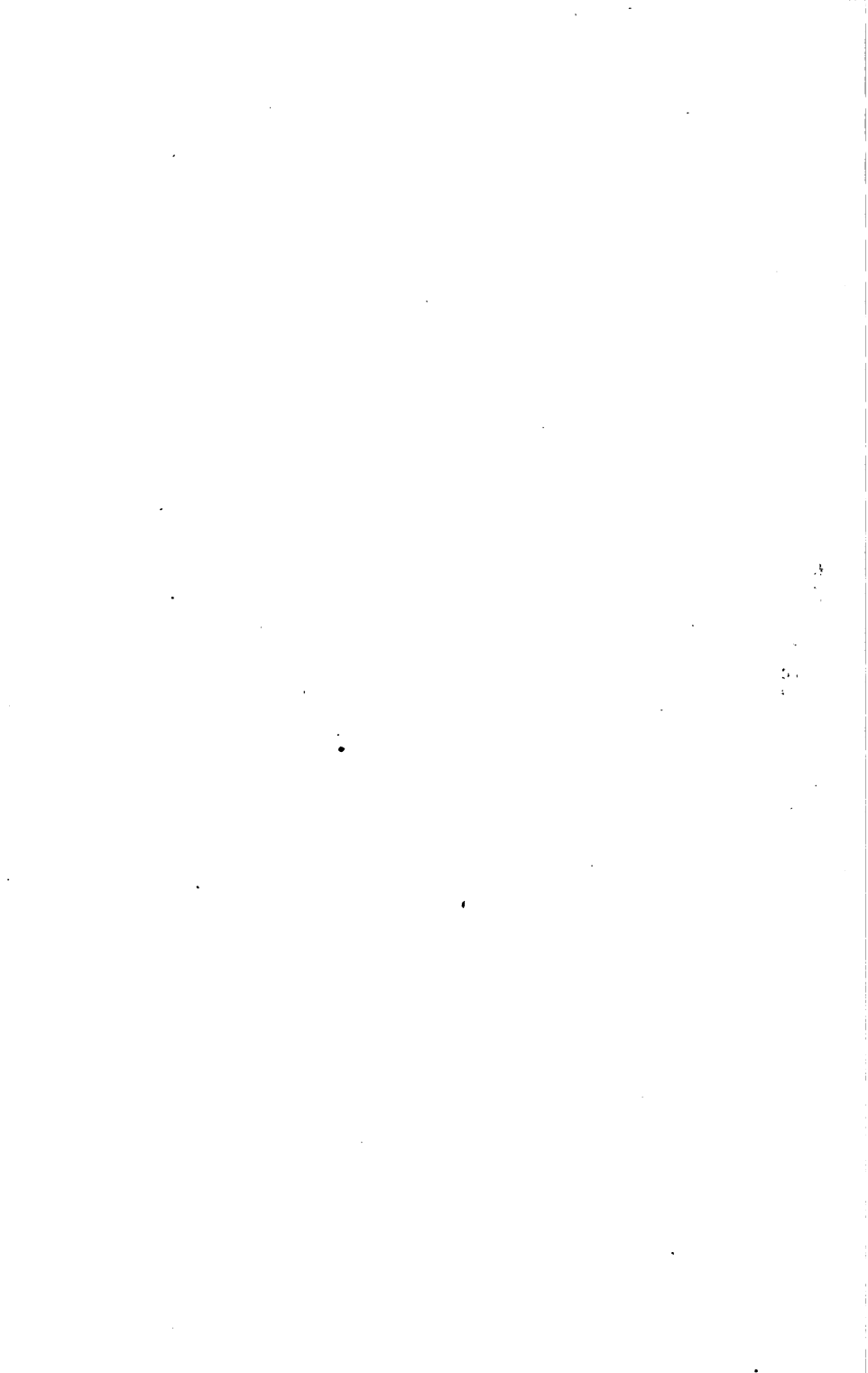
Being deeply desirous that the matter of the 'REVIEW' should be fitted to accomplish the end aimed at, both as to quality and variety, it was resolved from the outset to secure, if possible, the services of men in the highest walks both of science and literature. It formed no part of the scheme to supplant any periodical already in existence. Indeed there was none that fairly sought to occupy such a field as this publication. None aimed at a price so low; none at the discussion of cognate questions bearing on social progress—at least, embracing so wide a range; and none with the special relations of this periodical to the temperance movement of the day. It could, therefore, arouse no hostility in any department of the republic of letters. It aroused none; but, on the contrary, drew forth from the daily, weekly, and other periodical press the warmest commendations. When to this—the non-antagonistic, non-supplanting aspect of the 'REVIEW'—are added the efficiency of the instrumentality sought to be employed, and the pre-eminently patriotic object pursued, we shall find, perhaps to a large extent, the secret of our success.

As it respects the future, it is with no meagre, no vacillating expectations that the commencement of the second volume is anticipated. From the experience already acquired, the contributors already secured, and the pledged assistance of others whose names are familiar in the literary and scientific world, no vain assurance is uttered, when it is confidently expected that even a higher circulation will be attained before the close of another year. At all events, the proprietors, having no private, no personal gains to realize, venture to assure the public that no expense, consistent with the interests of the Scottish Temperance League, will be spared to render this periodical an organ still more befitting the great cause of social progress in all its leading departments and aims.

# I N D E X.

|                                                                                | Page              |
|--------------------------------------------------------------------------------|-------------------|
| Australia, - - - - -                                                           | 133               |
| Better Houses for the Working Classes—Bothies and Farmers' Cottages, - - - - - | 147               |
| Better Houses for the Working Classes in Cities, - -                           | 278 ✓             |
| Bitter Beer, Pale Ale, Indian Pale Ale, and their Puffers, -                   | 1                 |
| <i>Blackwood</i> on Temperance and Teetotal Societies, - -                     | 231               |
| Burns, - - - - -                                                               | 25                |
| Chalmers, Dr, - - - - -                                                        | 97                |
| Chemistry in its Relations to Diet, - - - - -                                  | 170               |
| Covenanters, The Story of the, - - - - -                                       | 68                |
| Delinquents, Juvenile, - - - - -                                               | 241 ✓             |
| Delirium of Intoxication, - - - - -                                            | 119, 208, 328     |
| Education: What is it Doing? - - - - -                                         | 363               |
| Election Committees, The Recent, - - - - -                                     | 301               |
| Electro-Biology, The <i>Rationale</i> of, - - - - -                            | 289               |
| Emigration, - - - - -                                                          | 40                |
| Forests of India, The, - - - - -                                               | 47                |
| Gardening in its Social Aspect, - - - - -                                      | 107               |
| Heroic in History and in Life, The, - - - - -                                  | 219               |
| Hiring Markets, - - - - -                                                      | 370 ✓             |
| Investments for the Working Classes, - - - - -                                 | 351               |
| Jeffrey, Lord, - - - - -                                                       | 258               |
| Laird of Allenders, The, - - - - -                                             | 250               |
| Literary Men, Philosophers, and Men of Action, - -                             | 193               |
| Maguay of Mexico, The Natural History and Uses of the, -                       | 339               |
| Malt Tax, The, - - - - -                                                       | 53                |
| Notices of New Books, - - - - -                                                | 89, 185, 285, 376 |
| Pauperism—The Present State of the Question in Britain, -                      | 60 ✓              |
| Pestalozzi—His Life and Labours, - - - - -                                     | 157               |
| Refreshment Rooms for the Working Classes, Notes on, -                         | 181               |
| Social Advancement, Signs of, - - - - -                                        | 268 ✓             |
| Social Progress, - - - - -                                                     | 79                |
| Statistical Compendium, - - - - -                                              | 95, 191, 288, 378 |
| Thackeray's English Humourists, - - - - -                                      | 313               |





# THE SCOTTISH REVIEW.

---

JANUARY, 1853.

---

## BITTER BEER, PALE ALE, INDIAN PALE ALE, AND THEIR PUFFERS.\*

It was a fortunate day for Messrs Allsopp, when the report was first given forth to the British public, 'that the brewing establishments of Burton-on-Trent were in the habit of employing a poisonous ingredient—strychnine—for the purpose of heightening the flavour of pale ale and bitter beer;' for not only has it given them a pretext for blazoning their name before the public in the advertising sheets of almost every journal in the empire, literary and scientific, legal, medical, and theological—those advocating total abstinence principles being, literally, the only exceptions we have met with; but it has also afforded them an opportunity, of which they have availed themselves with the ready alertness of masters in the art of puffing, of extracting *testimonials* from various medical practitioners, some of them of no mean reputation, in regard to the eminently wholesome and salutary qualities of their liquor.

We are not going to attempt to raise the ghost of Strychnine, which has been already laid most effectually, by the authoritative reports of the distinguished chemists who have analysed twenty different samples, procured from twenty different establishments in London, of the 'bitter beer, pale ale, and Indian pale ale,' brewed by Messrs Allsopp; as well as by the acknowledgment of M. Payen, the originator of the rumour, of the groundlessness of the information on which his imprudent language was based. But we intend to examine into the merits of the assertions which have been so positively made and so extensively propagated, that the bitter beers constitute a beverage which the healthful man may use with benefit, for the preservation of the tone and vigour of his stomach, and which the debilitated invalid will find most advantageous in

\* A Treatise on the Dietetic Use of Certain Liquids, as Salutary Agents in the Preservation and Restoration of Health; Illustrated by References to Scientific and Medical Testimonies. By a London Citizen. London, 1852. 8vo, pp. 12.

bringing back that organ to the due performance of its duty. And we shall specially direct our inquiry to the bold claim advanced by Messrs Allsopp, on the authority (as their hired scribe alleges) of numerous experienced practitioners, of having 'been the means of saving more lives, in the scorching heats of the Indian latitudes, than three-fourths of the elaborate appurtenances of the Pharmacopœia.' For it is pretty evident, that if the bitter beers can *save* life in India, they must tend to *preserve* it in this country. If, on the other hand, it should prove, on more careful inquiry, that they help, like all other alcoholic beverages, to *increase the mortality* of Europeans in India, it is pretty evident that they cannot be really salutary, or even innocent articles for home consumption.

Now, in examining the real value of the various medical certificates which have been advertised by Messrs Allsopp, it is necessary to bear in mind the circumstances under which they were written. The charge against the bitter ales was, that they were adulterated with one of the most deadly poisons known to the toxicologist; and the Messrs Allsopp thought that it would be advantageous to them to meet this charge, not merely by procuring chemical analyses of their liquors, but also by obtaining the testimony of medical men who had been accustomed to recommend them to their patients. We are not furnished with a copy of the form of application which was doubtless made to these gentlemen, in order to gain from them these expressions of opinion; but the tenor of their answers supplies adequate evidence, that by the *wholesomeness and purity* of the beverage are simply meant its wholesomeness and purity *as a malt liquor*; that is, its freedom from any deleterious impregnation, which could impair whatever good qualities it may be considered to possess *as such*. By far the greater number of those gentlemen who have allowed their names to appear in the 'puff medical' of the Litter beers, have limited themselves to statements of this kind, and to the mention of the benefits they have derived from the use of these beverages, as tonic and stomachic *medicines*; and, as some of the most distinguished among these, *e.g.*, Dr Marshall Hall, Dr G. Budd, Mr Travers, Dr Macrorie, had previously given their sanction to the positive affirmation 'that total and universal abstinence from alcoholic beverages, *of all sorts*, would greatly contribute to the *health*, the prosperity, the morality, and the happiness of the human race,' we cannot believe that they would sanction the interpretation which the Messrs Allsopp have endeavoured to fasten upon their language. And, among the remainder, we find only that vague, general, approval, consisting, for the most part, of the mention of their own personal and family experience of the bitter

beers, and of their habit of recommending them to their patients, which only implies that, being possessed with the general impression that malt liquor, of some kind, is not only a wholesome but an almost indispensable beverage for such as wish to 'live long in the land,' they consider the bitter beers as entitled to the preference.

It is not our purpose to inquire into the relative merits of Messrs Allsopp's, or any other Burton ales, and the beer and porter which are the ordinary beverages of the great bulk of the consumers of malt liquors in this country. It may be quite true, as claimed for them by their advocates, that the proportions of the ingredients used in the manufacture of the bitter beers, and the peculiar mode in which the brewing is conducted, render them *more* wholesome than other malt liquors. But the question for us to discuss is, whether they are more wholesome than *water* for the great bulk of mankind; and whether, in comparison with it, they are not positively deleterious, except in certain states of the system which depart more or less widely from vigorous health. And we may as well take, as the text for our discussion, the passage which our London Citizen extracts from the much-vaunted report of the 'analytical sanitary commission' of the *Lancet*, a journal which, so far from being, (as our author proclaims it,) 'the leading medical publication in the empire,' is notorious for being under the conduct of men of the most selfish and unscrupulous character,—its 'analytical sanitary commission' consisting of a single individual, who, until he had earned for himself an unenviable notoriety by the various blunders he had committed in the performance of his self-imposed task, was an obscure general practitioner in one of the suburbs of London. Now what says this most important witness?—

'From the pure and wholesome nature of the ingredients employed, the moderate proportion of alcohol present, and the very considerable quantity of aromatic anodyne bitter, derived from hops, contained in these beers, *they tend to preserve the tone and vigour of the stomach, and conduce to the restoration of that organ when in a state of weakness or debility.* These bitter beers differ from all other preparations of malt, in containing a smaller amount of extractive matter, thus being less viscid and saccharine, and consequently more easy of digestion; they resemble, indeed, from their lightness, a *wine of malt*, rather than an ordinary fermented infusion; and it is very satisfactory to find that a beverage of such general consumption is entirely free from every kind of impurity.'

It is evident, then, that we have to deal only with the small quantity of *alcohol*, and the large quantity of *aromatic anodyne bitters*, contained in these beers. It will not be claimed for the bitter beers, as it has been claimed for other malt liquor, that they contain so large a quantity of nutrient matter as to be really food as well as drink;—a claim which seems too absurd to require refutation, when it is borne in mind, that the whole

amount of solid matters dissolved in a quart of strong beer (which is a fair daily allowance for a 'moderate' man) is not greater than is furnished by a slip of bread of the size of one's finger. But it is affirmed that it is the tendency of these ingredients 'to preserve the tone and vigour of the stomach,' that is, to maintain an adequate amount of digestive power in those who already possess it, as well as to promote the improvement of that power when it is deficient.

We have first to apply ourselves to the capacity of alcohol for this purpose; and upon this point we need not dwell long, since we think that a very few considerations are adequate to afford the basis of a positive decision. Referring to Dr Carpenter's well-known prize essay, for the proof of what we are now going to advance, we shall now simply state the conclusions to which we are satisfied that the most careful physiological analysis of the action of alcohol on the living body must inevitably lead:—

1. It may be positively affirmed that *alcohol* cannot answer any one of those important purposes for which the use of *water* is required in the system. On the contrary, it tends to antagonise many of these purposes. For it is one of its chemical actions, when present in sufficient amount, to precipitate (or throw down from their solutions) many of those substances which are indispensable for the nutrition of the body, and which can only be made available for that purpose by being dissolved in water, and thus conveyed by the current of the circulation to its several tissues and organs.

2. The introduction of alcohol into the body cannot itself supply anything which is essential for its nutrition; for there is no reason to believe that it *can* be converted into the *pabulum* required by any one part of it; and even if this were possible (which we believe that no organic chemist would admit), the same *pabulum* must be furnished more advantageously by other substances more closely allied to the body in composition than alcohol; since we find, as a matter of fact, that not only individuals, but whole communities, maintain the highest vigour and activity, both of body and mind, without the employment of any alcoholic beverage.

3. The alimentary value of alcohol consists merely in its power of contributing to the production of heat, by affording a *pabulum* for the combustive process which maintains the standard temperature of the body; but for this purpose it may be pronounced, on chemical grounds alone, to be inferior to fat; and the experience of those Arctic voyagers and travellers, who have had the very best opportunities of testing its merits in this respect, is unanimous in regard to the *practically* low value of alcohol as a heat-producing material.

4. The physiological action of alcohol upon the living body is essentially that of a *stimulus*; increasing for a time the vital activity of the body, or of certain parts of it (especially the stomach, and the nervo-muscular apparatus), so that a greater effect may often be produced in a given time under its use, than can be obtained without it; but this increased activity being followed by a proportional depression, so that nothing is gained in the end.

But we have heard it maintained, that although alcohol cannot itself serve as an article of nutriment, yet that, like salt, it is a valuable adjunct to other articles; and that, although in large quantity it may be decidedly noxious, yet that in small, like salt again, it may be very beneficial. Now, strange to say, the substance with which it has been thus compared, is the one with which it will least admit of being truly likened. For salt is not a mere casual adjunct to our necessary food, but is itself an indispensable ingredient of our diet. It is contained in large proportion in the blood, and in every fluid that is secreted from it, and enters into the composition of most of the tissues. It is present, too, in most of the ordinary articles of our diet, vegetable as well as animal; and when this natural supply is deficient, the instinctive craving, both of man and animals, leads them to resort to other sources from which their bodies may derive the supply necessary for the maintenance of their normal or healthful constitution. Moreover, there is a very beautiful provision in the economy for the immediate excretion (through the urine) of any superfluity of this substance, which passes out of the body nearly as rapidly as it is taken in; so that it is prevented from ever accumulating to an undue amount in the blood, and the only mischief which an overdose of it can occasion, is the production of temporary irritation of the stomach, occasioning a craving for water, which speedily works a cure by carrying off the offending matter.

Now, all that salt is, alcohol is *not*. It is *not* one of the proper components of the blood or the tissues, and its presence in the circulation is entirely abnormal. There is no instinctive or natural craving for it; the passionate longing for alcoholic liquors being only experienced by those who have made themselves the slaves of a bad habit. And although there is a provision in the system for freeing the blood from it, when it has found its way into the current of the circulation, yet that provision (the gradual oxidation of the alcohol, and its elimination through the lungs under the form of carbonic acid and water,) is comparatively tardy in its operation; so that much mischief is likely to be done before it can take effect.

So, again, whilst the worst effect of a large dose of salt, or of

smaller doses frequently repeated, is to produce a slight irritation of the alimentary canal, which a copious draught of water suffices to remove, there is no dispute that the effects of alcohol in very large doses are decidedly *poisonous*, in virtue of its powerful narcotic action on the nervous system; and that the frequent repetition of considerable doses is almost certain to produce the most serious effect in the end, although that effect may be postponed for weeks, months, or even years. The advocates of alcoholic beverages often ask for *experimental* proofs of our assertions; unfortunately, these proofs are only too ready, without any experiments for the purpose, to the hands of any who will collect them. A most terrible experiment of this kind has been going on for some years in a large proportion of the Swedish population, amongst whom potato-brandy has come to be employed as the regular beverage; and the result has been, according to the testimony of Sweden's most distinguished physician, Professor Huss of Stockholm, (which is based on the reports of the medical profession throughout the country,) a gradual deterioration in the condition of the peasantry, both physically, morally, and socially, together with the development of a peculiar disease, to which he has given the name of *Alcoholismus chronicus*, or the chronic alcohol disease. Of this disease he has published a most elaborate account, from which we extract the following characteristic example:—

‘A man, aged about forty, has for the last ten or twelve years been addicted to drinking, sometimes to such an extent as to produce intoxication, but more generally he has consumed from six to eight glasses of raw spirits daily, without being seriously affected by this quantity. For the first six or eight years after giving way to this pernicious custom *his health was in no way impaired*; but for the last four years a change has taken place in this respect, and he has never perfectly recovered since he had an attack of delirium tremens. When the last-named disorder had subsided, he returned to his evil courses and led a life more irregular than heretofore, for, inasmuch as he had formerly continued to take his ordinary meals, he now rarely consumed any solid food, save when he took a morsel or so along with each dram of raw spirits that he swallowed. Dyspeptic symptoms now appeared, and soon after he remarked that his hands trembled much, especially in the mornings, but subsequently these tremors continued throughout the day, and were increased by exertion, while his bodily powers were much diminished. Nothing he found so effectually overcame this nervous debility as an additional glass of brandy. He next complained of a peculiar sensation, as if a veil were suddenly passed before his eyes; this occurred chiefly in the morning, though he experienced it likewise during the day, from a peculiar tremulous motion of the tongue. His sleep then became broken by frightful dreams, and often before falling asleep he experienced a creeping sensation beneath the skin of the feet and legs, with spasms and cramps in the gastrocnemii and other muscles. Gradually these “formications” were felt also during the day, becoming more urgent and painful, and causing an indescribable restlessness in the patient, shooting upwards to the back, and then extending to the hands and arms. The patient often complained that he felt as if small ants or other insects were making their way beneath the skin. The tremors now increased in the hands and arms, and he shuffled in his gait, especially when he first attempted to move forwards. The muscular power of the extremities was much diminished; the want of it was most felt when any unusual exertion was required. The knees frequently gave way, and when the patient attempted to grasp any object, it slipped from between his fingers; gradually the weakness of the limbs became more apparent, and it extended upwards to the muscles of the trunk, so that at length he could neither stand nor sit, but was obliged to remain constantly in the recumbent position. While this

was taking place, the sensibility of the skin, hitherto unaltered, began likewise to diminish, first on the points of the fingers and of the toes, and subsequently over the back of the hands and feet, to the forearm and leg. Ultimately, the toes and the legs became insensible, but sensation reappeared below the knee-joint. The same occurred in regard to the fingers and forearm, but less completely, and at a later period of the malady. Along with these symptoms the patient had now more or less of vertigo, sometimes merely to the extent of a sudden and transitory darkness before the eyes, but at other times he would immediately have fallen to the ground if he had not laid hold of some object near him. Hallucinations of various kinds now came on, particularly in the evening, and before falling asleep, and these fantasies often banished sleep altogether. They varied much in character, but often the patient imagined that he saw persons or objects around him, and he occasionally heard voices and laughter. The pupils during this time were dilated and less sensible to light than usual.

'After appropriate treatment, and abstaining from spirituous liquors, his health was in great part restored, and he continued comparatively well, *as long as he observed a regular course of life, and took his ordinary meals.* After a time, however, his resolution failed, he relapsed into his bad habits, and his symptoms speedily returned. The digestive functions were now more affected than on the former occasion, there was frequent vomiting of tough acid mucus, with a sense of weight and distension at the epigastrium after taking food. He became somewhat emaciated, and his skin assumed a dirty-yellowish hue. Soon the formications and muscular debility returned, not alone, but accompanied with painful cramps and startlings in the feet and calves of the legs. These startlings resembled those produced by electric shocks; at times they were only momentary, but often were more prolonged. Soon they extended to other parts of the body, and became more like convulsions, under the influence of which the patient occasionally became insensible. Gradually these convulsions increased in severity till they formed complete epileptic seizures, of daily occurrence, followed often by delirium and hallucinations. Vision now became imperfect, the letters of a book, when the patient attempted to read, seemed to run together into an illegible mass. The powers of thought and of memory were likewise notably diminished.

'Some improvement again took place under medical treatment, but it was only for a short time, and a new symptom now showed itself in the shape of pains in the legs, which were most severe in the afternoon, but which at times, especially in the morning, entirely ceased. Even when these pains were least severe, the patient still experienced a certain degree of restlessness in the legs, so that he continually moved them up and down in the bed. When the pains were at their height, he described them as if the flesh were burned or cut with knives. The strength daily declined, diarrhoea came on, the skin assumed the appearance of parchment, he was fearfully emaciated, and lay in a condition of low muttering delirium, till death at length closed the scene.' (P. 21.)

To disprove the assertions of those who refused to believe in the unwholesomeness of *good* brandy, and who maintained that all this fearful disturbance of the system was not to be laid to the account of alcohol, but to some contaminating poison, Dr Huss performed the following experiments:—

'During eight months, they administered daily to three dogs of various ages, but of nearly equal size, six ounces of Swedish brandy. To one the purified brandy was given, but to the other two the spirit was given unrefined, and consequently in the state in which it is generally consumed by the working classes in Stockholm. This difference in the quality of the spirit produced no diversity in the symptoms exhibited by the three animals. Intoxication and intense thirst were occasioned by each dose during the first three months; but the dogs continued fat, and apparently well. In the fourth month, the bark of the animals became hoarse; they had a dry cough; the eyes were staring, and full of tears; hearing was much diminished; and the animals' sleep became restless, with frequent jerkings of the limbs. After the completion of the fourth month, the dogs trembled when they attempted to stand, their walks were shuffling, and there was evident weakness of the extremities, especially in the hind legs, so that they often remained in a sitting posture when taking food. Cramps and convulsive movements next appeared in the extremities and in the trunk, both during sleep, and when the



animals were awake lying on their sides. The sight of other dogs, however, roused them at all times from their apathetic condition, and they endeavoured, even in their weakened state, to attack and bite them. The powers of the animals diminished more and more as the administration of the alcohol was persevered in, and the sensibility of the skin, especially that of the ears, was remarkably lessened. The appetite now fell off rapidly; but the irritability towards other dogs continued unabated to the last. No diminution of the deposit of fat beneath the skin was observed; it had even rather increased at the period of death, which in all three occurred about the eighth month.'

We further learn from Dr Huss's recent work on the Endemic Diseases of Sweden, that the returns from the militia-enlistments prove the youth of Sweden to be rapidly degenerating both in height and vigour, the number of exceptions for being under the standard and for general debility having greatly increased during the last ten years; and that the increase of crime, suicide, and insanity, is also too decided to admit of any doubt as to its connection with the increasing intemperance of the people.

What candid man, with such facts as these before him, can refuse to admit that alcohol is a *poison*, not the less certain and virulent because its evil effects do not immediately develop themselves? We defy the advocates of bitter ale, or of any other alcoholic beverage, to point to a single substance in common use among mankind as an article of food or drink, whose tendency to *pervert* the normal operations of the system is to be compared for a moment with that of alcohol. And we challenge them to give any kind of proof, such as that afforded to the contrary by the experiments and observations of Professor Huss, that the performance of *any one physiological action in a healthy subject*, is in the least degree promoted by the administration of alcohol in any quantity whatever.

There is one consequence of the habitual 'moderate' use of alcoholic liquors which has not been enough considered hitherto, either by the scientific physiologist, by the medical practitioner, or by the public in general, but which a careful examination of the circumstances which favour the spread of that class of diseases, now termed Zymotic\* in the Registrar-General's Reports, has forced upon our attention. In order to explain our view of it, we must first advert to certain physiological doctrines, which we hold to be of fundamental importance.

The act of Respiration (as we hope that all our readers know), is subsidiary to a process of *combustion*—using that word in its most extended sense—which is constantly taking place within the body; atmospheric oxygen being introduced into the blood

\* This term is derived from the Greek ζυμωσις, fermentation; and is applied to that class of diseases in which (according to the pathological doctrines now generally received) the morbid action is the result of a change in the whole mass of the blood, excited by the introduction of a poison into its current, by a process having an analogy to fermentation. Of this kind are Cholera, the various kinds of Fever, epidemic Dysentery, Diarrhoea, etc.

through the lungs, and carbonic acid and watery vapour being given off through the same channel; just as in a lamp or furnace, atmospheric oxygen enters below the flame, and carbonic acid and watery vapour are discharged through the chimney or vent. Now the purposes which this process is destined to fulfil in the living animal body are manifold; but we shall fix our attention on one group of actions alone. The peculiar vital activity of the nervous and muscular systems, which manifests itself in sensation, motion, etc., is entirely dependent upon the constant supply of oxygen through the blood, and upon the chemical changes in those tissues to which this is subservient; and in proportion to the degree of activity which they are called upon to put forth, are the amount of oxygen that is required for consumption, and the amount of the components of those tissues that are reduced to the state of dead or effete matter, and which can serve no other purpose in the living economy than to maintain its temperature by undergoing combustion. Now if any cause should obstruct the perfect performance of this process of oxidation, the effete matter, instead of being removed from the blood in a fully oxidized condition, as fast as it is set free, is only partially removed, and it thus tends to accumulate in the circulating current, or is discharged in some lower form of oxidation; just as when a lamp or a furnace *smokes*, from being supplied with oxygen in an insufficient degree to effect perfect combustion.\* And among other evidences of this fact, which the experience of every one will enable him to recognise, is the offensive odour which proceeds from the persons of those who have been for some time pent-up in ill-ventilated apartments, and which helps, with the accumulated carbonic acid of the respiration, to contaminate the whole atmosphere.

Thus, then, we may liken the body to a manufactory in which various operations are going on, that involve the production of matters too noxious to be kept in it; for the consumption of these a furnace is provided, which, when in full operation, burns them off as fast as they are produced, and gives them back to the atmosphere in the form of its ordinary constituents; and the heat which is thus generated serves to warm the manufactory. But if the access of air to the furnace be limited, or more of the offensive fuel be brought to it than it can thoroughly consume, then the offensive matter is either got rid of by an imperfect combustion, the products of which have not lost their noxious character, or it accumulates within the building, to the great discomfort and injury of all exposed to its effluvia.

\* It is a very curious and important confirmation of this view, that acids have been recently detected in certain animal excretions, which are closely analogous to, and one of them actually identical with, those mingled with soot in the smoke of badly-constructed furnaces.

Now all the investigations which have been lately made into the causes which determine the extension and fatality of Zymotic diseases, concur in this conclusion : that there is no single influence which is so detrimental as *insufficient supply of air*. And this we can readily understand, when it is borne in mind, that the peculiar *ferments*, which appear to constitute the poisons of these diseases, will not usually act upon perfectly healthy blood, but require the presence of a certain *fermentable matter*; just as yeast will scarcely excite any action in a solution of pure sugar, but produces its conversion into alcohol through the medium of the albuminous constituent of the grain, which is readily excited by it to change. And we may be quite certain that no substances whatever can be so appropriate to receive and develop Zymotic poisons, as animal matter that is already in a state of putrescent change. The localising influence of open sewers or collections of decaying animal or vegetable matter of any kind, in determining the visits of cholera or fever to particular spots, is now so generally admitted, as not to stand in need of any further proof. And when matter of the very same kind is pent-up within the living body, and contaminates the current of its vivifying fluid, for whose purification such elaborate contrivances are provided, we cannot be surprised that it should determine the full influence of the Zymotic poison upon the unfortunate individual whose system is thus predisposed to its development. It is a remarkable fact, not generally known, that a considerable proportion of the survivors of that fearful night in the 'Black Hole of Calcutta,' which was immediately fatal to 123 out of 146, were soon afterwards cut off by 'putrid fever,' obviously in consequence of the contamination of their blood by insufficient aeration. And ample proof is afforded, by the history of recent epidemics, that the same effect is produced by the same cause, in however slight a degree it may operate, provided that its operation be protracted through a sufficiently lengthened period; for the noxious matter accumulates within the body when its proper outlet is closed, until at last it makes its presence severely felt, by affording the condition requisite for the development of a poison within the body, which would otherwise have passed it by unharmed.

. Now what has all this to do—we fancy our readers exclaiming—with the question of the merits or demerits of Bitter Ale? Go on with us a little further, and you shall see. It is one of the properties of Alcohol, that it so readily undergoes combustion when exposed under the requisite conditions to the contact of oxygen, as to prevent the oxygenation of other substances whose affinity for oxygen is less. Thus if, whilst our furnace-fire is doing its duty in effectually consuming all the noxious products of our manufactory, we pour some alcohol on the flame,—the

supply of air not being increased,—this new combustible product will secure to itself all the oxygen admitted into the furnace, so that, until it is burned away, these will remain unconsumed or only partially oxidized; the very same consequences being thus produced, so far as it is in itself concerned, as if the draught of the furnace had been checked, so that it had been made to give forth a foul and offensive smoke.

If we turn again from our hypothetical furnace to the actual body of man, we find the very same principle to hold good; for there is ample evidence derived from experiments and observation, that *the presence of alcohol in the blood, by its own greediness for oxygen, checks the normal oxygenation of the effete matters*, whose free and constant separation is necessary for the maintenance of the purity of the blood, and consequently for securing the system from the liability to disease. This is shown alike by the effect of the introduction of poisonous doses of alcohol into the circulation, which has been found to prevent the conversion of venous blood into arterial by the respiratory process; so that, whilst the animal survives, the dark venous current is propelled through the arteries, with little or no advantage from its exposure to the air in the lungs, save in the partial removal of the alcohol, which, if life be sufficiently prolonged, will be all burned off in this manner, leaving the blood charged with impurities:—and it is not less certainly indicated by the *absolute diminution* in the quantity of carbonic acid that is found in the air expired after the moderate use of alcoholic liquors, the chief combustible product of alcohol (in virtue of its large proportion of hydrogen) being watery vapour. Hence we may state with confidence, that the *tendency* of the habitual use of alcoholic liquors is to induce a state of the blood exactly resembling that which is brought about by imperfect ventilation, bad sewerage, noxious emanations, etc., namely, to contaminate it with the refuse generated in the body itself, whose due elimination is checked no less effectually by the presence of alcohol in the circulation, than it is by constantly shutting up the doors and windows of our apartments, or by heaping together a mass of putrifying rubbish in our cellars, or by damming-up our sewers, and causing them to overflow into our kitchens, or by any other similarly approved means of causing the fever-germs to take root and flourish in our systems.

But it may be said that we are proving too much; that the consequences we have predicted do not occur, and that our whole series of assertions, is but an ingenious hypothesis, which experience, so far from justifying, tends to demolish. Wait a little, candid reader, and you shall see. We are quite content

that the truth of our statements should be most rigorously tested by the best evidence that can be brought to bear upon it; and if our opponents, the moderate drinkers, can upset this, we will be condemned to drink bitter ale—much as we dislike it, on gustative, as well as on economic grounds—for the rest of our lives.

We have said that it is the *tendency* of the habitual 'moderate' use of alcoholic liquors to deteriorate the blood by obstructing its due purification. Now, in cold and even in temperate climates, this tendency may never produce any serious results, if the quantity of alcohol employed be no more than the respiratory process can get rid of, without leaving unconsumed some of the effete products of the body itself. For there is a marvellous power of self-adjustment in the animal body, which regulates the rate of the combustive action, in accordance with the amount of heat which it may be necessary to generate, in order to keep up the temperature of the body to its proper standard. Thus it has been found by experiment, that the quantity of carbonic acid set free by small warm-blooded animals, when the external temperature is near the freezing-point, is twice or even three times that which is given off by the same animals in an atmosphere nearly as warm as their own bodies. This is as if there were in our manufactory-furnace a self-regulating damper (such as has been contrived for hot-houses and conservatories), which should diminish the amount of heat produced when the external temperature is high, by partly cutting off the supply of air to the fire; the consequence of which is, that if the same quantity of fuel be still thrown in, some of it *must* go off imperfectly consumed; and if alcohol were then poured in, a still larger proportion of the other combustible materials must be kept from undergoing due oxidation. Hence, if our previous position be correct, it is the experience of *hot* climates which is the best fitted to bring to the test the truth of our doctrine. For it is where the respiratory process is barely active enough to carry off the ordinary 'waste' of the system, and where any extraordinary exertion, by producing increased 'waste' which is not duly carried off, renders the system peculiarly liable to the attacks of zymotic disease,\* that we might anticipate the most serious results from the habitual introduction into the blood, of an agent whose presence tends still more to diminish the influence of the respiratory process upon the economy; and it is where the causes of zymotic disease exist in their greatest intensity, that we might

\* It is well known to all Indian medical officers, that it is while on a march, and for some little time afterwards, that soldiers are most susceptible of the attacks of cholera, fever, dysentery, etc.

expect to be able to determine what there is in the constitution or habits of certain individuals, which renders them peculiarly susceptible of their agency, whilst others, exposed to precisely the same influences, escape with entire impunity. And of all tropical climates, we would ourselves choose that of India as affording the most satisfactory test,—both on account of the large number of Europeans resident there, the variety of their habits, which enables us to place one set of individuals in contrast with another, and, what is of the first importance, the exact statistics afforded by the experience of large bodies of men, and collected by the highest authorities without any party predilection, so that they may be safely appealed to on either side.

It is in India that we see, in all their dreadful malignity, the constant operation of causes of disease, which here make themselves apparent only when we are visited by some devastating epidemic. Thus, regiment after regiment, when quartered in a particular station, is nearly decimated by cholera and fever within a twelvemonth; there is no marsh in the neighbourhood, no foetid accumulation about the barracks; an artillery company quartered within a stone's throw may be ordinarily healthy; nothing can be assigned as the cause, save the insufficient space for the lodgment of the men, which involves deficient supply of air; and this being remedied, fever and cholera almost disappear, and the general sickness and mortality are brought down to the ordinary average.

Hence, if our doctrine be correct, that the habitual 'moderate' use of alcoholic liquors tends to produce a state of blood resembling that which is produced by insufficient respiration, it is in India that we ought to find the surest evidence, that entire *abstinence* from these beverages confers the greatest immunity from the attacks of zymotic disease, and, on the other hand, that even the moderate consumption of alcoholic liquors will powerfully augment the potentiality of insufficient ventilation.

We choose India, then, for our battle-ground with the champions of the Burton Pale Ale; and it is most assuredly not for *them* to decline the combat within these lists; for among the great benefits which the Messrs Allsopp and their coadjutors claim to have conferred upon mankind, the greatest, on their own showing, is the saving of life and health which has resulted from the extensive consumption of their liquor by European residents in India, as tested by an experience of thirty years. Upon this subject, their hired scribe, the 'London Citizen,' becomes highly eloquent; the very profitable nature of the trade affording the strongest motives that a venal writer can appreciate, to use his endeavours in its defence:—

'Since the period in question, the consumption of the article has increased with a rapidity commensurate with the growing knowledge of its potency in warding off the deadly effects of climate—the pernicious consequences of exposure to the blighting heats and not less dangerous malaria and nightly dews which planted the seeds of death in thousands of our countrymen in the East, and which, in former times, on an average of years, dug the graves of fifty per cent. of all new comers within thirty months of their arrival. Things in India are changed since then. Fearful experience, dearly purchased, has brought its plentiful crop of knowledge, and, amongst other descriptions of knowledge, that of the dietetic observances which all must obey who would live to see Old England once more, and not die during their probationary "seasoning," as it is locally termed. The consequence is, that, at the present day, the scale of mortality in most of our Oriental possessions can be calculated at the Institute for Actuaries, for ordinary seasons and circumstances, with nearly as much precision as for the meridian of Devonshire or Hants. Improved dietary regulations have done much towards this auspicious change; and amongst the articles whose use has conduced to the sustinment of the stomach and the digestive faculties, to the abrogation of the old and gloomy proverb which associated "an Indian liver" with early decay and death, a most honourable and conspicuous place is assigned to "Allsopp's Pale Ale." To the increased consumption of this salutary preparation may, in great measure, be ascribed the presence amongst us of so many "old Indians," veteran octogenarians, the bulk of whom, fifty years ago, would have died in their prime, but who now survive to "sit at home at ease," in the enjoyment of their well-won wealth and laurels. Such is the verdict of the medical profession, and in that verdict good sense and intelligence acquiesce.'

Now, let us examine a little more closely into the facts of this case. We freely admit, and shall probably surprise many of our readers by the admission, that the extensive consumption of pale ale in India *has had* a most beneficial influence upon the health and longevity of the European residents in that country. The testimony to this effect, which we have received from numerous *disinterested* sources, is too strong and too unanimous to be resisted. But in order to make evident that the real bearing of this fact is against, and *not in favour of* bitter ale, we have only to inquire, for what beverages has the bitter ale been substituted—whether for *water*, or for the *stronger alcoholic liquors*? No one who knows anything of the past and present habits of Europeans in India, can have the slightest difficulty in replying to this question. The terrible fatality of the 'seasoning' process was due, there can be no kind of doubt, to the excessive use of wine and spirits, which were taken under the delusive idea that they afforded the safest and best means of keeping at bay the noxious influences of the climate; and the health and longevity of the European residents in India have improved, in the precise proportion in which they have given up the use of alcoholic beverages, or substituted the weaker for the stronger. For those who cannot bring themselves to abstain from everything of the sort, the substitution of a malt liquor, containing a small proportion of alcohol, is doubtless the next best thing; and hence it has been that, as was pithily said to us, a few years since, by the surgeon to an Indian regiment, 'Since our officers have taken to drinking bitter ale instead of brandy and water, promotion is no longer expected to take place more rapidly among them, than in

any other departments of the service ;' a statement which recalls to our minds the toast that was formerly common at the Indian mess-tables,—' A bloody war, or a sickly season.' The latter of these fearful occurrences has now comparatively little influence upon the chances of the Indian officer's rise ; and whilst much of the improvement in his health is to be set down to a better accommodation of his general habits to the requirements of the climate, and especially to the greater care now taken in securing the free ventilation of his apartments, there can be no doubt that a large share of it is due to the general substitution of Burton Pale Ale for spirits and wines, that is, to the substitution of beverages containing a *minimum* of alcohol for those containing a *maximum*.

Very strong evidence to the same effect is afforded by the experience of the comparative rates of mortality of the three divisions of the Indian Army, which was published some time since by Lieutenant-Colonel Sykes, whose official position gives to these statistics the stamp of the highest authority. The annual loss by death, in the European troops of the three presidencies respectively, on an average of twenty years, previously to the date of the returns, was as follows :—

|         |   |   |   |   |   |   |   |                |
|---------|---|---|---|---|---|---|---|----------------|
| Bengal, | . | . | . | . | . | . | . | 73·8 per 1000. |
| Bombay, | . | . | . | . | . | . | . | 50·7 per 1000. |
| Madras, | . | . | . | . | . | . | . | 38·4 per 1000. |

Now, there cannot be shown to be any other reason for the extraordinary difference in these rates of mortality—the annual loss of a regiment a thousand strong being nearly twice as great in Bengal as in Madras, and nearly one-half more than in Bombay—than the mode in which the troops (to use an American phrase) are 'liquored.' The *Bengal* army, we learn from Colonel Sykes, has no supply of porter, but is furnished with rum, a spirit peculiarly unwholesome in hot climates. On the other hand, the *Madras* army consume large quantities of porter, and drink comparatively little spirits, what they do consume being arrack, which seems in a degree less pernicious than rum. The *Bombay* troops had only recently commenced the consumption of porter ; and the spirit they drank is understood to be more wholesome than rum, and less so than arrack. We have since been informed by Colonel Sykes, that the substitution of porter for spirits has produced the same good effect in the Bombay army that it had previously worked in the Madras ; the mortality in the former during the last few years being reduced nearly to the level of the latter.

So much, then, for the good effects of the substitution of *good malt liquors* for *spirits*, and especially for *bad spirits*, among the European troops exposed to the various morbid influences of India. We have now to look at the other side of the question, and



to inquire what are the effects of the substitution of *Total Abstinence* for *Temperance* under the same circumstances? With this view we shall draw upon the experience of the Madras division of our Indian army, which may be considered as representing the principle of 'temperance,' in the ordinary acceptation of the word, exhibiting the results of the habitual 'moderate' use of alcoholic beverages, and these being, to a great extent, the much-lauded malt liquors, instead of the distilled spirits, whose pernicious qualities Messrs Allsopp would probably denounce scarcely less earnestly than ourselves. In the statistical return of sickness and mortality for the year 1849, published by Government authority,\* we find a more valuable distinction drawn than any such return had previously included; namely, a classification of the entire force into intemperate, temperate, and total abstainers. As all our previous statistics of this kind merely separated the total abstainers from the non-abstainers, it was always in the power of the latter to say,—'we admit that *excess* is bad, and the superiority in health and longevity of total abstainers over drunkards is a palpable fact, especially in India; but the intemperate must be excluded, if you wish to prove the case of total abstinence as against temperance.' This has now been done in the Government return to which we allude.† And how does the account stand? The number of deaths among 450 total abstainers during the year 1849 was 5, or 11·1 per 1000; whilst the number among 4318 temperate men (consumers of malt liquors in *moderation*) was 100, or 23·1 per 1000, being rather more than *double* the previous proportion. As to the intemperate, the increase is frightful, for among 942 such men the number of deaths was not less than 42, or in the quadruple ratio of 44·5 per 1000. Now it is worthy of remark, that the number of admissions for *sickness* among the total abstainers was but little less than that which presented itself among the temperate, being 130·8 in the former, and 141·5 in the latter; but it is obvious, from the comparatively low rate of mortality among the former, that their disorders were of a far less degree of severity.

This, it will be observed, is not a picked case; it is the general experience of the European army of the Madras Presidency. We shall now follow the course of a particular regiment, noted for containing a large proportion of total abstainers (among them the colonel and nearly the whole of the officers), and for the extreme sobriety of the remainder of the men; and shall examine its hygienic condition under three different conditions, viz., in a healthy station, in an unhealthy station, and on a march:—During the year 1846–7, whilst the

\* This table will be found in the *Scottish Temperance League Register* for 1852, p. 78.

† See the Journal of the Statistical Society of London, May, 1851.

84th regiment was quartered at Fort St George, Madras, it only lost 13 men out of a strength of 1072 ; that is, at the rate of 12·1 per 1000, which, as the station is in most respects a favourable one, may be regarded as representing the *necessary* mortality of European soldiers in India ; but the average number of deaths among the so-called temperate regiments, quartered in the other reputedly healthy stations of the Presidency was, for the same year, 30·2 per 1000, showing a reduction in favour of the 84th, in the proportion of 5 to 2 (or  $2\frac{1}{2}$  to 1), upon a rate which, for soldiers in India, was remarkably low. The 84th was then marched to Secunderabad, a station which had long enjoyed the bad repute of being the most unhealthy in the Madras Presidency ; its barrack accommodation being notoriously insufficient, and its average annual mortality, for the fifteen years preceding, having been 75 per 1000, or more than double the average of the other stations in the Presidency. During the year 1846-7, which the 84th had passed with so little diminution of its numbers at Fort St George, the 63d, a regiment by no means distinguished for temperance, had been quartered at Secunderabad, and had lost 73 men in *nine months*. The loss of the 84th during the next year, in the same quarters, was only 39, or 34·2 per 1000, and this notwithstanding that the general average of the other stations was rather higher than during the preceding year, showing that the comparative immunity of the 84th was not due to any superior healthiness of the season. Thus, then, it appears that whilst the increase of mortality among the 84th regiment, caused by its transfer from the comparatively healthy quarters of Fort St George to the crowded and ill-ventilated barracks of Secunderabad, was from 12·1 to 34·2 per 1000, or 22·1 per 1000, the increase upon the already high annual mortality in the latter, due to the superaddition of fermented liquors, as proved by the comparison of the mortality of the 84th, with that of previous regiments, was, to say the least, 40 per 1000, and with an intemperate regiment rose to much more. How cogent, then, is the evidence which experience yields in support of our proposition, that by obstructing the due purification of the blood the habitual use of alcoholic liquors exerts an influence of precisely the same kind with imperfect ventilation ; since we here find that the two agencies combined, produce an effect upon the mortality of the troops exposed to them, which neither can exert separately ? Of the difference of average mortality among the troops quartered in the healthier stations, above that of the 84th whilst in Fort St George, which we have seen to be as 30 to 12, or as  $2\frac{1}{2}$  to 1, the principal part may be fairly considered as representing the difference between a set of total abstainers and of 'temperate' men, the average mortality of the

latter having been already shown to be double the former; the remainder may be set down to the account of the 'intemperate,' whom we have seen not to constitute any large proportion of the Madras army; so that while '*temperance*' alone kills its 12 per 1000, in addition to the 12 necessary deaths, and *bad ventilation* alone kills its 22·1 per 1000, *the use of alcoholic beverages and bad ventilation* combined, raised up the annual average to 75 per 1000.

But it has been said by 'old stagers' in India, that total abstinence may be very well for men in quarters, who are not subjected to any extraordinary exertion, or exposed to malarious influences; but that it is when an army is on the march, and has to pass through a country infested with pernicious fevers, cholera, and dysentery, that the real trial of strength takes place. Against *such* causes of disease, the abstinence system might be totally inefficacious. Now we maintain on the other hand, that it is precisely under these circumstances that the merits of the abstinence system are likely to be most apparent; since, if our principles be correct, an increased production of effete matter will take place, in consequence of the augmented nervo-muscular exertion; the high temperature prevents the respiratory activity from being increased in the same proportion; and there is consequently a tendency to the accumulation of the 'waste' of the system in the current of blood, which accumulation will be augmented by the appropriation of the respiratory oxygen by alcohol, if this be habitually introduced into the blood. Now, what does experience say to this? We pass over that of individual teetotalers, who have performed military duty in India for twenty years without a day's interruption by illness. These may be set aside as idiosyncracies, like the cases of men who have lived to a good old age, notwithstanding that they had gone to bed drunk every night of their lives for the last fifty years. It is by the experience of *large bodies of men* that we may bring this question to the test; and we cannot cite a more remarkable instance of the contrast between the results of the two systems, than that which was afforded by the marches of the 84th and of the 63d regiments, *through the same country and at the very same time*, but in opposite directions, the quarters of the 84th being changed from Madras to Secunderabad and those of the 63d from Secunderabad to Madras, a distance of between four and five hundred miles. The road is proverbial for cholera and dysentery; passes through several unhealthy and marshy districts, and was in many places knee-deep in water; thus presenting all the causes of serious and fatal disease in their least mitigated form. Now what was the comparative result? The 63d suffered *severely*, we know not to what precise extent, since the deaths on the march are not separated, in the surgeon's report, from those on the

entire year; but this we do know, from an officer in the 84th, that, when the two regiments met on the road, the 63d had so many sick as to be obliged to borrow all the spare dhoolies (sick palanquins) of the 84th, for their conveyance. On the other hand, among the men of the 84th, the greater number of whom were practically teetotalers (by previous mutual arrangement between themselves and their officers) during the whole march, there was a freedom from sickness absolutely unprecedented in our marches in India; there was no cholera, and no fever; two men were lost by dysentery, but both of these had been long suffering from the disease, in the hospital at Madras; and with these exceptions, there was scarcely a serious case of disease during the entire march, which lasted forty-seven days.

And now Messrs Allsopp, with these cogent testimonials to the superiority of the total abstinence system under the greatest trials to which the human constitution can be subject, fully bearing out our theoretical conclusion, we repeat our assertion, that as a substitute for *water*, your pale ale can do nothing but *mischief* to the European resident in India, save in those exceptional cases in which it answers a medicinal purpose; and that the assertion of its beneficial action can only be sustained by a comparison of its results with those of *more pernicious* agents. As an old unbranded wine is *not so bad* as a new and fiery spirit, so the pale ale, with its far smaller proportion of alcohol, is better than either. But this does not prove it to be a more wholesome beverage than water; and, indeed, the obvious inference is in just the contrary direction, namely, that *the less alcohol* there is in an habitual beverage, *the more wholesome* it becomes.

We have thus dwelt at length upon a single point, in the case of Pale Ale *versus* Water, because this point is one that is to our minds fraught with interest and value; and we trust that we may have succeeded in carrying our readers along with us in this elucidation of it. In every legal proceeding, there are some one or two points upon which the issue really turns, and these may seem at first sight to have little relevancy to the question under dispute. But if we have been consistent in our deductions, and our data have been correct, it necessarily follows, that a practice which is pernicious in India must be pernicious in this country, though its results may not develop themselves so directly and ostensibly; and that a large amount of the existing liability to disease may be traced to the accumulation of the 'waste' or effete matter of the system, in the circulating current, in consequence of the obstacle which the habitual introduction of alcohol, even in small quantities, interposes to its due elimination.

The remote effects of the habitual use of 'moderate' quantities of alcohol may be also traced in a disorder of general nutrition,

to which attention has been of late years directed by scientific pathologists, and which is the direct source of numerous diseases of the most serious kind; this is the change termed 'fatty degeneration,' which consists in the substitution of fatty matter for the normal elements of the several tissues, thus maintaining or even increasing their bulk, but diminishing or even destroying their vital properties. Thus, when it takes place in the muscles, it weakens their contractile power; and when it affects the muscular substance of the heart (which is a very common seat of this change), it renders that organ incapable of efficiently sustaining the circulation. The liver and kidneys too, are very liable to have their structure impaired by this perverted nutrition; and their functions may thus be so seriously interfered with, that life can no longer be maintained. Among the most common seats of this degeneration, however, are the walls of the blood-vessels, which, when affected with it, lose their firmness, and are readily burst by pressure from within; so that, as has been recently ascertained, this change is one of the most frequent causes of those forms of apoplexy and paralysis, which proceed from the effusion of blood into the substance or on the surface of the brain. Now, it could be easily shown, on physiological grounds, that the habitual use of alcoholic liquors has the same kind of tendency to favour this departure from the healthy nutrition of the tissues, as it has to deteriorate the quality of the blood; and experience entirely bears out this view, it being a fact which observation has fully established, that general or partial fatty degeneration is one of the most frequent results of the excessive use of alcoholic liquors; from which it may be fairly inferred, that the more moderate employment of them, if not sufficient of itself to induce such a change, will powerfully concur with other influences that favour its production.

It is obvious, then, that if Messrs Allsopp would supply a *really wholesome* beverage, either for the Indian market, or for home consumption, they must not only *refrain from strychnine*, but must also *omit the alcohol*; since the tendency of the latter, if used in sufficient quantity, is to produce changes in the animal body, not less opposed to its normal action than those which are excited by the former; so that the one, not less than the other, must be ranked as a *poison*. It must be always borne in mind, that the poisonous character of a substance must not be judged of by its effects in *any particular instance or set of instances*, but by the aggregate of the cases in which it is fully brought to bear upon the system. We are constantly generating in our bodies the most deadly poisons as the products of their decay; yet there is such an admirable provision for their removal from the blood as fast as they are introduced into it, that they can never accu-

multate there, save by some disorder in the excretory operations. And an artificially-increased activity in these operations may prevent the usual effects, even of deadly poisons introduced from without, from declaring themselves; thus it has been experimentally shown, that if medicines which augment the secretion of urine be given at the same time with arsenic, in repeated small doses, the effects of the latter do not develop themselves, since the poison is never allowed to accumulate in the blood to a sufficient extent. So in estimating the true relation of alcohol to the living body, we are not to take, as the basis of our reasoning, those cases in which, by reason of the small quantities in which it is introduced, and of the activity of the respiratory process—promoted by a low temperature, fresh air, and active exercise,—it is removed from the blood as fast as it enters it; but those cases in which it is *habitually present in the circulating current*, either by reason of the larger quantity in which it is introduced, or in consequence of the diminished activity of the processes by which it is got rid of. Let a ‘moderate’ quantity of alcohol be taken by a set of individuals subjected to a tropical atmosphere, shut up during a large part of the twenty-four hours in close ill-ventilated apartments or tents, and exposed to the epidemic influence of cholera or fever; and the sure test of statistics shows us the terrible fatality of the results. But the individuals on whom the alcohol-poison thus acts are said to die of cholera, fever, etc., as the case may be; the Bitter Ale they have drunk is never suspected; and it is only when the comparative immunity of the total abstainer is demonstrated by such analyses as we have given, that the poisonous influence of alcohol comes in for its due estimation in the result.

Having thus disposed of the alcoholic portion of the Bitter Beer (without which we suspect it will be found to resemble the play of Hamlet with the part of Hamlet omitted), it only remains for us to notice the ‘aromatic and anodyne bitter.’ We suspect that few persons would be found disposed to stand up for the stomachic virtues of the Hop, if it could only be administered in the form of an aqueous infusion; and we do not apprehend that it is likely to do either good or harm *by itself*. We have *heard* of hop tea, but we have never seen or tasted it; and we can fancy the *Lancet’s* self-dubbed ‘sanitary commissioner’ making a succession of very wry faces, if he were compelled to prove his assertion of the wondrous virtue of this drug, by swallowing a pint of its infusion at his daily dinner, instead of the Bitter Beer, with which he is, no doubt, kept well supplied by the gratitude of Messrs Allsopp.

But, it may be not unfairly urged, that since the remoter effects, which we have shown that the habitual use of alcoholic

beverages tends to produce, may be entirely prevented, in the case of a moderate drinker of Bitter Beer in temperate or cold climates, by the elimination of the alcohol through the respiratory process as fast as it may be introduced into the circulation, so that no permanent deterioration in the quality of the blood or impairment of the nutrient process may occur as a consequence of its use, it is a safe beverage for those who thus take it. But this brings us back to the question of its local action on the stomach; and we affirm that the deterioration, not the maintenance, of the digestive power of that organ, is what all sound reasoning would lead us to expect as the ultimate consequence of its habitual employment by a *healthy* subject. For, if Bitter Beer, or any other favourite malt liquor, taken in 'moderation,' has any influence at all upon the functional activity of the stomach, that influence must be either to *increase*, to *diminish*, or to *alter* (and therefore to *pervert*) that which is natural to it. We presume that the advocates of these liquors will choose the former of these alternatives; and we shall then ask them what good can come of habitually exciting an organ previously in healthful activity? It would be just as rational for a man who already sleeps soundly through the whole night, to take an habitual narcotic for the purpose of improving his repose; or for a man who finds no difficulty in maintaining the erect posture by the natural action of the muscles of his back, to construct an artificial support for the purpose of relieving them from the strain which they are adapted to bear. Every one knows that in either of these cases the organ thus *assisted* will gradually lose its own independent vigour, and will come at last to *require* the artificial support, without which it could at first have discharged its full share of duty. Every physiologist must admit, that the Creator has made the action of the stomach of a healthy man to depend upon no other conditions than those which are required for the welfare of the system at large. Wholesome food and drink, containing the elements of the tissues and fluids of the body, without mixture with deleterious substances, pure fresh air, moderate bodily and mental labour, alternating with sufficient intervals of repose—these are the essential conditions of health; and we find not only individuals, but whole nations, in the enjoyment of thoroughly good digestion, and preserving 'the tone of the stomach' to the end of a long life, without the assistance of bitter beer or any other stomachic. It is notorious, however, that any departure from these conditions tends to injure the digestive power. Unwholesome food or drink, or excess in what is wholesome, habitual confinement in ill-ventilated apartments, over-exertion of mind or body, or (what is not less injurious) inadequate exercise of either, insufficient or too much protracted sleep; these and

various other departures from the rules of health, have a direct tendency to impair the digestive power; and it is by artificially provoking the languid stomach to increased exertion, that a temporary benefit is derived from alcoholic liquors in such cases, which is so commonly mistaken for real support.

The case is exactly parallel, however, to the effect of similar 'assistance' upon the muscular system, when already overcome with fatigue;—a feeling of temporary refreshment and reanimation is induced; the flagging powers are revived; and the exertion is continued and completed with far more ease than it could have been without the comforting draught. But what says the preacher, or pedestrian, or hard-working artizan next morning? The fatigue *then* experienced is far greater than if he had given-in when nature warned him; and a longer period of repose is necessary to recover from it. The following case in point may not be without interest and value to some of our readers: A much-respected Free Kirk minister told us, a year or two ago, that he had for some time given up all alcoholic liquors, save his glass of something comfortable at the conclusion of his Sabbath labours, which were very severe; and this he felt convinced *must* be salutary to him, since the immediate relief which it afforded was so great. He had been led to doubt this, however, by the physiological arguments contained in Dr Carpenter's 'Temperance and Teetotalism,' and determined to try the experiment of relinquishing his Sunday evening's comforter. The result was, to use his own language, that, 'although he did not feel so brisk on Sunday evening, yet he found himself much fresher on Monday morning; and whereas he had formerly been used to consider himself as unfit for any work on Monday, he now found no difference between that and any other day in the week.'

Just so, all experience teaches that artificial assistance given to the stomach, when its power is depressed by some of the unhealthful influences which we have enumerated, is a temporary gain, at the expense of an ultimate loss; and that if these unhealthful influences continue in action, their effects upon the system being masked (as it were) by the artificial provocative, it is gradually undermined, and at last gives way; the process of restoration being tedious and difficult, in proportion to the length of time during which the wrong habit has been pursued. Every medical man is familiar with the class of cases we allude to, especially amongst the busy intellectual labourers in the offices and counting-houses of our great towns; and the recognition of the true causes and rational treatment of this condition is now far more generally diffused through the profession than formerly. There are cases, no doubt, in which the



## 24 *Bitter Beer, Pale Ale, Indian Pale Ale, and their Puffers.*

unfortunate subject is driven to a choice of evils : his necessities compelling him to continue in circumstances which are unwholesome to him ; whilst his stomach is unable of itself to digest the food which his system requires for its support. Here, we honestly believe, that a small quantity of the 'bitter beer' or 'pale ale' taken with the principal meal of the day, does *more good*, with *less harm*, than any medicine that the physician can prescribe ; for whilst experience proves it to have the temporary good effects which its advocates claim for it, the smallness of the proportion of alcohol which it contains greatly diminishes the liability to remote injury involved in its use, both as regards the stomach and the general system. But special care should be taken, to keep down the quantity taken to that which is found absolutely necessary to answer the required purpose ; and to use every other possible means for preserving the health and vigour of the system generally.

There is another class of cases, in which we believe that these malt liquors constitute a better medicine than could be administered under any other form ; those, namely, in which the stomach labours under a permanent deficiency of digestive power, consequent either upon original debility, or upon persistence in some unhealthful system during the preceding part of life. There are many such cases, in which no form of medical or hygienic treatment seems able to develop in the stomach that spontaneous power, which it has either completely lost, or which it never possessed ; and in which the artificial excitement of an alcoholic stimulus affords the only means of procuring the digestion of the amount of food which the system really requires. Here, then, we consider that as there is but a choice of evils, the sufferer is fully entitled to choose the least ; and we must account the daily use of a tumbler or two of bitter ale a less evil than the constant debility which results from imperfect nutrition, attended as this is with the feeling of utter incapacity for the duties or enjoyments of life, and with a constant liability to the attacks of depressing disease. But here, also, it is necessary to use great watchfulness to prevent the stomach from being rendered more dependent upon this artificial assistance than is absolutely necessary ; and every other hygienic means should be employed, which can place the individual in the most favourable condition for dispensing with it, and for performing his digestion as nature intended, so as to avoid the remote injury which every alcoholic liquor *tends* to produce, and which it *will* produce (as we think we have demonstrated) whenever circumstances favour its accumulation in the blood, and consequently permit it to act on the system generally.

W. B. C.

## BURNS.\*

THIS is, if not by any means the ablest, yet perhaps, on the whole, the most complete, satisfactory, and impartial life of Burns. We say *life*; for while admitting the general faithfulness of its details, we do not, by any means, subscribe to it as a final estimate of his genius or character. As long as Mr Chambers details facts, and sifts evidence, we listen to him—reputed author of the ‘*Vestiges*’ though he be—with considerable respect and confidence; but when he analyses poetry, or tries to form a comprehensive verdict on genius or *morale*, we are often compelled to demur, and to say, ‘*Coram haud judice*,’ or in plainer Latin, ‘*Ne sutor ultra crepidam*.’

Burns’ biographers, like those of Napoleon, might form quite a gallery by themselves. There was first the amiable, sensible, and accomplished Currie—a man with considerable mind, and a still larger heart—who loved Burns, if he did not thoroughly know him; and whose veracity, as the recording angel of his errors, has been at length, in the main, confirmed. There was next the unfortunate Heron, a cleverish scamp; the Richard Savage, or Edgar Poe of Scotland—without equal power—whom Burns had admitted to some of his guilty confidences, and who felt a very natural desire to pull the Scottish poet down entirely to his own level—an attempt not successful; for although Burns was often a great fool and a great sinner, his genius and his pride combined to preserve him from becoming the monstrous mixture of habitual folly, vice, improvidence, and vanity, which drowned the little gift which was in Heron. Then came our old friend Josiah Walker, one of the most amiable and kindly of men, as all who knew him, as their humanity professor in Glasgow College, can testify; accomplished too, and learned, but who committed two great blunders in his life—first of all, he published a bad poem, and secondly, he wrote a middling life of a good poet. The ‘*Defence of Order*’ was mercilessly and somewhat heartlessly mangled by Brougham, then the hangman of the *Edinburgh Review*, and his life of Burns has more recently quivered under the knout of Christopher North. Both were in different measures too severe. Walker was in every way a most respectable man, wrote elegantly, and was animated by a most kindly feeling toward the memory of the Scottish bard. Hogg, too, if we are not greatly mistaken, and we think also Galt, who wrote on everything, both perpetrated lives of Burns, which we never read, and which are totally forgotten by the world. Lockhart’s life came forth in Constable’s *Miscellany*, and excited great expectation. He was limited, however, in space, and perhaps in

\* Complete Works and Life of Robert Burns, edited by Robert Chambers.

time. He does not seem to have taken the trouble of much personal investigation; and the work thus became rather a thick and vigorous inscription than a full or conclusive life, and is chiefly now remembered for some striking passages, and because it formed a text to Carlyle's celebrated critique in the *Edinburgh*. Allan Cunningham contributed next an interesting, rambling, harum-scarum sort of biography, containing a number of new facts in Burns' history, and written in an easy style, as if the author had been recounting the incidents of a comedy, and not of a deep and painful tragedy. Previous to this, Gilbert Burns had edited an edition of his poems, and had called in James Gray and Findlator to defend the poet's character. In 1843 the prurient taste of the public was gratified by the publication of the letters of Burns and Clarinda; a collection which reflected little credit upon either party. And now Robert Chambers seems to have gathered up in these four baskets the remainder of all that can be published of the poetry, prose, or incidents in the life of Robert Burns.

More interesting than even the professed biographies, have been the criticisms which men of genius, in more countries than one, have written on Burns. Scarce one of his biographers can be compared for a moment in genius to such critics as Jeffrey, Wordsworth, Hazlitt, Wilson, Carlyle, and Thomas Aird, all of whom have, in their different dialects, and from their different points of view, written ably on the Scottish poet. Jeffrey's criticism is rather cold and captious, and not what it would have been had he met with the bright-eyed bard, instead of simply seeing him once on the Edinburgh streets. He is right in finding not only coarseness, but vulgarity, in Burns' letters and conduct; but wrong in not admitting the powerful plea which his circumstances and education present in his behalf. He had never learned to hold the pen so gracefully as he held the sickle. On the riggs of corn, or 'following his plough upon the mountain-side,' he was one of God's gentlemen—it was otherwise in the factitious and heated saloons of fashionable society. Jeffrey was too much of an artificial, and an Edinburgh man, to appreciate the genius of Burns; and his critique might be called 'Edinburgh's last kick at the lion whom she first spoiled, and then spurned.' Hazlitt has some beautiful remarks on the poet in his lectures. He calls him, we remember, 'one whose hand, had you touched it, would have burnt yours;' and says that 'he was as much of a man, although not by twenty degrees so much of a poet, as Shakspeare.' Wordsworth wrote a long and ingenious apology for his conduct in a letter to James Gray. Wilson's tribute, hovering between a life, a criticism, and an apology, is one of the most splendid pieces of panegyric in the world. It gushes on

like a great river, now gliding at its own sweet will, now sporting in shallows, and now rushing, red with poetic fury, till Corra Linn is deafened, and Foyers cries for quarter in the fell uproar. It wants, however, moral depth, and is by no means a just and impartial estimate of the character of the man. Carlyle has gone to his task in a graver and more plaintive spirit; and his paper is the true monody for poor Burns. Aird has often, in his *Old Bachelor* and elsewhere, touched with the most tender truthfulness on points in Burns' history and poems; and his defence of the Burns festival, transferred from his paper to *Blackwood*, was worth all the speeches at that entertainment together, and was by far too good for its cause. Even after all this splendid deluge of criticism, we could have wished that Campbell had enlarged his estimate, or at least finished more highly the miniature he has drawn; and that Charles Lamb and Coleridge had given us in full *their* mind of the Ayrshire ploughman.

Coming after such reapers, it were vain to expect more than a few stray gleanings in the field. We would in our future remarks speak, first, of Burns as a man; secondly, of his general powers, and his place as a writer; thirdly, of his poems and prose writings individually; and, fourthly, of the influence he has exerted, and is exerting, on Scotland and the world. In all this our great aim is perfect impartiality. All malice against his memory, we indignantly disclaim; and of prejudice in his favour, we shall try at least to strip ourselves.

Burns' great want, as a man, was that of fixed principle. He had a warm heart, a generous disposition, pity and compassion 'soft as sinews of the new-born babe,' wide and trembling sympathies, and impulses of higher mood, which gave the early promise, not only of wisdom, but of piety. He was also a sincerely honest and true-hearted man; and as brave as he was sincere. But he possessed, besides all this, passions and imaginative tendencies more than commensurate with his good qualities of heart and his powerful faculties of mind; and in which deep dangers lurked, like lions 'slumbering near a fountain.' To counteract these, or rather to subdue them into peaceful harmony with his better and higher nature, Principle was the one thing needful. Had it been present, it would have led to fixed purpose; and had Purpose come, a high and noble life had succeeded. Principle may be called the root, Purpose the trunk, and a true Life the flower of the tree of man. Wanting firm moral or religious principle, it became Burns' great object to gratify the two main desires of his nature, which were—first, to be distinguished; and, second, to indulge his pleasure-seeking passions. 'God gave him what he sought, for a season; but 'sent leanness to his soul.'

Even when a mere youth, his wit and genius made him the 'crack of the country-side;' the oracle of smithies, rouns, churchyards between sermons, not to speak of balls, mason-lodges and dancing-assemblies. Early, too, according to his companion Brown, he fell into impure as well as convivial errors; and even then the grim Hypochondria, destined afterwards to blacken so many of his hours, began, attended probably too by the hell-dogs of Remorse, to assail him. Through this incipient darkness, and above those selfish objects, there shone, indeed, ever and anon, noble gleams of enthusiasm. He warmly loved nature then as ever; and it is singular to think of a feeling so pure surviving in the company of black and polluting passions in his bosom to the last. How he hung over the yellow broom; how he joyed as at eve he listed the linnet, or the cushat, or the corncaik; and how his soul rose beside the groaning trees of a wind-swept plantation to Him that 'walketh on the wings of the wind.' His patriotic enthusiasm also was intense; and it, as he had prophesied, continued to boil on in his bosom till the flood-gates of life shut in eternal rest. In poetry, and all the books within his reach, he revelled with sincere and exquisite delight; and never was there one who loved literature more warmly, or more for its own sake. Pure too, often if not always, was the love that beat in his manly breast; and many of his meetings at the trysting-tree were as blameless as the assignations of spirits. Nevertheless, all this was only the bright foam; the current below ran deeply toward the point of self-seeking—the seeking of aggrandisement for his pride, and of pleasure for his senses.

In the rear of great half-maddening misery, of poverty, disgrace, and the prospect of exile, came Fame, like a sudden burst of sunshine, upon his solitary head. Sure that his hour of triumph was now come, he snatched up his staff; and relying on his genius, his independence, and his conscious pride, but, not, alas! on principle or on God, he made for Edinburgh. He walked the whole way, muttering at times to himself the old ditty—

'As I came up by Glenap,  
I met an aged woman,  
Wha bade me keep up my heart,  
For the best of my days were coming.'

This old woman, like her of Endor, was telling him half a truth and half a lie. 'The morning was coming, but also the night.' His brightest and his blackest days were alike before him.

His conduct and language in Edinburgh at first seem to have been admirable. Instead of having his own head turned, he turned the heads of all others—Lords, Literati, and Duchesses included—and remained himself untouched. He assumed at once, modestly but decidedly, the conversational place in Edin-

burgh which he had occupied in the West. A dux among the peasantry, he became, without any effort, a dux among the Dukes. On his way to the 'coals in the morning,' he had been in the habit of keeping his fellow-carters in a roar of laughter; and standing in the drawing-rooms of Prince's Street, his humour produced similar, and his pathos and eloquence far greater, effects. Success, in fact, failed to spoil him, and withdrew from the attempt; but his second goddess—Pleasure, meanwhile quietly said to herself, 'No matter, I WILL.'

And her word proved true. What the loud tempest of applause could not do, the warm sun of luxury did. We can fancy well what his feelings were as, staff in hand, and hat pulled over his swarthy brow, he saw for the first time the dusky towers of Edina, perhaps swathed in smoke, and with the Castle *glowering* grimly, like a sentinel of the night, on the streets below, rising before him. Perhaps he felt, 'I am bringing a brighter genius here than any its walls enclose. I shall move that proud city by my song.' Alas, he heard not a voice replying, 'Ay, and fall afterwards by her and thy *sins*!'

Burns, till his visit to Edinburgh, was apparently a man of simple tastes. He loved the 'halesome parritch, chief o' Scotia's food,' her 'souple scones;' and his greatest luxury was a—haggis. Although occasionally led into the debauched customs of the society of that day, he was on the whole what would then be regarded as a temperate man. He was contented, too, with the society and beauty—coarse enough then, doubtless—of the maid-servants and masons' daughters of the West. But when he came to Edinburgh, all this was changed. He sat at 'rich men's feasts;' he tasted venison, turtle, champagne, and the other luxuries of a luxurious capital; he saw accomplished and high-bred beauties—ay, and made them blush at his compliments, weep at his recitation of old ballads, and tremble at his fiery eloquence. His strong sense, however, told him that in this atmosphere he could not long continue. He was but a stranger admitted for an hour into this 'Arabian heaven,' and he suspected he must return to his cold clod-pated earth again; but return, having lost his relish for its simple enjoyments. This stung his mind to fierce discontent. He never, we think, seriously contemplated the possibility of becoming a permanent, instead of a permitted, guest in the higher sphere to which he had found his way. He would have laughed, as Wilson has done after him, at the idea of Burns marrying an Edinburgh belle. But that he had a hankering after a higher style of woman for his wife than Jean, is proved by his strong penchant for Charlotte Hamilton and Mrs M'Lehose. And that he did expect to be raised to some better

situation than that of a hybrid between a gauger and a farmer, which he ultimately reached, is also certain.

These hopes, however, were disappointed. As his patrons became better acquainted with him, they found him a man not easy nor safe to patronise; that he had strong pride and passions; an ugly habit of speaking his mind; small regard for constituted authorities; and, we fear it must be added, a growing taste for low society and vicious pleasures. For Robertson or Blair, ministers as they were, to seek to cure him of these at this stage, when they were still curable, would have been thought a very Quixotic attempt; yet had it been a hopeful and most christian one. The nine days' wonder, too, had come to its period; and these people, not seeing the possibilities of his rich undeveloped genius, began to tire of 'Halloween,' and 'The Twa Dogs,' to find their protegee overrated, and to sigh for some other novelty. John Home came out honestly with what many of them, in the disgust of their reaction, felt and concealed, and in one of his letters, calls the Ayrshire ploughman little else than a humbug, and the public, which had admired him, little better than a commonwealth of blockheads! Thus ever do mocking-birds treat the true son of song.

Meanwhile Burns, feeling the precariousness of his position, the stings of criticism and neglect, and not a few twinges of conscience, had retired growling to his native den, and had, greatly to Clarinda's disappointment and anger, married Jean Armour. He had now a family to support, and feeling that poetry was a poor prop, sought for a farm, found it, became a gauger, and said, 'Go to; I will be wise.' But, alas! the miseries of remorse and disappointment pursued him to Ellisland. There, too, came his hypochondria; and there, too, alas! came his passions. He was beset, besides, by company, and his Muse, for a season, served principally to fan and gild the social excesses of the farmers and lairds of that neighbourhood. To this course of life there were, it is true, many exceptions. He attended, although fitfully, to the labours of his farm, and was kind to his servants—too kind, we suspect, to some of them. Jean and he had no quarrel; indeed, he was her affectionate companion—we cannot say her true husband—to the end. He was a laborious gauger; and how edifying the sight of this potent spirit as he appeared rinsing out barrels, and testing tallow-candles! Glorious, however, were the occasional sparks of poetic fire which leapt from him, 'mid such ungenial toil, as from the axles of a mud-cart in a dark night. On that red scar above the Nith, especially when the waters were turbid and foaming, how often did he stray, and with 'a stern delight and strange,' mated with it his proud spirit, and though unrecognised as a king of men, became the

troubled sovereign of troubled waters! In a calmer but darker mood, he was found by Egerton Brydges, sitting on a settle near his own house, with a face in which 'men might read strange matters.' At Ellisland, he was visited by some of the finest breezes of inspiration which ever crossed his soul. Here he wrote his lines on the 'Friar's Carse Hermitage.' Here he penned, or rather bled out, his address to 'Mary in Heaven,' the saddest and sweetest of all his strains. And here, as he wandered at even-tide, along the broomy banks of the Nith, and thought upon Alloway Kirk—the stories and the scenery of his boyhood—there *came* on him, like a wild, half-shuddering, half-laughing wind, the inspired tale of Tam o' Shanter—a poem

'Conceived in rapture, and in fire begot,'

and which stamps him potentially the 'Scottish Shakspeare.

By and by, he began to relax in his attention to his farming duties—to sicken of that district of the country, and to long for the society and the license of a town. His farm, like honest Rip Van Winkle's, was getting gradually worse and worse—the most pestilent piece of ground in the whole country—and he threw it up in disgust. At the rousp of his last crop, there occurred a scene of beastly drunkenness, which it is painful even to think of, but which was very characteristic of the manners of the age. Think of some thirty individuals, and some dozens more in the house, vomiting till the very dogs were drunk, commencing a general fight, and Burns—the greatest genius alive at the time—watching the brutal scene, and rather enjoying it, than otherwise! 'Lord, what is man?'—(See Letter to Sloan, vol. iii.)

Then came that dark sojourn in Dumfries, during which he continued to sink deeper and deeper, till death mercifully closed his eyes. Beautiful indeed were the lights which shone, magnificent the rainbows which flashed above the giant stream, as it was going down the precipice, to become a 'hell of waters' at the foot. It was in Dumfries that he wrote some of his finest letters, and perspired the 'celestial ichor' of his best songs. To sing seemed a necessity of his nature. Never was there such an intensely lyrical spirit. He had but to uplift his 'diamond pen,' or to swing back and forward in his chair, and the spirit of Scottish song moved him now to quaintest humour, now to pathos as delicate as profound, and now to high poetical description. It is a most painful, yet somehow beautiful spectacle, that of this disappointed, crushed, in part polluted, and wholly neglected man, distilling in secret the most pure, natural, sweet, and perfect songs in the literature of earth. It argues original nobility of nature—an almost incredible power of mental abstraction and



concentration; and it deepens the mystery connected with the aberrations and the degradation of such a spirit.

There were other pleasing traits in his Dumfries career. He continued to the end diligent in his wretched calling—he avoided debt—he was a kind husband—a fond, yet faithful father, superintending the education of his children with great care—he dared to think for himself on political subjects, and this, long counted an offence, and more or less humbly apologized for by all his biographers, seems to us a redeeming point in his character—a very star in a diadem which was fast becoming pale. It is refreshing to find a democratic gauger, turning his ‘rod’ against his employers, and sending a present of captured cannon to the French Convention. No wonder though alike the ‘Collector Snails’ and the ‘Frank Kennedies’ of that time refused to march through Coventry with Burns in this. They could join him in his deep drinkings—they trembled not at his blasphemies—they laughed at his coarsest wit—and chuckled over his vilest obscenities; but as soon as he showed the spirit of a man and the independence of a Briton, they reviled and forsook him. Would he had, at this crisis, thrown up the infamous badge, and returned to the plough, crying out,

‘On eighteenpence a-week I’ve lived before;’

or become a barn-inhabiting, or even a ‘jolly-beggar!’ But,

‘He, poor fellow, had a wife and children;  
Two things to *sinking* people quite bewildering:’

and cowed by their recollection, he ate up his words, and made up his peace, as handsomely as he could.

For he *was* now manifestly going down, and that in the sight of a Scotland, which had received him as it never received a poet before or since. His works were read in every hamlet, and his songs sung in every cottage, and the poet was poor, neglected and miserable. Greatly, indeed, we grant that the fault was his own. Nor was his case so well known as it would now become in the course of a single week. We fear, however, that it was better known than is now generally suspected. But all men passed by him. The cold-blooded clergy of the time never sought him out, to try to reform him—he was none of *their* charge; and they, with one consent, shunned him as if he were infected with the plague. No nobleman was there now to come to his dwelling and to ‘bid him be happy.’ Mrs Dunlop herself at last forsook him. And one or two humble individuals in Dumfries were the only good Samaritans that came near him in his closing days.

That his conduct in Dumfries has been painted in colours too dark is highly probable. This is the case with all remarkable men. Their virtues are often over-estimated; but, on the other hand, their venial errors are puffed out into enormous

transgressions; and if great sinners they be, report must darken them into miscreants and monsters. Robert Chambers seems satisfactorily to prove that Burns was never a habitual drunkard. This, however, was never the real gravamen of the charges brought against the Scottish poet. The worse sins with which he was chargeable were, as Ebenezer Elliot remarks, incompatible with *habitual* drunkenness, although fanned and stimulated by occasional excess. Delicacy has forbid his last biographer from lifting up fully the veil from this painful subject, and from the fatal errors which led him *directly* to a premature death:

‘For ever *undescribed* let them remain!’

Without seeking to uplift that veil, we simply say, that apart from his personal conduct, there remain monuments of his perverted genius, in the shape of unpublished poems, songs, and letters, at which humanity must blush, and at which devils themselves might weep; and that some are still or were till lately alive, who remember his mouth—the most eloquent that ever spoke in Scotland—as having become an open sepulchre, full of dead men’s bones, and *all uncleanness*.

Alas! for poor human nature and for genius, if this were all they could do for us! Alas! for those who would defend and canonise such a woe-struck and misconducted man, and find in his life a precedent for theirs! But alas! for us, too, if we could regard him and his fate, without the profoundest compassion, and if we could close this brief outline of his history, without reminding our readers that he died a penitent, that the Bible was often latterly in his hands; and that although, according to Mr Chambers, his last word was a muttered curse, *that* was an expression of his dying delirium, and must not be taken as a fair index of the final state of his mind. We leave him with his God.

Enough that we can say, with lowly thoughts,  
He that hath made thee, knows thee. He doth judge  
Most righteously—the *depths* of Fate are *His*.

We pass gladly to make some remarks on his general powers and place as a writer. His powers consisted of great perspicacity of thought, strength of rude, natural logic, vivid imagination and fancy, a fertile, though coarse wit, humour of the richest and truest grain, lyrical impulse and music, a racy, varied and powerful diction, all inspirited by a constant play of passionate enthusiasm, and pulsing to the motions of a hot and half-maddened blood. Like all great poets, he combined something of the animal, of the man, and of the woman, with rather much, however, of the first, and with a strong dash of the ‘Deil’ besides. His genius did not lie in him separate from his general idiosyncrasy,

as the bag of honey in the bee, it was the result of all his powers and passions, even as the sun's crown of rays is the result of all the light and radiance of his orb. And yet his addiction to poetry did not, as some pretend, arise entirely from the warmth of his temperament. He might, indeed, in certain conceivable circumstances, have not been a rhymers, but in no conceivable circumstances could he have failed to be a poet. Had he become a statesman, he would have been a poetical statesman like Burke; or a warrior, he had written in fire another Napoleonad; or if a divine, he had been a divine like Jeremy Taylor; or if a philosopher, he had wreathed richer flowers than ever did Brown or Jeffrey, around his metaphysical speculations. But a poet, *i.e.* a man of lofty genius, insight, heart, and passion, he of necessity and by nature was.

Robert Chambers contests with Carlyle the notion of the latter—that Burns might have been the first statesman of his age, and asks how a man unable to control his own passions could sway great democracies? Surely this is a very shallow question. Who were the leading statesmen of Burns' age? The eminently continent C. J. Fox, the extremely sober William Pitt, the calm, unexcitable, mild-tempered Edmund Burke, *Sheridan*; and in France, those two pattern sons of Anak, Mirabeau and Danton! Who have succeeded since? Such miracles of self-control as Canning, Lyndhurst, and Lord Brougham. Could any one of these control his own passions; and yet, have not all been eminent statesman?

We venture to think, that if by any chance Robert Burns could have got into the Parliament of 1790, and lighted on a seat in the Cabinet, he would have drank less than Pitt, gamed less than Fox, commanded his temper better than Burke, that, moreover, he would have equalled Fox in power of speech, Harry Dundas in *auld-farrand* humour, Sheridan in wit and fancy, and if inferior to Burke in deep sagacity and culture, would have equalled him in genius, and greatly overmatched him in plain, direct, manly common sense. But the very supposition is so preposterous that we almost laugh as we think of two clever men like Carlyle and Chambers gravely discussing it. Burns, indeed, perhaps when very 'fou,' or else when wishing to hoax his auditors, used to talk of what he might do were he in Parliament. But the idea of a gauger—although the most gifted man alive, and of whose poetry Pitt himself said, that since Shakspeare's, of all poetry it came most sweetly from nature—in *that age*, getting into the Commons or the Cabinet! Had it occurred, Lords manifold would have given up the ghost, and their ladies, in multitudes, gone into hysterics.

Burns' place as a poet has been fixed by the consent of the

whole world, and the voice that would reverse this verdict must be strong as that of another globe. That verdict is, that he stands immediately beside in faculty, greatly below in actual development and result, the highest poets on earth, the Homers, Dantes, Shakspeares, Miltons, and Scotts. Both he and Byron possessed native power qualifying them to have mated with those demigods of fame. But various causes combined to prevent both from reaching the eminence to which their native genius entitled them. Burns especially has left only the splinters of a broken colossus.

This leads us, thirdly, to speak of his poems and prose writings individually; premising, however, that we have little that is absolutely new to say of them, so much has been said, and well said, already. Unquestionably the most creative of all his poems are 'Tam o' Shanter' and the 'Jolly Beggars.' Such genius, wit, humour, dramatic skill, invention, lavished upon such subjects! Morland painting asses and swine was nothing to Burns sitting on a whisky-barrel and immortalising the motely crew of male and female blackguards revolving round it as round a sun! And with what gusto and sympathy does he get up behind 'Tam' in that weird and tipsy gallop! Carlyle has some criticism on 'Tam o' Shanter,' which we do not profess to understand. He speaks as if the supernatural and the human elements in the poem were somehow not properly reconciled, or attuned to each other. Now, we think the power of the poem lies in the quick and startling contrast between the revelry of the inn and that of the infernal, or semi-infernal, crew in the kirk. The two pictures, both exquisite in their way, hang over against each other, and serve to bring out, as painters would say, the *tone* of each. From a snug fireside, we come out first into the bleakness of a roaring tempest, and next into the ruddy glare of hell! The effect is almost entirely produced by the subtle opposition of the different scenes, which very properly the author has not even attempted to reconcile, or, as Carlyle has it, to 'bridge across.' Whatever moral, too, there is in the poem, lies in the implied suggestion; that the one revel is likely to end in the other—the alehouse to be exchanged for the pit! Some have objected to the close as a 'lame and impotent conclusion.' But it, in fact, does not belong to the poem. *That*, as a piece of art, is finished in the words—

'In a moment all was dark.'

Here the poem might have stopped; for, sooth to say, we care very little whether the sapient Tam be overtaken by 'Cutty-Sark,' or get home to the curtain-lectures of Kate.

It is needless to remark of both these marvellous poems, what

Campbell says of one of them, that they seem to come out as 'from a mould,' entire, full-cast, hissing hot. You dare not alter a word, cut out an oath, or prune a coarse witticism, in the 'Jolly Beggars'—the bad and the good, the clever and the profane, are inextricably intertwined. You must either reject both, or make a great gulp and swallow both. The best way of bringing out ITS tone is to read it immediately before, or after, the 'Cottar's Saturday Night,' and to marvel how the same mind has succeeded in daguerrotyping with equal force and accuracy scenes as diverse as though they were severed by the whole interspace between heaven and hell.

As next in original merit, we would class, not his 'Cottar's Saturday Night,' nor even his songs, but his poetical epistles and satirical pieces. Less pleasing, pathetic, and musical than his songs, they discover more, we think, of that virgin richness of thought, that penetrating observation, that racy humour, and that powerful 'mother-wit,' which distinguished his conversation. In his songs he is often imitating ancient models—which are not always imitable; in his poetical epistles and satires, he is throwing out in wild profusion the accumulated wealth of a great native genius. Such are his epistles to Lapraik, to Smith, to a 'Young Friend,' his 'Twa Dogs,' his 'Address to the Deil,' his 'Death and Dr Hornbook,' and the hundred other satirical *morceaux* which dropped from his pen. His moralising and his satirising vein are both alike original and inexhaustible. Horace is not more elegantly sententious than he sometimes is; nor his Juvenal ever more terse and tremendous than in his darker mood does Burns become.

In two or three of his poems, he essays a style of which we wish that he had given us larger specimens—we refer to the visionary or purely bardic manner. The best specimens of this are of course his two 'Visions,' the one at his own 'chimney-neuk,' and the other at Lincluden Abbey. The second is more elaborate and artistic, although very striking; but the first is pure inspiration. In writing it, he seems, like Coleridge, when copying the lines of Kubla Khan, which he had made in his dream, to be in haste lest the magic syllables, which had come upon him like shadows, should 'so depart.' Seldom did genius ever take such a generous and unmitigated gallop. The words rush—hurry—almost trample upon each other—in their eagerness to record the glorious vision, ere, like a flush on the evening sky, or a momentary halo round the moon, it has passed irrecoverably away. And this rushing wind came upon the ploughman as he sat by a peat-fire, with a deal table before him, and nothing but a bowl of milk as the Helicon of his muse. Verily the spirit of poetry, like the wind, 'bloweth where it listeth.'

His epitaphs and epigrams, with some exceptions, are mere trash, with a little cleverness barely serving to spice profanity and the coarsest commonplace. It is humiliating to think of the author of the 'Vision' reduced to a maker of extempore graces before meat, which were in general mere *niaiseries*; and yet which seem sometimes to have bought him his dinner. We knew a poor half-witted creature at Pitcaithly Wells, who gained sixpences by rhyming on any subject that you gave him. His rhymes were not worse than some that Chambers has preserved of Burns; and considering the circumstances, and the intellect of the two men, his position was hardly so low. And yet his biographer records Burns' rhyming blessings, as if they were an honour to his memory, or, at worst, as a good joke.

Very different is our estimate of his songs. As it should be with all true songs, they are richer in feeling than in thought. They catch and crystallise some one simple emotion; some single swelling in a true torn heart; some little incident in personal or domestic life; a feeling that has passed like a breeze over a solitary wanderer at eventide; a mood which has swept over his pillow at midnight, like a meteor:

'Some natural sorrow, love, or pain,  
Which has been, and may be again!'

Such is the plain yet profound material of songs. A song is just an unmeasured sonnet, and aspires to the same simple unity. It is essentially a *drop*—whether a tear of joy or grief from the poet's eye, or of blood from his very vitals, or of a thunder-shower from the laden sky of his imagination. Such glorious or gloomy drops are Burns' songs; it is a perfect shower of them he pours forth—some luxurious as lovers' tears, others rich as a patriot's gore—some simple as the dew, and two or three magnificent as a cloud on which swims the rainbow. But all are true, all clear, all more or less beautiful. Of Moorean affectation, or of the undue point of Beranger, or of the mystic involution of the songs of Shelley, there is nothing. Yet it is curious that while no Scottish poet since Burns has approached him by a thousand miles, in the other departments of poetry, some, such as Tannahill, Robert Gilfillan, etc., have uttered melodies not much inferior to his. He is, in fact, the greatest of Scottish song writers, chiefly because he was before the others in the field, and because his songs are more numerous and more varied. This seems to prove that good song-writing is more an affair of warm heart, considerable ingenuity, and good ear, than of transcendent genius. Even poor Sandy Rogers has written songs not unworthy of Burns; nor did he ever excel the 'Wee Willy Winkie' of William Miller.

Burns' prose seemed to Dr Robertson to be, considering his circumstances, even more remarkable than his poetry. It has in it, in proportion, a great deal more trash; but it has also some passages which no prose writer has since surpassed. If you regard it as a series of letters, it fails—the true light to look at it is as a succession of fierce fragments torn from a ruin—some distinguished by symmetry and strength, and others only by their rude and jagged angles. Yet from what a noble ruin have his letters to Cunningham, to Dr Moore, and to Mrs Dunlop proceeded! Cowper's letters, as a whole, are more pleasing, easy, and better sustained, but have few passages to compare with the finer flights of the gauger.

What a pity that Burns had no Boswell to track his steps, and catch the fire-syllables which fell in such rapid profusion and bickering brilliance from his touched lips! His talk seems to have been as strong, natural, and rich an essence as ever flowed from the lips of man. It was strong as a native power, and it was of all his powers the most carefully cultivated. Like Dr Johnson, he generally set himself to 'talk his best.' In society, and particularly in that of ladies, he seemed to 'forget his poverty, and remember his misery no more.' His soul expanded, his heart opened, his eye kindled, his rough voice softened into music, and the pent-up waters of wisdom, wit, tenderness, humour, and knowledge of human nature which were in him, 'flowed amain.' Hearts burned within them, eyes moistened, bosoms heaved, as he talked; laughter looked out through eyes that wept, or tears came and drowned laughter; many were agitated and shaken, and others, obeying the calmer and mightier spell of his genius, felt as John Scott so finely says—'their minds touched with a strange joy, which they may *recognise in more exalted stages* of their being.' And all this effect was produced, not by an elaborate artist playing bravuras, not through any assumption of oracular depth or dignity, not through any determination to be the chief speaker, but through the mere outpouring of a mighty soul, which had besides made conversation a study, found in it a fit element, and learned to spring up under the genial influence of society into his fullest power, like the war-horse to the sound of the trumpet. How one wishes that Burke, the greatest talker then alive in England, had met and measured lances with Burns, the greatest talker in Scotland; and that Bozzy, who was still alive, had been subpoenaed to be present! They had been wonderfully well met; for in native genius and wealth of mind they were equal; and Burke's subtle reflection and profound learning would have found a counterpoise in the brilliant wit and robust manhood of the intellect of Burns.

We have left ourselves little room for the last, and as it may seem to some, the most important part of the subject, namely, the influence which Burns and his writings have exerted upon his native country. And yet, perhaps, the whole truth on this subject may be comprised in a very few sentences. His influence has been in part beneficial, and in a larger part pernicious. Burns HAS added an imperishable nimbus of glory to his country; and Scotland, notwithstanding all his errors, is proud of having produced such a son, and produced him, too, from the yeoman class—the same class amid which Shakspeare in England lifted up his refulgent and many-sided head. He has stirred the patriotic flame; he has animated often the ‘glow o’ weel-placed love;’ he has once or twice even stirred the altar fires to a brighter and holier blaze. Need we name the ‘Cottar’s Saturday Night?’ He has even, too, in more than one powerful strain, shown the deformity of vice. Need we name his ‘Epistle to a Young Friend?’ He has excited, besides, in the peasantry a thirst for knowledge, an ambition for intellectual distinction, a proud and salutary consciousness of themselves and of the dignity of independent toil. What a contrast between the spirit of his song, ‘A man’s a man for a’ that,’ and the *flunkeyism* of many even in our day, who are so glad to get a little vulgar eclat reflected on public meetings from the presence of Lords and literary Baronets, although the life thus given is generally galvanic, the light discoloured, and the glory meretricious and evanescent!

But there is another side to the picture. Burns has too often fanned the polluted fires of licentiousness and debauchery—he has taught many to identify genius with vice—he has created a race of imitators, who have copied his faults, both of writing and of conduct—he has shed a rainbow lustre around mere animalism—he has taught blasphemers a more pithy profanity, and grafted wit upon the dull and rotten tree of vulgar obscenity—he has not unfrequently insulted religion through its forms and its professors—he has treated sacred things with undue levity—he has, in Southey’s words, ‘supplied furniture to the brothel,’ and given a voice and language to bashful and stuttering seduction,—and by the memory of his example has produced immeasurable mischief among the young of both sexes in Scotland. God forbid that we should say he has done all this *intentionally*! We believe, on the contrary, that had he foreseen all the evil effects some of his writings were to produce in that ‘dear auld Scotland’ which he loved so warmly, he would have burned them and his pen too. As it was, a little before his death, he bitterly deplored the existence of the unworthy progeny of his genius, and declined with horror the proposal of some wretch of a book-



seller to publish them in full. But *littera scripta manet*—alas! *vita* too, *scripta manet*—and ages may elapse ere the evil of the influence of the writings and the life of Robert Burns can be calculated fully or has for ever passed away.

---

## EMIGRATION.

THE emigration from these islands of Great Britain and Ireland has probably been, during the year, at the rate of a thousand a-day! It becomes an interesting question, whether this extraordinary exodus is likely to increase, or to diminish. From all present indications, the emigration may go on for many years without diminution. It is true that there is already, in this country, an increased demand for labour, an increase of its reward, and, consequently, a largely increased command over the necessities and the ordinary comforts of life; and it might be supposed that the inducement to emigration would thus be lessened. But it must be remembered, that amidst a population reduced, as ours was a few years ago, to excessive poverty and privation, those who most needed change were the least able to make it. The statistics of emigration are not very complete; but, if they were, it would probably be found that it prevails most in periods of comparative prosperity, following periods of great distress. The resolution is formed in distress; it is carried out the moment the means of removal are obtained. Hence a considerable part of the great emigration during the last two years.

From Ireland, probably one-half of the emigrants have had the means of removal furnished by their relatives, who have emigrated before them. It is difficult to conceive how far this sort of operation may be carried amongst a people whose domestic affections are so strong; already there is scarcely an Irish family which has not some immediate relative settled abroad. In the United States, the Irish, and the children of the Irish, are already nearly equal to the whole population of Ireland. The fathers and mothers go to the sons and daughters. The tearing-up of domestic ties is no longer encountered, or if encountered, it has not one-half its former intensity of wretchedness. The choice is between remaining with half the family connexion at home, or joining the other half in America; and when there is a moderate share of prosperity in the one scale, and distress and privation in the other, it may easily be conceived how the balance will incline. Thus the emigration from Ireland may go on in a constantly accelerating ratio.

The impulse given to emigration by the discovery of gold in

California and Australia is obvious to every one. In the United States it has added greatly to the migration westward, and will no doubt continue to do so; for although there may not be a continuation of very profitable employment at the 'diggings,' there will be a demand for labour upon the land, for the production of articles of food, which at present bear a very high price. The westward migration of American labourers will, to that extent, diminish the supply of labour in Illinois, Indiana, and Ohio, and thus leave room for the employment of British immigrants. So also in Australia, although the 'diggings' may not continue to absorb the whole of the migratory tribes, there will be a vacuum in the labour market of the other parts of the Continent, which will permit of profitable employment to emigrants from this country.

In addition to these reasons for believing that the present rate of emigration will not diminish, there is the always-operating, perhaps natural, desire of man to possess a piece of land of his own. It may not be presumptuous to suppose, that this desire has been implanted that the original command might be fulfilled, 'multiply and replenish the earth, and SUBDUE IT.' There is not yet one-fourth of the surface of the earth that is subdued. Even in that part which is under cultivation, the produce is, on immense tracts, not one-half of what it might be. In the United States, in whole counties, the average growth of wheat is not more than about twelve bushels per acre. Fifteen bushels are accounted a good crop; and this on land which, with a proper employment of labour and manure, would yield from four to five quarters an acre. Taking into consideration the imperfect subjugation, there is not yet one-tenth of the surface of the earth SUBDUED; yet it must have been intended that the whole should be rendered subject, and the desire was implanted to attempt and achieve the subjugation. Looked at in this view, there is more than a querulous expression of impatience at privation, when the Irish peasant says, 'Why should I pay rent for this bit of bog to raise potatoes, when I could grow wheat on my own land on a beautiful prairie in Illinois?' And with all New Zealand, the vast continent of Australia, the Cape of Good Hope, and all Canada our own, with constantly-increasing facilities of conveyance, and with all the United States, in which there is room and to spare for the whole population of Europe, all open to us, almost as if it were our own, could it ever be intended that in any part of these Islands there should be a single square mile of land, on which men should be cooped up unable to earn their daily bread? There is room enough for mankind on the face of the earth, which God has given them to subdue—room for ten times the number; and the process will

go on until the subjugation be complete. Nature has a great storehouse in reserve, of which the door has not yet been opened.

The great exodus has commenced, and nothing can stay it, even were it desirable, in a merely national point of view, that it should be stayed. The Germans, the British, and the Irish, are to subdue, in its proper and peaceful sense, the surface of the earth; the Anglo-Saxon race is to rule the destinies of the world; the English language is to be the medium of thought between all the civilised nations; the English bible is to be the book of books amongst mankind; English truths are to be world-wide truths. How emphatic is the injunction to all who can communicate a truth to be up and doing! How great the encouragement to all who can aid in the extirpation of a pernicious body-destroying and soul-destroying sin, when the conversion of one man in our little island may carry the example of virtuous conduct to the extremities of the earth!

There is a remarkable providence in the peopling of a great portion of the western part of North America. Mr PRENTICE, in his 'Tour in the United States,' says: 'The Puritans were not very fortunate in the selection of a home in the Bay of Massachusetts. Plymouth, Boston, Salem, and Gloucester, offered little scope to the agriculturists, and an early emigration to Newhaven and Hartford took place, where a greater extent of fertile land was available. Thus generation after generation sent forth its active young men, widening their conquests over the forest and the swamp, till all New England became well peopled. In the same manner, emigration goes on now, and a frugal, active, and rapidly-increasing population, pressing closely on the means of subsistence, in this stony territory, keeps sending out hardy adventurers to the more fertile States of the West, there to set an example of activity, sobriety, scrupulous regard to the moral obligations of life, and a decent and seemingly a very sincere observance of religious requirements. Was it "chance" that the early settlers should set themselves down in a country so sterile as this; that their moral and religious habits might remain uncontaminated by the looser principles of men, who sought not freedom from persecution for conscience sake, but merely the means whereby to live? Was it "accident" that they had to send their well-instructed sons and daughters farther into the wilderness to subdue it? Was it merely a fortuitous combination of circumstances, that, two hundred years after their settlement on this rocky land, their descendants, inheriting their principles, are constantly sending out detachments to all the rest of the free States in the Union? To me it appears not chance, but provision, *design*—design to furnish the leaven for leavening the great future mass.'

A further migration takes place amongst the descendants of these New Englanders. One of them settles in Ohio, for instance, clears from a hundred to two hundred acres of land, and brings up a family respectably. But he may have five sons, and to divide his farm amongst them would give very little to each. He sells his farm, with all its improvements, moves still farther westwards, perhaps to Illinois, buys a thousand acres, set to work, with the aid of his sons, to *subdue* the land, and has two hundred acres to bestow on each, when they come to man's estate. Thus the New Englanders are pioneers to the British settlers, clearing the way for them; and thus westward, and further westward, away and away, till the original pioneers reach the Pacific; leaving openings everywhere behind them to the less adventurous. What a thing it would be were these openings filled up by a religious, moral, and SOBER people! And what a mission there is here, for the total abstainers in Great Britain and Ireland, from whence great voids in the great valleys are to be supplied! For the last fifty years the population of the United States has increased one-third in every decade. The population in 1850 was 22,000,000; at that rate of increase, it will be 29 millions in 1860; 38 millions in 1870; 50 millions in 1880; 66 millions in 1890; and 88 millions in 1900. The young man of twenty years of age may see this, and may see Canada, with its 10 millions; and Australia, with its 5 millions; and New Zealand, and the Cape, each with its population equal to that which Scotland has now. The grand object with temperance societies, in the great feeders of that vast future population, should be, that every one who goes to swell the grand result, should be at least a sober man, one totally eschewing the evil which is so destructive of the best interests of society, and an influential teacher, by precept and by example, of the conservative principle of abstinence.

If men regarded their health in removing to a new climate, every one of them would become a total abstainer. The greatest fields for emigrants are those which are most trying to the constitutions of our islanders, accustomed to mild winters, and moderately warm summers. The amount of work which can be done here cannot be performed where the thermometer is at 90 in the shade in summer, and 20 degrees below zero in winter, if they take their habits of living with them. To drink intoxicating liquors in such heat is perfect madness; to drink them under such a degree of cold, when the remedy should be an increase of warm clothing, is not so obviously madness, but scarcely less dangerous; and the diseases which follow 'catching cold' are exceedingly fatal. The writer has given much consideration to the effects of change of climate, and particularly to

the difference between the climate of these islands and that of the United States and Canada, and the result of his observations, and of the conversations he has had with persons who have made the subject their study, is a conviction, that generally (for there are few rules without an exception), *the Englishman who has been at home what is called a moderate drinker, will in Canada and the States enjoy about the same degree of health, if he be a total abstainer*; and that he cannot have the same degree of health, cannot have the same chance of life, that he would have had at home, *unless he be an abstainer*.

A gentleman who has travelled over a considerable part of the United States and Canada, and who has been much consulted since his return, by persons contemplating emigration, invariably advises that the emigrant should not delay the adoption of total abstinence until he has removed into a climate of greater extremes, that he may thereby be *prepared* for the change, and prepared also for the privations that may be encountered on the passage, and in the journeyings towards his place of final settlement. He is asked, 'Can I endure the extreme cold of a Canadian winter?' and he answers, 'Certainly not, if you endeavour to find heat in drinking; for the subsequent debility will render you doubly liable to suffer: you can endure the cold by being warmly clothed, and using active exercise.' He is asked, 'Can I stand the heat of the United States summer?' and his reply is, 'Certainly not if you drink intoxicating liquors, and increase the debilitating effects of hot weather; but you will be able to stand the heat, and work in the heat, if you become a total abstainer; and don't wait till you get there, but begin *now*, and get your constitution into its natural state before you go. If you go to Australia you will find that a man who comes in from a long and fatiguing search, under a broiling sun, after his stray cattle, does not recruit his strength with beer or spirits; but throws a handful of tea into a pot, and enjoys himself with the infusion which cheers but not inebriates.'

That gentleman's experience may not be uninstructional to emigrants of any class. He arrived in the United States early in summer. The thermometer on the banks of Newfoundland had stood at 38 deg. In a few days afterwards, he found it at 75 deg. in New York. He had been accustomed to what is called the 'moderate' use of 'generous liquors,' but he eschewed ardent spirits, and confined himself to iced champagne, a delicious beverage in hot weather. Notwithstanding this precaution, the heat became more and more intolerable. At another large city he called on an old school-fellow, who, rejoiced at his appearance, sent out, and very soon about a dozen Scotchmen made their appearance, and the party sat late drinking Scotch

whisky ; for the American drink of that name (selling at about a shilling a gallon) is rank poison. Next day, the thermometer stood at 88 deg. ; and while taking a walk with his friend, he felt intolerable thirst, and with an almost irresistible desire to drink at the pump which stood by the roadside ; but he recollected the sudden deaths that occurred from that indulgence, and resisted the temptation, contenting himself with rinsing his mouth with the water. He felt that, in the debility occasioned by the previous night's rather over-indulgence, a hearty draught would have been instant death. He resolved that during his stay in America he should be a total abstainer, and after a week or two, he could better endure a heat of 90 than he could the heat of 75, which he had encountered at New York, and could drink at any time, and with perfect impunity, water iced down almost to the freezing point. This experience, conjoined with the fact that a considerable number of school-fellows who had emigrated, and had excellent prospects before them, had perished from indulgence in intoxicating liquor, led him to think seriously on the question of intemperance, and the result was, a conviction that it was his duty to take his part with those who were endeavouring to rescue their fellow-creatures from an impoverishing, health-destroying, and immoral custom.

The recommendation that abstinence should be adopted before emigration to a different climate, is important in other points of view. In the immense countries to which the tide of emigration is flowing, there is field enough, probably for centuries to come, to employ all the labour which can find its way to them ; but the workers are not, and cannot be at once, distributed in the quarters where their labour is most wanted ; and hence, whilst in some places there are millions of acres lying uncultivated, and millions only half cultivated, there are in other places thousands and tens of thousands of able workers, who cannot find employment, because they have not the means of removing themselves to the localities where their labour is in demand. The ports of disembarkation are almost always crowded with unemployed workers, and the privations and the fatality are awful. Much of the calamity might be averted were the emigrants to adopt the advice, to become total abstainers a twelvemonth before they leave home.

Two men arrive at New York ; one has spent three shillings a-week on drink, and the payment of his passage money has taken away all his savings to within a few shillings. There have been arrivals in the port of perhaps 10,000 immigrants in that same week. He tries to find employment, but in that vast competition it cannot be found. He has been weakened in his health by a long passage acting upon a constitution debilitated

by previous habits, and he cannot go in search of work into the surrounding country, nor has he the means to pay for his conveyance into another State. He soon exhausts the few shillings that had been left, and there is no prospect before him but death, or a beggary almost worse than death. The other man, who had also spent his three shillings a-week uselessly, has had the prudence and the virtue to abstain for a year from intoxicating liquors; and he has paid his passage, and lands in full health and spirits, with some seven or eight pounds in his pocket. He goes out with his cheerful look and healthful complexion to ask for work. He is told of the crowds of applicants, and he says, 'Yes, sir, but I am able to work well, and to work always, for I am an abstainer. You would never find me absent on a Monday morning, sir.' Masters are tired of men upon whom they cannot depend. The probability is, that the man is employed. If not, he can try some other place, and before his money is exhausted, he is almost certain of finding profitable employment; and then he will begin to think of the younger brother at home whom he would like to see near him, or the dearly-beloved sister who might be his prudent housekeeper, or the revered father or mother whose remaining days might be spent in comfort and happiness with him.

The GREAT EXODUS must go on. Nothing can stay it, even were it desirable, for a single nation's prosperity, that it should be stayed. The original command stands yet in all its force, **THE EARTH IS TO BE SUBDUED**; its barren places are to rejoice in fertility; its dark forests are to wave with golden grain; its silent deserts are to resound with the busy hum of men. From a narrow field the world is to be peopled; from the banks of the Rhine and the Elbe; the Severn and the Trent; the Clyde and the Forth; the Boyne and the Shannon, are to proceed the subduers of the earth—the future owners of its great valleys, with its mighty rivers and its immense oceans as their highways. The fathers of powerful kingdoms and republics are with us, amongst us, part of ourselves, though humble, unnoticed, unknown. Rightly taught, they will rightly teach: a truth conveyed to the mind of a hand-loom weaver on the Cart may become a principle of action throughout the whole valley of the Mississippi. The truths of temperance, morality, and religion taught now to the reachable few, will be communicated to the infinite many, over all the face of the earth, and throughout all time!

---

## THE FORESTS OF INDIA.\*

IN this cold, sunless region of the globe, we can form but a faint estimate of the Eastern appreciation of the luxury of shade. The planting of trees by the wayside, to form a pleasant canopy beneath which the weary pilgrim may linger, is an act which has been held in high esteem in all Eastern countries from the very earliest times. This is well illustrated by the fact of the banks of the canals constructed by the Mahommedan Emperors being planted, and the waysides of the imperial roads lined with trees. In the Sunnud of the Emperor Akbar, it is directed, in the glowing language of the East, 'that on both sides of the canal down to Hissar, trees of every description, both for shade and blossom, be planted, so as to make it like the canal under the tree in Paradise; and that the sweet flavour of the rare fruits may reach the mouth of every one, and that from those luxuries a voice may go forth to travellers, calling them to rest in the cities, where every want will be supplied.'†

It has been remarked, both by Humboldt and Meyen, that if in Northern climes, where man cultivates the cereals in immense unbroken fields, their monotonous aspect adds but little to the beauty of the landscape, the inhabitant of the Tropics, on the other hand, in rearing groves of plantains, where he fixes his habitation, contributes to the adornment of the earth's surface by the extension of one of the most noble and beautiful forms of the vegetable world. When he erects his hut of bamboo reeds and palm leaves, he plants around it a few shoots of the banana, which yield him a supply of food, and form the chief ornament of his simple dwelling.

\* 1. Report of the Twenty-First Meeting of the British Association for the Advancement of Science, held at Ipswich in July, 1851. Pp. 78-102. Report of the Committee appointed by the British Association to consider the Probable Effects in an Economical and Physical Point of View of the Destruction of Tropical Forests. By Dr Hugh Cleghorn, Professor of Botany, *Materia Medica and Therapeutics*, Medical School, Madras; Professor Forbes Royle, King's College, London; Captain R. Baird Smith, Bengal Engineers; and Captain R. Strachey, Bengal Engineers. London: John Murray. 1852.

2. Transactions of the Botanical Society. Vol. IV. On the Hedge Plants of India, and the Conditions which Adapt them for Special Purposes and Particular Localities. By Dr Hugh Cleghorn, Professor of Botany, &c. Edinburgh: Printed for the Botanical Society. 1853.

3. Outlines of the Geography of Plants, with Particular Inquiries, concerning the Native Country, the Culture and the Uses of the Principal Cultivated Plants on which the Prosperity of Nations is Based. By F. J. F. Meyen, Ph.D., M.D., late Extraordinary Professor of Botany in the University of Berlin. Translated by Margaret Johnston. London: Printed for the Ray Society. 1846.

4. On the Culture and Commerce of Cotton in India and Elsewhere, with an Account of the Experiments made by the Honourable East India Company up to the Present Time. By J. Forbes Royle, M.D., &c. London: Smith, Elder, and Co. 1851.



In warm regions of the globe, man is thus led to adorn the spot he inhabits with the rich forms of arborescent vegetation, for the purposes of his support and enjoyment. In India, however, and indeed in all tropical countries, the planting of *timber-yielding* trees has met with remarkable neglect, so that in those regions we can point to no *forests* that owe their existence to the hand of man.

One of the first effects of civilisation on the physical features of a country, is the clearance of its arboreous vegetation. Thus throughout most parts of the south of Europe, the primeval forests have been long swept away; the gloomy pinewoods of the north, which superstition has peopled with the phantoms of another world, still remaining unaffected by the advance of a scanty, and in some respects less civilised, population.\* In an early state of society, the native forests are amply sufficient to afford the few materials required by man in his unpolished condition. In most of our colonial possessions, and especially in many parts of North America, the vast abundance of native timber is one of the great impediments to agricultural progress. Valuable land awaits only the woodman's axe to render it capable of producing the most abundant crops. The result is—*indiscriminate clearing*. And when this end is gained, few think of committing seeds to the soil to provide for the wants of future generations. The sons and grandsons of colonists who are this day plying the axe with all their might, may yet sigh for the want of foresight in their fathers, and sigh in vain in a land where then 'human industry can scarcely raise a twig of the hardiest tree.† But there are other evils attending the total destruction of native forests in the physical effects thus produced. A variety of opinions exist on the subject, but Humboldt, who briefly discusses this question, has been followed by many eminent authorities :—

'By felling the trees which cover the tops and sides of mountains, men in every climate prepare at once two calamities for future generations—the want of fuel, and the scarcity of water. \* \* \* Plants exhale fluids from their leaves in the first place, for their own benefit. But various important secondary effects follow from the process. One of these is, maintaining a suitable portion of humidity in the air. Not only do they attract and condense the moisture suspended in the air, and borne by the wind over the earth's surface, which, falling from their leaves, keeps the ground below moist and cool, but they can, by means of their roots, pump it up from a very considerable depth, and, raising it into the atmosphere, diffuse it over the face of the country. Trees, by the transpiration from their leaves, surround themselves with an atmosphere constantly cold and moist. They also shelter the soil from the direct action of the sun, and thus prevent evaporation of the water furnished by rains.'—*Cleghorn's Report*, pp. 78, 79.

\* In our own country primeval forests of *Pinus Sylvestris* still exist on the lofty mountains of the North of Scotland.

† This is no idle dream. We have a practical illustration near our own door, viz. in Ireland, once expressly called 'the woody iale.'

It remains an unsettled question in how far forests are instrumental in favouring humidity.\* The above extract may be regarded as the expression of the opinions of the eminent authors of the Report.† It refers only to the climate of India, and the fact that the influence of forests on climate is widely different in the Tropics from what it is in temperate regions, may account for the great difference of opinion expressed on that important subject. In Europe, the proximity of the ocean and of mountains are the two great causes that promote an excess of humidity and rain in certain districts; and Schouw adduces statistical facts to prove that we cannot trace any notable influence of the forests in this respect. In the Tropics, however, the forests not only increase the rain and atmospheric moisture; they also give birth to springs and streams:—

‘Tracts destitute of woods become very strongly heated; the air above them ascends perpendicularly, and thus prevents the clouds from sinking; and the constant winds (trade winds or monsoons), when they can blow uninterruptedly over large surfaces, do not allow the transition of vapours in the form of drops. In the forests, on the contrary, the clothed soil does not become so heated; and besides, the evaporation from the trees favours cooling; therefore, when the current of air, loaded with vapour, reaches the forests, they meet with that which condenses them, and change into rains. Since, moreover, the evaporation of the earth goes on more slowly beneath the trees, and since these also evaporate more copiously in a hot climate, the atmosphere in these forests has a high degree of humidity, this great humidity at the same time producing many springs and streams.’—*Schouw's Earth, Plants, and Man*, p. 121.

The object of the Committee of Inquiry of the British Association, whose labours are now before us, was specially to ascertain the extent of valuable products in the Indian forests, and in how far this source of wealth was taken advantage of. We know little of the riches of those forests, which abound in the most valuable timber trees, gums, pigments, and other substances that find a ready sale in the market of Europe. The teak, or Indian oak, as it is called, is an invaluable tree, ‘the glory of the Malabar and Tenasserim forests.’ Although its timber is the most highly esteemed in India, the forests which supply the *finest sort* of teak had fallen long ago into a deplorable state, both old and young trees having been indiscriminately cut down, without regard to future supply.‡

The destruction of the Indian forests is chiefly owing to a sys-

\* Dr Wight, the celebrated Indian botanist, observes:—‘Within fifty miles of the spot whence I write, a tract of country has been cleared; the result is, that the inhabitants are now so much distressed for want of water, that they contemplate leaving the country, their wells being all dry. On inquiry, it does not appear that the rains have fallen below the usual average, but notwithstanding, the country has become so dry, that their wells no longer provide a sufficient supply of water.’—*Cleghorn's Report*, p. 87.

† It is mentioned in the Report, that ‘it has been on Dr Cleghorn that almost the entire labour has devolved of collecting and digesting the materials,’ the other members of committee having had special duties that prevented their giving assistance in the inquiry.

‡ Cleghorn's Report, p. 82.

tem of agricultural industry quite unknown in our own country, where every inch of ground has a rightful owner, who is also a willing cultivator. It is known in the Peninsula by the name of *Coomree*, and is repeatedly referred to by writers on Indian Agriculture, in such terms as these:—‘The jungle people ringed the trees to kill the large ones, took the branches, and made a fence against wild animals, burned as much as they could, and then took one or two crops of millet (or ragee) out of the soil, going over to another tract and repeating the same practice. All around in that primeval forest, thousands of acres were, or had been, evidently under *Coomree*, the large timber trees destroyed, their places left blank in the forest, and in all these *Coomree* spaces that had again been left to nature, I could not help remarking that wild plantains invariably spring up in myriads.’—(*Dr Macfarlane.*) John Edye, Esq., observes (*As. Soc. Journ.*), ‘The work of destruction is conducted by a company of Parsee merchants, who take a certain number of the natives from Mangalore at the proper season for felling, and, without consideration for the future, cut all sorts of peon-spars, saplings, as well as large trees, to the great injury of the forests. There were hundreds of small spars from five to nine inches in diameter, and thirty-five to seventy-five feet long, actually decaying on the beach at Mangalore; from which circumstance, in the course of a few years, these valuable forests must be exhausted.’

Whether or not we concur in the belief that trees are mere excrescences which grow out of the soil to enable men to pay their debts, there is no denying the fact, that in every country they are an important source of national wealth. Even to nations rude and savage, ‘wood and water’ are two wants that must be supplied, and the development of civilisation, and with it the advance of the useful and ornamental arts, give importance to the former. When the question relates to India, whose forests are so rich in valuable indigenous timber trees peculiar to warm regions, and not only rich in useful and ornamental timber trees, but also in species important for their medical and commercial products, for some of which the civilised world entirely depends upon India—then the subject assumes an aspect of more than ordinary importance.

The destructive influence of *Coomree* is not confined to the teak forests. The valuable sandal-wood, sisso and saul, likewise suffer. In some parts, teak, blackwood, and ebony, are protected, but the superintendent, Nuggur division, writes, in an official communication to the Mysore government, ‘I am well assured that these prohibited timbers are taken away in great quantities every year; we have no means whatever of preventing

it.' There are many collateral objections to this contraband system of cultivation. It is said to have great attractions to the lower classes of labourers, leading them from the cultivation of the beriz-lands, thus directly injuring the revenue, and producing in those who take to it, lawless and vagabond habits. 'Along the Ghauts, the Coomree cultivators, when not engaged in their cultivation, employ themselves in smuggling, which the clearings and their knowledge of the country greatly facilitate,' and where rent is charged, they, in too many cases, evade payment. Their system of husbandry is described as of the rudest and simplest kind, the seed of ragee, castor-oil, or dholl,\* being merely thrown broadcast upon the loose ashes, among the remaining stumps, without the earth being turned at all!

We learn that 'measures are now in progress to arrest the ruinous destruction,' and we trust that the Hon. East India Company, who have hitherto legislated with so gratifying results among a wretched people as difficult to manage; perhaps, as any other between the poles, may succeed in so important an industrial and social reform.

It is a curious fact, that in many parts of India timber is scarce, and most so in those parts which have been longest inhabited, and where it is most needed. This arises not from the want of trees, but from their being inaccessible. There is, as we have seen, a fearful waste. We learn from Captain Harvey's observations, that he discovered in the store of firewood laid up by the regimental contractor at Hydrabad, that every third or fourth log in the great store was most beautiful satin-wood of large size! 'Only imagine,' adds he, 'the victuals of a whole regiment, not to say of a large community, being cooked with satin-wood!' Such is the abundance of valuable ornamental timber which nature has lavished upon India, and which only requires to be known and cared for to become of value.

'The sombre forests of the Indies abound in choice indigenous woods of wonderful variety, prized for house-building, for ship-building, for cabinet work. Teak, ebony, sandal-wood, satin-wood, etc., bring to book a considerable revenue, which, under a judicious forest conservation, may probably be much increased. Moreover, in these forests, gums, dyes, resins, and drugs abound, as gutta percha, cautchouc, kino, gamboge, camphor, dammer, and many others not yet sufficiently known or appreciated, but which hereafter will become articles of increasing commercial value. The want of wood in India is shown by the fact, that in some parts of it cow-dung and Agave-leaves† are used as a substitute for firewood, which is brought from a great distance, and sold at so high a price that food is often imperfectly cooked.'—*Dr Cleghorn in N. B. Journal of Horticulture.*

\* *Elettaria coracana*, *Ricinus communis* and *Cajanus indicus*.

† The Agave americana, or great American aloe, is an interesting plant, rich in its mythical and fabular associations, and important for its varied uses. A fibre of great tenacity is obtained from its macerated leaves, and is prized above all others by the physician. The juice is sometimes converted into soap; but in Mexico it is applied to a very different use. It is the celebrated *Maguey* of the Mexicans, and supplies an intoxicating beverage to five millions of people!

Gutta Percha, alluded to in the preceding paragraph, is one of the recently ascertained products of the Oriental forests; in Europe it has already become a most important substance in almost every department of art. Its introduction to commerce is thus detailed in the Report by the Committee of the British Association :—

‘ We have alluded to Gutta Percha ; its brief history was lately given in an overland journal (*Express*). The history of *Gutta Percha*, or *Gutta Taban*, is brief, but not uneventful. Previously to 1844, the very name of gutta percha was unknown to European commerce. In that year 2 cwt. of it were shipped, experimentally, from Singapore. The exportation of gutta percha from that port rose, in 1845, to 169 piculs,\* in 1846 to 1364, in 1847 to 9296, in the first seven months of 1848 to 6768 piculs. In the first four and-a-half years of the trade, 21,598 piculs of gutta percha, valued at 274,190 dollars, were shipped at Singapore, the whole of which was sent to England, with the exception of 15 piculs to Mauritius, 470 to the Continent of Europe, and 922 to the United States.

‘ But this rapid growth of the new trade conveys only a faint idea of the commotion it created among the native inhabitants of the Indian Archipelago. The jungles of Johore were the scenes of the earliest gatherings, and they were soon ransacked in every direction by parties of Malays and Chinese, while the indigenous population gave themselves up to the search with unanimity and zeal. The Tamungong, with the usual policy of Oriental governors, declared the precious gum a government monopoly. He appropriated the greater part of the profits, and still left the Malays enough to stimulate them to pursue the quest, and to gain from 100 to 400 per cent. for themselves on what they procured from the aborigines. The Tamungong, not satisfied with buying at his own price all that was collected by private enterprise, sent out numerous parties of from ten to a hundred persons, and employed whole tribes of hereditary serfs in the quest of gutta percha.

‘ This organised body of gum-hunters spread itself like a cloud of locusts over the whole of Johore, peninsular and insular. They crossed the frontier into Linga, but there the Sultan was not long in discovering the new value that had been conferred upon his jungles. He confiscated the greater part of what had been collected by the interlopers, and in emulation of the Tamungong, declared *gutta percha*, or *gutta taban*, a royalty. The knowledge of the article stirring the avidity of gatherers, gradually spread from Singapore, northward as far as Penang, southward, along the east coast of Sumatra, to Java, eastward to Borneo, where it was found at Brune, Sarawak, and Potianak, on the west coast, at Ketti and Passir on the east. The imports of gutta percha into Singapore from the 1st of January to the 12th of July, 1848, according to their geographical distribution, were, from the Malay peninsula, 598 piculs; from the Johore Archipelago, 1269; from Sumatra, 1066; from Batavia, 19; from Borneo, 56. The price at Singapore was originally 8 dollars per picul; it rose to 24, and fell about the middle of 1848 to 13. In the course of 3½ years, 270,000 taban trees were felled in order to get at the gum, and nothing has been done to replace them.’—*Cleghorn's Report*, pp. 96, 97.

The last-mentioned fact seems to foreshadow a certain scarcity of gutta percha at some future time; and as its uses are daily extending, we trust that the subject will meet with due attention in the proper quarter. The geographical range of Isonandra Gutta, the plant which produces the Gutta Percha, is not as yet distinctly known.

In these observations we have studiously avoided any dilata-tion on the Æsthetic part of the subject—the Forest Scenery of India, and the Physiognomic forms of Indian Vegetation. It has rather been our object to direct attention to a subject of no in-

\* The picul is 133½ lbs.

considerable importance in its commercial and social points of view. It is in this respect that it has been treated by the Committee, to whose valuable Report we draw attention.

The general conclusions warranted by the various statements of fact and opinion given in the Committee's Report, are summed up as follows:—

1. That over large portions of the Indian Empire, there is at present an almost uncontrolled destruction of the indigenous forests in progress, from the careless habits of the native population.

2. That in Malabar, Tenasserim, and Scinde, where supervision is exercised, considerable improvement has already taken place.

3. That these improvements may be extended by a rigid enforcement of the present regulations and the enactment of additional provisions of the following character, viz.:—(a.) Careful maintenance of the forests by plantation of seedlings in place of native-trees removed, nurseries being established in the immediate neighbourhood. (b.) Prohibition of cutting until trees are well-grown, with rare and special exceptions, for peculiar purposes. (c.) In cases of trees yielding gums, resins, or other valuable products, that greater care be taken in tapping or notching the trees, most serious damage at present resulting from neglect in this operation.

4. That special attention should be given to the preservation and maintenance of the forests occupying tracts unsuited for culture.

5. That in a country like India, to which the maintenance of its water supplies are of such extreme importance, the indiscriminate clearance of forests around the localities whence those supplies are derived, is greatly to be deprecated.

6. That as much local ignorance prevails as to the number and nature of valuable forest products, measures should be taken to supply the necessary information respecting those products.

7. That as much information which may be of practical utility is contained in the Manuscript Reports and Proceedings of the late 'Plantation Committee,' it is desirable that the same should, if practicable, be given in an abstracted form to the public.

---

#### THE MALT TAX.

WITHIN the last five years, on the theatre of continental Europe, there has been enacted the most marvellous drama of political change that has ever found a place in the annals of the world. The spark of political reform, struck by a venturous spiritual poten-

tate in the capital of the Holy See, kindled the fire of revolution, which arose, raged, and rolled over the Continent till nearly every state had felt the fierceness of the conflagration. And after blood had been shed in the streets of Rome, of Vienna, of Berlin and Paris, under the frenzied energy of change, the most conspicuous symbol of the issue stands in the person of a Bonaparte—emperor of the French, and undisputed master of thirty millions of the bravest and most civilised of the human family. But while the British Islands, in their people and government, stood, like the rocky barriers of their shores, against the revolutionary movement, as coming through the progress of fierce political change, those islands have been the theatre of social changes, the most momentous in the history of the Anglo-Saxon race; and if any sign of progress were asked, in so far as those changes bear on the commercial and financial policy of the kingdom, what more conspicuous, what more elevated mark could be pointed to than Mr Benjamin Disraeli, Chancellor of the Exchequer of England, following in the wake of the immortal Peel? The readjustment of the incidence of taxation, so as to allow the policy of unrestricted competition a fair field, and this from the lips of such a budget-framer, is surely a sign.

But without adventuring on the general policy of a free trade or conservative administration of the affairs of this empire, there is one portion of the Chancellor's proposed reforms that lies directly in our way. We refer to the abolition by one-half of the duty on malt. The tax, as a whole, yields the Government a revenue of five millions sterling annually. Most of our readers are aware that it has ever been a favourite scheme with some of the heads of the people to have this tax entirely done away; and especially on one side it has been wished to be accomplished, with a view to benefit the lords and cultivators of the soil, while by others it has been entertained as a method by which beer would be cheapened and improved as a general beverage of the people. The growers of barley, it was expected, would find their business stimulated, increased, and rendered more profitable by doing away the duty of 2s 7½d and five per cent. upon the bushel; and the consumers of 'the wine of malt,' as it has been dexterously named, would find their favourite beverage less loathsome, less poisonous and less expensive. In the Chancellor's proposal to take off a moiety of the tax, namely, £2,500,000, he advanced with marvellous adroitness the consumer's advantage as the leading object of this financial change. He did not, indeed, conceal, he did not attempt to conceal, nay, he openly proclaimed his conviction, long entertained, that the remission of this tax would largely benefit the agricultural interest, by increasing the cultivation of barley on soil more fitted to its being profitably raised. But

to shut the mouths of adversaries, he maintained on their authority that it was a consumer's question, and looking simply at the consumer's interest, he had a right to expect the hearty concurrence of his quondam political opponents in the abolition, so far, of the tax on malt.

But, in the very outset, the gross misconception of the nature of the alcoholic beverages, as articles of diet, is palpable in the extreme. The Chancellor places beer as a product of malt, among 'articles of prime necessity,' as that which 'sustains their lives,' and as that form of the 'sustenance of the community' which ought, as bread had been, to be cheapened forthwith. Now this association of bread and beer, however ancient in the prejudices of the English, and however much fitted to lead astray, as to the equal value of the latter, compared with the former, as a prime necessity in sustaining life, is one of the most dangerous sophistications prevalent in this land. Indeed, so thoroughly has this abuse of language as to beer, wines, and spirits, been over and over again exposed, that any tyro acquainted with the facts brought to light by the temperance movement, knows well the absolutely insignificant value of all these articles as articles containing nutriment. That beer, to say the least of it, contains no nutrient elements at all commensurate with the amount of waste encountered in gaining the spirituous beverage bearing this name, is known to all. That, in short, it is not strictly for the nutriment contained, that beer is brewed, or any of its filthy compounds gulped by the people, but for the stimulation experienced in its effects on the nervous system. Whatever effects it may possess as a stimulant, a tonic, or an otherwise efficient agent in the stomach or brain of man, nutrition from beer, taken by itself, stands all but at zero. Indeed, whatever medicinal properties may be in any of the alcoholic beverages in use, as articles of diet, as ministrants of nutrition, as yielding sustenance to the physical fabric of man, their value as compared with bread is as nothing, and would not be entertained for a moment by any enlightened physiologist of the present day.\*

Yet here, on the floor of the British House of Commons, and from the lips of England's Chancellor of the Exchequer, goes forth the dictum, that malt, or malt's issue, is a 'prime necessity' of our existence, a sustainer of life, an integral form of the sustenance of the people. He comes to rescue from the pressure of taxation this prime pabulum of English flesh, as his predecessors had done in the case of the quartern of bread. If wheat, under a

\* The following certificate, issued by the brewers themselves, shows the amount of nutrient matter in a hundred gallons of beer valued at a hundred shillings. Here we have ninety-one shillings out of the hundred for mere water!

'The following certificate from the author of the well-known work on the Falsifications of Food, and which will appear in a second edition of that publication, needs no comment



system of free competition, goes untaxed, so ought malt, being equally a form of aliment demanded for the well-being of the nation; and consequently throughout all ranks the reassurance runs on the faith of the Chancellor's bold announcement, that beer, equally with bread, ought to be regarded as a prime necessity in the island life of the British peoples. What dictum was ever placed on so slender a basis of reason! what more vain, empty, worthless assertion ever came forth from a Chancellor of England! Chemical analysis, physiological observation, sanitary experience, in short, every form of statistical inquiry, had gone to unveil the blind delusion which lurks in the assertion that here is a necessary of life. Yet, in the face of the whole, from the Exchequer of this great empire it goes forth that the English need beer as much as bread in sustaining, prolonging, and perfecting their physical well-being.

But the whole of the evil does not simply lie in the announcement made from the right hand of the Speaker's chair in the House of Commons, that this fermented product of hops and barley is an essential element in the sustenance of England's life; there comes forth, as well, the proposal to remit two-and-a-half millions of pounds sterling in the shape of duty on malt. The object of course is, to increase consumption by cheapening the gallon of beer. We will not at present stay to inquire how much of these two-and-a-half millions will find their way into the pockets of English farmers *under a system of free trade in corn*, nor how much of it will be clutched by brewers and publicans ere the tankard of ale reaches the lips of its deluded drainers; on the very face of it, this huge sum is a bonus thrown to the temperate and intemperate drinkers of the kingdom. It is an exchequer device to widen the orifice through which hundreds of millions of gallons of beer flow towards the abused stomachs of the English. It means more ale, more drinking of ale, and consequently more of the inevitable results of the beer mania of

from us, beyond the statement that the article here selected for analysis (XK) may be taken as a sample of all our other kinds of beer as regards their *purity*.

'June 15, 1851.

'HAWKES & Co.

'Assay Office and Laboratory, 23 Hawley Road, Kentish Town,  
London, June 10, 1851.

'This is to certify, that I have examined a sample of beer marked XK, sent by Messrs Hawkes, of the Swan Brewery, Walham Green, Fulham, and find it contains—

|              |   |   |   |   |   |        |
|--------------|---|---|---|---|---|--------|
| Alcohol,     | - | - | - | - | - | 5.000  |
| Extractive,  | - | - | - | - | - | 3.885  |
| Acetic Acid, | - | - | - | - | - | .030   |
| Water,       | - | - | - | - | - | 91.085 |

100.000

(Signed)

'JOHN MITCHELL.

England. It is not intended to lessen the appetite, to diminish the guzzle, or to shut up the beer-shops or public-houses of the land. Its tendency, if passed into law, will be the opposite of increased sobriety, of diminished vice, of curtailed poverty and crime. It will be two-and-a-half millions sterling added to the means of the national debasement through the medium of spirituous liquor. And what, in the face of the cry that comes up from the abodes of poverty, the haunts of vice, the regions of filth and ignorance, not to name jails, penitentiaries, madhouses, and hospitals, under various forms, telling of the intemperance of the country, could possibly induce any enlightened statesman to give a wider licence to the means of intoxication? Is it the old conception of the people's grovelling delight in mere animal indulgence—in mere sensual pleasures—so that if a wider administration to the lowest forms of appetite be attained, government may rest secure in its dominion over the multitudes? Is it, debase and reign? Is it, pauperise and hold in slavery? Is it, bind in the chains of sottish gratification, and then guide the vessel of the state as mercenary helmsmen will? No such course could be openly avowed by any minister of the Crown of England, and no such course, it may be, is consciously entertained. But the practical issue of increased facilities in favour of intemperance is to retard the progress of educational, sanitary, and all other social reforms at present seeking a surer occupancy of the realm of Queen Victoria. The remission of the malt tax, as now proposed, points to the downward progress of the people. More beer is more vice, more poverty, more ignorance, more disease, more wretchedness, under every form.\*

The Chancellor indeed admitted that the year 1851 indicated a decrease of the consumption of malt. Amid all the signs of prosperity appearing among the people, this article appeared not to be increasingly consumed as a consequence of the free trade of the nation. But instead of hailing this, as hailed by many, as an evidence of the improved taste of the people, the tax-gatherer-in-chief viewed it as occasioned by other causes. And therefore, in order to do them away, and give more ample scope to the national swill of beer, two-and-a-half millions sterling are thrown gratuitously to the malt interests of the nation. This, of course,

\* It is already sufficiently notorious, that drunkenness is the main cause of crime, disorder, and distress in England; and it appears that the multiplication of houses for the consumption of intoxicating liquors, which under the Beer Act have risen from 88,930 to 123,396, has been thus in itself an evil of the first magnitude, not only by increasing the temptations to excess, which are thus presented at every step, but by driving houses, even those under the direct control of the magistrates, as well as others originally respectable, to practices, for the purpose of attracting custom, which are degrading in their own character, and most injurious to morality and order.—*Report from the Select Committee of the House of Lords on the operation of the Beer Acts.*

is to re-awaken the taste, to restore the waning or stationary appetite, and to make the spirituous liquors of the land flow forth as swelled by the general prosperity. How different the wisdom and the statesmanship of other peoples! The great Western Republic experiences the internal agitation of the question—whether such liquors should be allowed at all, as articles of ordinary sale among the citizens; and in some States a momentum of patriotic feeling, wisely or unwisely guided, has abolished the whole. Under the older monarchy of Great Britain, instead of a tendency to dam up or diminish the alcoholic beverages in use, a floodgate is proposed to be opened, letting forth the stream as gauged increasingly by two-and-a-half millions sterling. It is not an attempt to restrain or to guide the taste of the nation into purer or simpler, or healthier courses, but an attempt to minister more freely to what on all hands is allowed to be a crowning evil of our day—the *thrall*dom of strong drink. On what principle of patriotic regard to the elevation of the people can such a course be defended? Where its consistency with the science of life, or its obvious bearing on the economic welfare of the state? From Penzance to John o'Groat's, the evidence is sought for in vain. Chancellor Disraeli's beer bonus may be a tub to the whale, but is no part of a scheme fitted to diminish intemperance and advance the intellectual and moral status of the people.

If any form of indirect taxation is imperatively called for, it is that which leans most stringently and heavily on the means of the nation's degradation. Does any man believe that, if the price of spirits were reduced one-half, sobriety would be more extensively promoted? Or that, in proportion as beer is cheapened, its use will lead to a more temperate condition of the people? No doubt unadulterated beer, in any form, is not so deadly a poison as pure alcohol. But in the taxing of either, the tax falls on those who are simply compelled by voluntary choice to incur that liability, and not on those who resolve, from a regard to health, to wealth, or to virtue, to entirely abstain. It would appear unfair, then, as well as unwise, to remove from malt one-half of its present duty, and thereby play into the appetites of those who love the means of spirituous excitement, while the exchequer deficit is to be made good by all householders of a rental rising above ten pounds sterling a-year, together with the recipients of incomes of one hundred pounds annually, and upwards. In the present state of opinion on the subject of the alcoholic beverages, it is simply a compelling of temperate and abstaining householders and others to pay the taxes due by the drunken myriads who dwell in houses rented from nine pounds nineteen shillings and downwards, or the drunkard whose income is less than one hundred a-year. It is

as gross an act of political injustice as could well be named ; and, taken in connection with the obvious issue of more drink consumed among the people, stamps the proposal as not only unjust, but as a reckless venture to conciliate the beer-guzzling masses on the one hand, and meet the expectations of greedy agriculturists on the other. Instead of granting further facilities to brewers and venders of malt liquors in the extension of their manufacture and traffic, sound political justice, as well as wisdom, would not only restrain, by continuing at least the present taxes, but would advance somewhat further in taxing with additional burdens all who derive advantage, as maltsters, brewers, publicans, from the present intemperance of the kingdom. Men who are permitted to live on the demoralisation of the community, ought to disgorge their ill-gotten gains in bearing the consequences of the drinking customs. But if, instead of such a course, the interests, as they are called, of barley, of malt, of hops, of 'jolly brewers,' of beer-shops, and beer consumers, are cajoled by a remission of taxes to put their shoulder to the wheel of government, no grosser political blunder could be committed, no more thoroughly unpatriotic course could be pursued by the rulers of England.

At present we know not what the representative wisdom may devise on this momentous question. A pandering to the mighty power of the vat and still may be the policy of the first assembly in Europe. To sop the farmers and the alcoholic Cerberus, in one and the same act, may be deemed the acme of political foresight. But a financial policy that lays its basis in the public-house property, or the public-house revels of the debased of the British Isles, can no more stand than a throne cushioned on bayonets. Fifty or sixty millions sterling consumed in strong drink is not one of the most pleasing signs of England's might or of England's majesty. Behind that more than Chancellor Disraeli's revenue, there lies a terrible Gehenna. And that abyss of ignorance, vice, crime, infidelity, and the mockery of all human and divine law, has seething within it myriads on myriads of the doomed and lost of this fair, free, and mighty English land. Whatever the gratification derived in the halls of the aristocracy, in the saloons of the wealthy, in the convivialities of temperate traders, from spirituous drink, sixty millions sterling do not, as expended on the drinking usages, pass away without tracing on the highway of time a lurid streak, red with the perdition of countless multitudes. Government may lift its five or its fifteen millions of revenue as the hell of burning waters engulf the ignorant and deluded victims ; and statesmen may be delighted with the reflection that an appetite reigns whose tax-accumulating power has never deserted the exchequer of the kingdom ; but when England's real interests are sought by the

heart, and head, and hand of patriotic rulers, no consumer's interest will be named as being involved in that of cheaper beer, more abundant spirituous potations, or more of the wretched convivialities that note and marshal the drunken debasement of this land.

---

### PAUPERISM—THE PRESENT STATE OF THE QUESTION IN BRITAIN.

It will be admitted that poverty to some extent has prevailed in all ages and nations, and we have the highest authority for saying, that 'the poor shall never cease out of the land.' But it is equally certain that it may be greatly aggravated or diminished by causes over which men have obvious control, and that to provide for pauperism by the public arrangements of society, is one of the peculiarities of civilisation, or rather of christianity. The savage, who is foolish enough to sell his blanket during the heat of summer, is left to perish in the winter's frost; and whole tribes have been swept off by famine, simply because they had not energy or foresight enough to provide against the future, and had no one else to provide for them. In countries such as this, it is humanely arranged, as a principle of law, that no man shall be suffered to perish for want of food. But still the outlay necessary for this purpose is a most important subject of study; it is one of the tests by which the statesman can always measure the national prosperity, and a subject of most interesting study to every true philanthropist.

It would only be waste of time to discuss the fundamental principle upon which the poor law rests. It is now established, and we think justly, beyond the possibility of reversal. And even those who may doubt its propriety on abstract grounds, must admit that it is a powerful bond of union amongst the different classes of society, and forces the rich, by a motive to which all men are alive, to consider the circumstances of their poorer brethren. The high tone of independence amongst the working classes of England may no doubt be partly traced to this cause, and the establishment of a poor law laid the foundation of the present social improvements of Ireland.

Apart, however, from any general question, it is well to observe, as a matter of history, the state of the poor law and of pauperism in the three kingdoms. In each of the three kingdoms the law is different. It is surely high time that the public attention were turned to this singular anomaly of British legislation. We have one Parliament and yet three sets of laws. No doubt it may be difficult to assimilate all the laws of the three kingdoms, and in

some respects impossible; but the present system opens a door to unlimited abuse. The clamour of Ireland secures for her many unfair exemptions; the weakness and quiescence of Scotland prevent her from obtaining justice. A careful consideration of the question of taxes will lead one very much to the conclusion, that the result in the three kingdoms has very much been this—in England, an equality of benefits and burdens; in Ireland, benefits without burdens; and in Scotland, burdens without benefits. Since the union with Scotland, two-thirds of her revenue has been a positive gain to England, whereas Ireland has cost nearly £170,000,000 over and above her own taxation, to the general revenue. Till lately, Ireland had no poor rate at all; and now that she has a poor law, she has no law of settlement, so that although an Irishman should live 100 years in an Irish parish, he never would increase his claim; whereas he has only to come over to Scotland and live five years, and by the law, he and his children can have a settlement for life. The Scotch poor law, on the other hand, is of old date, but till lately, was comparatively inoperative. The Kirk Sessions managed the poor in the mass of parishes, and the sum assessed for the whole kingdom amounted to some £70,000. By the late poor law Act this system was overthrown—poor's boards were established in most parishes, and the assessment sprung up at once to about half a million a-year. It is admitted, on all hands, that a more clumsy piece of legislation was never hurried through the houses of Parliament. It has given rise to a world of legislation; many of its clauses are so wordy and vague, that it is impossible to fix their meaning, whilst many of its provisions are palpably unjust. On all hands it is admitted that amendments are necessary; and at an aggregate meeting of delegates from the poor's boards of Scotland, which met at Edinburgh a few years ago, a committee was appointed to secure an amended Act, although as yet we have heard nothing of the fruits of their labours. The question of settlement as between parishes, and as between Scotland and Ireland, is upon a most unsatisfactory footing. The various modes of assessing is productive of much confusion and debate. The parish ministers are exempted from assessment in Scotland, whilst they are not in England and Ireland. The Kirk Sessions are represented at the new boards, and yet the session funds are separately administered. Tenants, however large a sum they pay, have no seats at the boards as a matter of right, whilst all landlords of property valued at £20 a-year and upwards, have. There is a doubt as to whether woods are assessable in any proper sense, and feu-duties are not assessed. The arrangements in regard to workhouses are very unsatisfactory. In a word, the system is most defective, and loudly calls for amendment. In England,

again, the present system in its leading features has been of long standing, but is liable to great abuse. Abuses, in truth, had reached to such a pitch, that a most material alteration of plan was made some years ago. The main features of this alteration were—to make a great limitation in regard to out-door relief, to make the situation of a person in a workhouse more uncomfortable than before, and to subject the entire administration to the control of a Central Board in London. This latter device is one of the pet schemes of modern legislation borrowed from the French, and has been engrafted also upon our Scotch poor law. It cannot be regarded with too much jealousy; for it is the first step in the way to despotism. It virtually subjects the interests of rich and poor to the dominion of men who meet in the dark, are utterly ignorant of the peculiarities of individual districts, and who are not necessarily acquainted with the management of the poor at all. Hence their great practical blunders in regard to expensive and luxurious workhouses (falsely so called), by which pauperism has been greatly increased, and the circumstances of beggars—often made so by their own improvidence—made far more comfortable than those of the working men at whose expense they live.

Turning, however, from these general aspects of the question, let us look at some general principles in which the entire community is interested. First, in regard to the removable causes of pauperism, and secondly, in regard to the way in which pauperism should be dealt with whilst it does exist.

I. A great mass of the existing beggary of our land arises from obvious causes, and causes which can be removed. This is, in every point of view, an important proposition. About £9,000,000 a-year is at stake, or the interest of a capital of at least £250,000,000. It is therefore a vast financial question. But it is still greater in a moral and christian point of view, when we think of the fearful social mischief, the awful wrecks of immortal beings, included in the vast sweep of our present pauperism. Now, what are the causes from which the great mass of it springs? Let us compare a shepherd in Peeblesshire with 10s a-week, with a miner in Lanarkshire with 25s. The one has a comfortable house, good clothes, abundance of plain food, and never dreams of going upon the parish. The other often lives in a dirty hovel, is ill dressed, and always on the brink of beggary. In the one district there are scarcely any poor's rates: in the other, they are rising like a flood, and threatening the very existence of property. Nay, take two men in the same district, and in every respect in the selfsame circumstances. The one is comfortable, the other is in constant poverty. What is the

cause? A very slight examination will convince us that there are moral and physical causes at work which amply account for the striking difference, and that society has the deepest interest in getting hold of these roots of bitterness, and tearing them out of the social fabric. The one class of men will, for example, be found sober, and the others drunkards, or at least habitually given to drink. We have often thought that it would be of great importance to get a return from Parliament of the quantity of strong drink consumed in every parish in Scotland and England. Comparing this with the return of pauperism and crime, a moral map of the kingdom could be made, which would emphatically tell its own tale. Such a return could be furnished by the Excise, although it will probably take some trouble to obtain it, as all governments seem, unfortunately, to speculate upon the drunkenness of the population. The very circumstance that the malt tax amounts to the enormous sum of £5,000,000, tells a fearful tale; and what are we to think of the proposal to remit one-half of it, that every pot-house may thrive, and every drinker get his potations cheaper, whilst the burden is transferred from his shoulders to those of honest industrious men, who keep, with difficulty, a decent house over the heads of their children? A loud cry must rise from the whole community against this kind of legislation, before we can expect to diminish drunkenness or its certain progeny—pauperism.

But although drinking probably makes more paupers than all other causes put together, it is often forgotten that drinking itself is, to a large extent, an effect, as well as a cause. If we would put it down, we must strive to remove the causes of it. A man, for example, has a miserable house—cold and comfortless—whilst there is a bright and shining whisky-shop tempting him on the other side of the street. We must not only seek to remove the active temptation, but, if we may so speak, the passive one. We must seek to improve the dwellings of the working men, and make it unnecessary for them to seek mere comfort abroad. Or if they must, during the hours of their work, seek comfort elsewhere than at home, we must provide places of innocent and wholesome refreshment like those coffee-shops which are happily springing up in all our large cities. Man must not be dealt with on the system of mere negatives. ‘Thou shalt not do this,’ and ‘thou shalt not do that,’ will not do, unless, as under the arrangements of God himself, men are pointed also in a positive direction, and told what they may and ought to do.

A great mischief to society results also at present from the imperfect state of education. This is a large subject, and at present we only touch on one branch of it—the imperfect education of females in the common ranks of life. They receive no train-



ing in domestic economy; and from what classes do working men generally choose their wives? Either from the classes of domestic servants, or from shop or mill girls. The domestic servants generally know little of economy. They have been accustomed to profusion, into the cost of which they never examined, and they very soon make ten shillings a-week fly: The mill girls may know better about economy, but they know little about domestic management. The poor man, therefore, is often driven to distraction and to the whisky-shop by the state of his domestic arrangements. It is a true proverb, 'no man can thrive except his wife will let him;' and although we know many splendid instances of female management amongst the lower classes, and believe that the sex may, upon the whole, be regarded as the best half of creation, we cannot doubt that many existing evils spring from their utter want of early training in domestic economy.

Besides, what is a working man at present to do with his small savings? He may cross the sea and become a landlord in a foreign land; but if he puts his money in the bank, he gets little or nothing for it; if he invests it in railways, he may lose it altogether. There are immense and unnecessary difficulties in the way of his purchasing land, both from the law of entail and the present cumbrous system of conveyancing. The 'freehold land movement' amongst the working classes of England, is one of the most hopeful movements of modern times. The men who take part in it will neither frequent the gin-shop nor the workhouse; and all who desire to cut at the roots of pauperism, will promote to the uttermost every movement for bringing about an absolutely free trade in land. It is ludicrous to talk of free trade in corn, the produce of land, whilst land itself is bound in all the cumbrous fetters of the middle ages. And there cannot be a doubt that one great means both of avoiding pauperism and putting down drunkenness in America, has been the absolute certainty presented to every man, that if he will only be sober and industrious, he can easily become a landlord. But where no advantageous and certain way of investing money is presented to the working classes, they will always, in large numbers, yield to the temptation of securing an immediate sensual gratification, and thus large wages are often only a larger curse to them, and a greater ultimate burden to the community. Every intelligent examination of the question of pauperism leads us therefore to a consideration of many other arrangements of society, which are its fruitful parents. But,

II. Although the existing pauperism of the country may be greatly diminished, it is still important to inquire in what way it is to be dealt with whilst it does exist; for arrangements may

be made which, so far from having a tendency to check it, may directly tend in the opposite direction. Here there are two principles of main importance; first, inspectors of the poor ought to be men who mingle firmness with kindness, and the provision for the poor, by legislative enactment, ought never to be such as to hold out any inducement to well-behaved working men to become paupers. Great mischief often results from the employment of parish schoolmasters, and others overwhelmed with extra work, to the office of inspector. We speak from considerable experience when we say, that if the idea goes abroad in any district that every case is not thoroughly scrutinized, that the management is slack and insufficient, a rush of applications and the greatest abuse may there be expected immediately. The same result springs from dealing with paupers in the way of lavish indulgence. They ought to be treated with every kindness and consideration, but indiscriminate softness is highly injurious to the poor, and most offensive and demoralising to the hard-working man. But, secondly, it is of great importance immediately to introduce an industrial test into all workhouses. This is a large subject, and we may discuss it at more length again. But, meantime, we may affirm that this plan has been tried with great success in various parts of England and Ireland, and especially at Cork and Sheffield. On the 3d of November last, an important meeting on this subject was held in Manchester, of men from all parts of the kingdom favourable to the industrial employment of paupers. A report of this interesting meeting was published in the *Manchester Examiner*, from which we make the following extracts:—

‘Viscount Goderich, M.P. for Hull, was in the chair; and among the gentleman present were James Clay, Esq., M.P. (Hull), Vincent Scully, Esq., M.P. (Tipperary,) —Macartney, Esq., M.P. (Antrim,) James Heywood, Esq., M.P. (South Lancashire;) the Revs. A. T. Blyth (Chesterfield,)—Hunter (chairman of the St George’s Union, London,)—Buckley, H. W. M’Grath, E. Harper, A. U. Archer, F. M. Harris, and Dr Warren (All Soul’s,) Dr Radford; and Messrs Alderman Walker, C. E. Rawlins, (Liverpool,)—Mann (Kendal,) C. Winder (Bolton,) W. Stevenson and E. F. Collins (Hull) John Tolley (Droitwich Union,) Liquorish and Kendrick (St George’s Union, London,) Robert Barbour, W. Jones, C. J. Darbishire, and T. Wheeler. Mr Hereford read a number of letters from different parties who were unable to attend; and testimony to the applicability of the principle, from several unions. From the Bedford Union there was the following communication:—“A system of industry has been carried on at the Bedford workhouse during the last seven years. Previously the inmates had no regular kind of employment, and, as might have been expected, disorder prevailed therein to a very serious extent. The old men are occupied in a garden of about four acres in extent. The women and girls, when not engaged in the ordinary household work, are employed in sewing and knitting stockings. I mention this because, upon the former period of management, the whole of the females’ clothes were put out to be made; but now everything of the kind is done at home, and a considerable portion of the stockings and socks required by the inmates are knitted by the children. The able-bodied men are employed in grinding corn with hand-mills worked with cranks. The more important part of our system of industry is that which relates to instruction of the boys, who, with the exception of one or two that are employed in the bakehouse, at the age of ten years commence the trade of shoemaking or tailoring. From that

age the hours devoted to employment are divided between receiving industrial and intellectual instruction. It is a remarkable fact, that since their time has been so divided, they have made greater progress intellectually, under the same schoolmaster, than they did previously, when they were entirely occupied with book learning. Besides, we now see no longer among them the dull, gloomy, workhouse countenance, but in its place a kindly, cheerful expression, resulting from agreeable hopes and expectations of the future; for it is no uncommon thing to hear them speak as looking forward to becoming ultimately guardians, which, in the estimate of a workhouse boy, is becoming immensely important. Some of the boys have been taught their trades entirely in the workhouse, and on leaving have received employment at good wages, but the greater portion have been placed out as apprentices at the age of about thirteen or fourteen years."

"The following letter, which had been received from the clerk to the Droitwich Union, was also forwarded by the Droitwich Board to this meeting:—

"Colonial Office, October 26, 1852.

"Sir,—I am directed by Sir John Pakington to forward to you, for the consideration of the board of guardians, the enclosed invitation to attend a conference at Manchester on the 3d of November, upon the subject of productive labour in unions; and to request that in any notice which the board may take of it, expression may be given to his regret at being prevented by official engagements here from being present at a discussion so interesting.—I have the honour to be, sir, your obedient servant,

"J. SLANEY PAKINGTON."

"Mr Scully, M.P., first addressed the meeting. He said he had for some years taken a lively interest in this subject. Some years ago it was the universal practice, not only in England, but in Ireland, that all paupers, whatever their age or condition, should be kept in the workhouse in perfect idleness, without any benefit to themselves, or service to the ratepayers. For some time, in Ireland, attempts have been made to remedy this; and he was happy to say, that great progress had been made, and was making, every day in that country. This he attributed principally to the change of feeling which had come over the guardians themselves; and also, in a great measure, to the changes which had been made by the poor-law commissioners, in their orders with respect to the management of workhouse labour in that country. In 1850, he had the honour of introducing this subject into the House of Commons, and during the discussion which took place then, the government of the day resisted his motion (which was one to encourage the employment of paupers in workhouses,) on the ground that the fact of a person inhabiting a workhouse ought alone to be the test of pauperism, whether or not the pauper was able to support himself. He had happily succeeded, however, in drawing from the government a great and important admission, namely, that in consequence of the advantages which would be derived from the employment of paupers, they would allow a certain amount of labour to be carried on in the workhouses. The commissioners and guardians in Ireland were now allowed to employ the paupers in productive labour, and to exchange the products of this employment with other workhouses; and the consequence had been, that, within the last few years, there had been a great increase in the employment of paupers in the workhouses. In his own county of Tipperary, there were several unions which had taken active steps in that direction; and he had urged the matter upon the board which he himself attended. There were one or two matters now, to which he would draw the attention of the meeting. In the Thurles Union there had been a saving to the ratepayers by this means, within two years, of no less than two thousand nine hundred and seventy-five pounds. But there was a question of still greater importance than that of money, namely how to raise the social condition of the people—how to improve their habits, and make them able to support themselves, as well outside as in the workhouse. The large sum he had named had been saved to the workhouse entirely through the work of the inmates, and principally of the children and boys under fifteen years of age; and to show how much the condition of the inmates had been improved, he would read a few lines from the report of the master of the workhouse, which he had just received. In this he stated, to show the condition of the workhouse previously to his undertaking a system of productive labour, that before the 25th March, 1850, the Thurles workhouse was one of the most insubordinate in its management; and the average of cases then brought before the weekly sessions court had been set down as six; while at the present time they did

not average more than one; and the number of desertions, and other offences against the workhouse rules, formerly might be set down as 20, and now they amounted to two. (Cheers.) This was a proof how efficacious the system was in preserving discipline and order in the workhouse; although it had been one of the arguments used by the members of the late government in opposing his motion in the House of Commons, that if industrial employment were introduced, it would *destroy* the workhouse discipline. It had the very opposite effect; and not only had the conduct and condition of the paupers in the workhouse been improved, but they, especially the children, were gradually being taken out of the workhouse and employed as independent operatives. (Cheers.)

‘Lord Goderich said he had indeed thought it somewhat strange that they should put people who were willing to labour to forced idleness in workhouses. But it had been well remarked, that they ought to show that employment in the workhouses would not interfere with independent labourers beyond their walls. He thought himself, there might be some means devised to avoid any such injurious competition—for instance, employment on the land; the reclaiming of waste lands was never likely to interfere with the labour market, seeing how much agricultural produce was now imported into this country. He spoke of the experiment made by the Sheffield Union, which had been attended with remarkable success.’

A number of other speeches were made of the same nature, and it was resolved that the matter should be brought before Parliament. The only difficulty which stands in the way is the idea that such a process—whose advantages to the idle inmates of workhouses are now admitted, and which would evidently be a better test of pauperism than all other tests put together—would in some way or other interfere with the rules of political economy. This objection, however, although quite natural, arises from a total misapprehension. If these paupers were to work in such a way as to interfere with the ordinary labour market, the objection would be good; but if they only work in such a way as to feed and clothe themselves and each other, the argument is all the other way. For the £8,000,000 or £9,000,000 that goes to feed and clothe these parties at present is to that extent an interference with industry—it is just so much subtracted from the wages of labour. That money, if not so employed, would become reproductive. And besides, the real question is simply, shall men feed and clothe themselves by the labour of their own ten fingers so far as possible, or out of the pockets of the industrious community? It is no doubt said that this does not apply to Scotland, where able-bodied paupers are excluded. This objection is of little force, for every creature not absolutely bed-ridden can *do something*, and God never made man for idleness. ‘If any man will not work, neither shall he eat,’ is an universal rule, and the sooner it is applied to all classes of idlers who live on the industry of the community, so much the better. But we shall return to this subject.

## THE STORY OF THE COVENANTERS.\*

No events in the history of nations have so deep and abiding an influence as their struggles for truth against dominant error, and the persecutions which, in such struggles, must ever be the resource of the morally weaker, though it may be the physically stronger party. Those periods of a people's history in which there is an appearance of the greatest darkness are generally those most productive of lasting good, and precede the dawn of light which is never again completely extinguished, but gleams through the after ages, now shedding the soft rays of truth on the institutions and occupations of peace, now wildly dashed like a cloud-breaking sunbeam on all those great national ideas which are the standards around which we rally in days of danger or commotion. To him who sees God in history this is perfectly intelligible. He knows that it is not in the quiet processes of its ordinary progress that the mighty stones of a country's bulwark are discovered, but in those fierce upheavings of moral life which often produce chasms that take ages to fill, and as often raise up those great principles and representatives of principles against which the waves of oppression are to dash in vain, and which are to be the landmarks of freedom to the latest time. It were easy to illustrate this by references to the history of every people who have held fast by their liberties; or who, in days like our own, lie beneath the iron heel of tyranny, brooding over the things to be hereafter regained, their spirits meanwhile being disciplined for the hour of action. Wherever true liberty has once been won, it is indestructible. It may be struck down, it may be crushed; but who shall trample out an immortality, or obliterate the remembrance of the great ones who have left their names and their deeds, and their inspiring example, as a legacy to all succeeding generations? Thus, then, the morally heroic dies not, but is evolved for the far future not less than the age in which it is first manifested, reproducing itself as the wants of the world call for its exercise. It now assumes the fiery earnestness of a Knox, now the gigantic form a Cromwell, who exhibits to after times the more than kingly nobleness of moral manhood; and now it exerts its power through the agency of humble peasants in lonely glens, and men of heaven's high stature in dark dungeons and solitary caves and bloody scaffolds. Mighty and great is the array of such who stand in Scottish history, and powerful to our latest days will be their influence. And when we think of the cost at which that influence was bought, the terrible price of blood which was paid for that invaluable treasure of liberty which they left as a national

\* The Heroes, Martyrs, and Bards of the Scottish Covenant. By George Gilfillan, M.A. London: Albert Cockshaw.

legacy, we may well deal lightly with their faults, or forget them altogether, amid our solemn sense of deep and lasting gratitude.

The historians of the Covenant period of Scotland's history, which was the seed-time of the bountiful harvest which her people now enjoy—or rather those who have written on the subject; for the times of the Covenant, as least, still lack a true historian—have all dated the origin of the events which they record to the era of the Reformation. They all invite us to contemplate the first awakening of that heroic resistance to the encroachments of despotic power, in the energy and strength of will with which John Knox withstood the assaults of spiritual tyranny, and reformed his country. It is from no want of reverence for the memory of that strong-souled champion of the truth, and from no desire to undervalue his great work, that we feel disposed to seek, in a much earlier age than his, for the first direct influence out of which both the Reformation in Scotland, and the subsequent struggles of a still more terrible nature sprang. To Knox, we apprehend, belongs the honour of re-awakening and guiding the love of freedom, and the sense of independence which resulted from the work of William Wallace. That great hero-spirit, whose true position in history has not yet been properly defined, but whose place in the valhalla of national pride can never be mistaken, left behind him at least a tower of independent thoughts, and a store of national principles, which permeated the masses of the people for ages after, and which have their influence still. That stubborn, and almost daring, assertion of independence which has become a part of the national character, it was his to originate, when, with the blood and sweat of battle on him, he taught his country how to be free, and when, ascending the scaffold—the martyr of its liberties—he could regard indignities and insults as so many honourable evidences of the great work he had left behind him. The Scottish Reformation had its origin in the application to matters of faith and practice; to religion, in short, of that very spirit which Wallace instilled, and Knox was the chosen and well-fitted instrument by which it was to be directed in its new channel. In that resolute stand, then, which the Covenanters made against the invasion alike of their national privileges and their religious faith; in the spirit which drove them to the hills and glens with the bible and the sword, we seem to see the combined influences of that strong sense of independence which Wallace fought and died for, and that equally strong antipathy to all coercion of the conscience, which, in their case, recognised no ruler, save him who is King of kings and Lord of lords. Looked at in this light, the persecution endured by those faithful champions of the truth assume the aspect of a series of remarkable tests, proving the

strength of the national character; and their unconquerable attachment to their own ideas of pure christianity was a great manifestation of that strength. The history of the Covenanters, then, can only be properly written by one who appreciates the things they suffered and struggled for, and who clearly understands the spirit in which they suffered and struggled. It behoves such a historian to treat his subject, too, as a great epoch of our history ought to be treated—not with a poetical or sentimental enthusiasm, but with the gravity becoming a consideration of events which were at once Scotland's desolation and her glory. Mr Gilfillan of Dundee, in coming before the public as the historian of these events, does so under circumstances at once advantageous and the opposite. On the one hand, he is professedly a christian minister, and is undeniably possessed of that which might be supposed a fitting accompaniment to the religious spirit becoming his sacred calling, viz., an appreciation of, and acquaintance with, not only the facts, but the philosophy of history. He is, moreover, a man of lively sensibilities, and of imagination quite strong enough to transport him to those scenes which form such grand pictures of the past. These, with descriptive powers, which, in several instances, are seen to be of no mean order, combine to place him in a position favourable, upon the whole, for the treatment of such a theme as the one of which 'the Martyrs, Heroes, and Bards of the Covenant' profess to treat. In the introduction to his volume he manifests a thorough appreciation of the spirit in which his work should be done, although he endeavours to escape, if we may so speak, from the application of his own standard, by premising that his book is rather 'an outline of the story of the Covenanters,' than 'strictly and logically speaking, a history.' No one who knows anything about the history of that eventful period with which Mr Gilfillan's volume professes to treat, can fail to be impressed with the conviction, that it is pregnant with powerful meanings which will never cease to be valuable so long as truth has to be struggled for, and so long as mankind require to prove their appreciation of it by the sacrifices they endure for its sake. The history of such sacrifices as our forefathers made is no slight thing to be handled by prejudice or thoughtlessness; and while we hastily sketch the outline of its introductory chapters, with our author's assistance, it will be our endeavour not so much to state the objections to which, looked at from the stand-point of our own day, the theory of the Solemn League and Covenant may be considered open, as to note the value of the things it represented, and the estimate formed of them by its Heroes and Martyrs.

To return then to the story of the Covenanters. Although the fury of persecution did not fully break out until after the restora-

tion of Charles II., the events which led to it may be said to have begun with the reign of his grandfather, James, who seems to have inherited his mother's antipathy to Presbyterianism, with his father's unmitigated, and, as old George Buchanan termed it, 'Saulless' boobyism. The half-battle words of Knox, however, had not ceased to ring like trumpet notes of defiance in the ears of the Scottish court, and like rallying ones in those of the Scottish people; and although the Articles of Perth, and various other raids against the liberties of the Kirk, were made during the reign of the royal nondescript, comparatively little was effected in the way of introducing Prelacy. Andrew Melville too stood up with not a little of Knox's rugged power, as the defender of the people's liberty, to worship according to their conscience; and bravely he did defend it. The accession of Charles, and his visit to Scotland in 1633, may be said to have inaugurated the Covenant; for although that ever-memorable scene witnessed in the churchyard of the Greyfriars, when the bravest and best of Scotland's sons solemnly, and with an earnestness which foreshadowed the heroism to be afterwards awakened, signed the National Covenant, did not take place till 1638, circumstances of grave moment had previously taken place. Laud had sent down the service-book, and the three-legged stool, a homely emblem of a country's indignation, had been hurled by Jenny Geddes, at the head of the 'villain' who had dared to 'read the mass' at her 'very lug.' The people had risen with dark and ominous brows; and the old swords that had hung on the wall for at least two generations were beginning to be taken down by the sons of those who had dealt good blows with them at Flodden. Charles, alarmed by the determination, but not yet convinced of the moral strength of his northern subjects, had once and again offered a compromise; as a writer of the period quaintly expresses it, 'A yes to our faces, and a no behind our backs.' It was scarcely that; for all his policy, both immediately before and subsequent to the great meeting of Assembly in Glasgow, when the service-book and all things prelati- cal were denounced and Presbyterianism once more proclaimed, was marked by transparent duplicity. In England, meanwhile, Charles was sowing the wind, from which he was to reap the whirlwind; and, as Mr Gilfillan well expresses it, 'Laud was busy pillorying, whipping, splitting the noses, cutting the ears, and branding the faces of the Puritans;' busy, in short, drilling men by a peculiar but very fitting method, for the army which was so soon to find a leader in the immortal Brewer. The Scotch had already drawn the sword, and beating the king at Newburn, had forced him to the point of offering 'to throw Episcopacy overboard,' and of ratifying the decrees of the Glasgow Assembly. The concession 'came too late,' says our author, though not too late



could it have been considered sincere. But the time was now past for all such attempts to beguile the Scottish people; and when Charles denied them a parliament, a convention of estates was summoned, and by them, in conjunction with commissioners from England, was framed the Solemn League and Covenant, for the deliverance of the country from the depth of affliction, 'for the preservation of the church and kingdom of Scotland, and the safety of the king and his kingdom from destruction and desolation.' At a meeting of the General Assembly subsequently held, a more thoroughly religious, and at the same time aggressive, character was given to this bond, and to this we are disposed to attribute the ill-success of the Covenanters in resisting their enemies. These they found were not confined to the prelatical and royalist party; for the independents, on their principle of toleration, opposed what now appears to us properly characterised by Mr Gilfillan as 'an attempt to produce an impossible result by unchristian means'—a uniformity of creed and discipline sought to be effected by the sword. From this period to the termination of these troublous times, the impossibility of this attempt, or at least its utter insufficiency for the exigencies of the age, was clearly manifest in the violent religious disputes which continually raged among those who, in civil matters, had but one interest. Our author finds that in dealing with the subject he is beset by the difficulties which must ever attend an impartial consideration of it. He says:—

'In fact, at that era, religion and politics were inextricably intermingled, and the Covenant was just the full result of that confusion between the roots of the two, which the Reformation had failed to remove. Certain we are that a genuine Nonconformist of this age would as soon petition for the restoration of the Star Chamber, as he would sign the Solemn League and Covenant. Still, even from our point of view, we can see not only palliating circumstances, but noble elements, mingled in the idea and the purpose from which the Covenant sprang. The thought of uniformity proceeded in part from the desire of christian union. The uprising against oppression was inevitable, and could no longer be delayed. The men were in blood-red earnest—they were also in imminent danger. Civil and religious liberty was about to be crushed for ever. The extremity of the case seemed to demand extreme measures; their scheme was in reply to a still more iron uniformity, which seemed closing hopelessly around them. . . . On the whole, we hail the blue banner of the Scottish Covenant as one of the brightest points of the past, and bright especially, because it prophesied other pinnacles in the future—the banner of Cromwell—the flag of William of Orange—the American flag of Independence—the tricolor, and that yet unnamed and unstamped standard, round which the good and the free are to rally in the last great contest between truth and error—between tyrants and risen slaves.'

We must pass over the events which took place between the meeting of Assembly in 1643, at which Alexander Henderson gave the Covenant a religious tone, and that tremendous sequel to the wrathful uprising of the people—the execution of the king. The Assembly of Divines at Westminster, of which Mr Gilfillan gives us a finely-drawn and impressive picture, had taken place.

Montrose, the hero of Jacobite historians and ballad-mongers, had 'blazed for a season,' been beaten by Leslie, and ultimately executed. Charles had thrown himself into the hands of his Scottish subjects, and had been by them handed over to the army of the Parliament, a proceeding with which our author has obviously felt it somewhat difficult to deal, and which he does not very satisfactorily explain. 'The engagement,' a last effort to save the king, had been entered into, and blown to nothing by the whirlwind charge of Cromwell's ironsides at Preston; and from out of all these events, rose, terrible and awe-inspiring, the spectacle of Charles kneeling before the block at Whitehall, and perishing by the stroke of the headsman. This event, so momentous in its results to Scotland, not less than to the sister kingdom, is of course viewed in very different aspects by different parties even yet; but without stopping to add our quota to the arguments, as to whether Charles was a martyr or a criminal, we give Mr Gilfillan's deductions from a broad and general view of the event, as it affected the thoughts of mankind:—

'It was not Charles that suffered; it was the idea of divine right that was martyred there. Divine right has never recovered from that headsman's blow, which might be said to have resounded through the universe. Kings had been killed before for personal tyranny, and in hot warfare; but never till Charles did any suffer as a representative person, and never had the *class* before such cause to tremble. From that hour the "touch me not," "the consecration," "the divinity," which had "hedged kings," vanished like a dream—even as the paternal qualities which at first led to their creation had vanished long before.'

It is not an easy matter to estimate aright the state of Scotland during the Protectorate. Presbyterian writers have too often failed to appreciate the position in which Cromwell found the country, and have passed a judgment on his character and his acts, which that of our own day has well nigh reversed. Suffice it to say that there was at least rest under his gigantic shadow, if none of freedom's light was seen; and as our author has well expressed it, at his death, 'with one stride came the dark of Scotland.' It was a terrible night of affliction which fell with the fall of that system of things which he upheld with his Herculean strength; and yet when we consider what it evolved, we are more disposed to consider it the dawn of a bright moral day.

There is one circumstance connected with the resistance made by the Scottish people to the intolerance and tyranny of their sovereigns, which Mr Gilfillan scarcely refers to at all, but which it is important to keep in view while considering the history of their struggles—we allude to their firm and unshaken loyalty. Andrew Melville, it is true, boldly confronted James when the weak prince attacked the liberty of the Church to which he had professed his attachment, and reminded him that he was only 'God's silly vassal;' but while the Scottish Covenanters endured

tortures worse than death, rather than prove faithless in their allegiance to King Jesus, their fidelity to his vassals—wicked as well as weak—was altogether a remarkable illustration of a prominent feature in the national character. The worst acts of Charles I. never provoked his northern subjects to forget that he was their sovereign; and even when he had outraged all those rights which monarchs owe to their people, the Solemn League and Covenant was framed 'for the protection of our king and his kingdom from desolation.' When the English Parliament had been goaded to rebellion, the rising in Scotland was still only a defensive one; and when Charles had paid the extreme penalty of his crimes, the news of his decapitation filled Scotland with terror and wrath. His son, whom the author truly characterizes as 'the evil genius of the Covenant,' was at once proclaimed, and subsequently placed so strong a dependence on the loyalty of the Scotch as to throw himself among them for protection, only to mock them with a bitter and cruel mockery. We cannot but regard this firm loyalty, which remained unshaken by that bold step, which quenched in blood the halo that seemed to encircle the anointed brow, as bearing very directly upon the events of the period. While it blackened the dark deeds which were so soon to be perpetrated by the man whom the Scotch had crowned as their rightful ruler with the hue of ingratitude, it as certainly was one of the chief causes which led to the strife with Cromwell and its disastrous issues. To this feeling, noble in itself, but in the case of Scotland, in the seventeenth century, most unfortunate, we cannot but attribute much of the subsequent troubles. The MENE, MENE, TEKEL, UPHARSIN of the Stuart dynasty had been written, and the characters were even now becoming legible, although the royal revel in blood, and the mockery of sacred kings, were to be prolonged through two reigns, than which history has ne'er recorded darker.

Scotland had scarcely ceased from the rejoicings at the Restoration ere she was made to feel that with it had come the restoration of her woes. We cannot follow Mr Gilfillan in his clear and forcibly written narrative of the events preceding the Act of May, 1662, which drove the truest and bravest of the Scottish ministers from their homes, and those immediately following it. Once more the sword was drawn, but not for victory. The sufferers, not the soldiers, were now to be at once the victims and the vanquishers—lonely wanderers on moorlands, and in dreary caves, heroes triumphing on the rack, amid the refinements of cruel tortures, and on the scaffold. Yet an appeal to the sword was frequently made, and the stricken once and again returned blow for blow. Had the Covenanters possessed a man of power as a leader, their blows would speedily have told upon the condition of Scotland. But

they were only a handful of desperate men, and the sword was drawn when they were compelled to stand at bay, and when their simple fervent worship that gladdened the wilderness had been broken by the demure laugh and the profane oath of a dissolute soldiery, led by those who had become drunken with blood. One exception, indeed, there was to this defensive policy, for else it could not be, viz., the fatal assault upon Archbishop and Arch-persecutor Sharp. This was a deed upon which it is difficult to pronounce a direct opinion, and which ought not to be either condemned or justified without a careful consideration of the attendant circumstances. Justified it cannot be, if we judge it by the principles which guided the great body of the Covenanters during the persecution; and yet, is it more to be condemned than the punishment of Beaton, or any other act by which the world is freed from a monstrous evil, and a horrible libel on humanity? The men under whose blows Sharp yielded up a life forfeited to the laws of nature, were no more the fierce and bloody fanatics described by prejudiced writers, than Cromwell was, when, with a sudden charge, he all but annihilated the enemies of the righteous cause whom the Lord had delivered into his hands; and while we dare not justify the deed of blood, let us remember how much there was to palliate it. The blows struck on Magus Moor were hasty blows, for there is abundant evidence that the attack was not premeditated; but terrible and protracted was the vengeance. The crime, if such it must be called, was visited upon all the adherents of the Covenant; and the question, which it may be more difficult for us to solve than it was for them, became the test by which the agents of the persecutors discovered other victims. And the discovery was in no case difficult; for the persecuted were driven to isolation; and lacking all the strength which might have been wielded by an organised resistance, they became an easy prey to the spoiler. The miserable struggle at Rullion Green was succeeded by a series of terrible scenes; and scarce had the determined and gallant stand made amid the morasses at Drumclog beaten back the oppressors, ere all was again thrown into confusion, and the fatal rout at Bothwell Bridge broke the sword arm for ever. Each of these events prove that had the Covenanters been led by a man of military skill and boldness, the result would have been far other than it was. At Drumclog we see a handful of peasants, who had assembled more for the peaceful worship of their Creator, fired at once with the true spirit of independence, and under the guidance of a few country lairds or gentlemen, doing battle bravely through the inspiration of the things they fought for. Slight and of small moment though it seem upon the page of history, the fierce fight which followed the singing of 'that trumpet psalm,' as Mr Gilfillan truly calls it,

held out hope for Scotland well calculated to cheer her scattered and persecuted sons. There, if ever, 'the might that slumbered in a peasant's soul,' and the strength that nerved his arm, were revealed; and had the little valiant host in one firm phalanx acted on Cromwell's well-known maxim, 'Trust in the Lord, and keep your powder dry,' Bothwell might have been a second Bannockburn. But it was far otherwise. Preachments took the place of powder, and the little army that had such fearful work before it, became, as Mr Gilfillan happily describes it, 'a Congregational Meeting, with dozens speaking at once, and the President out of the chair.' It was rather a self-constituted meeting without an aim or president at all; and the brave deeds of Hackston and Balfour sufficed not when they who should have held the sword and halberd were idly listening to the ill-timed harangues of the excited preachers, who were soon to pay so dear for the disaster they had caused. Here, too, the lack of a leading spirit was sadly manifested, and indeed we fail to see in all the long list of her martyrs the name of a single man fitted for the work to be done in Scotland then. There were hundreds, nay thousands of heroes, but there was not the heroism which the urgent need required; it was a thing to influence the men and the events of the future rather than those of the present. They could look on Death in forms far more terrible than he ever assumes amid the smoke and din of battle; but it would seem as if the influence which nerved their souls had unnerved their arms. We pass, then, from those chapters in which Mr Gilfillan narrates the abortive struggles made with weapons of war, to touch briefly on the victories gained by the Covenanters with weapons of heaven's true temper.

'Bodies fall by wild sword law,  
But who would force the soul, tilts with a straw  
Against a champion cased in adamant.'

After the fatal day at Bothwell Brig, the scattered ranks of the covenanting host were driven into those wild and dreary districts in which the pedestrian still finds the mossy hillocks that mark their graves, 'sunless glens, dark morasses, where peat water was the only drink; old forests, and the summits of hills, lonely and buried among the surrounding mountains; dark wooded and rocky dens by roaring cataracts; caves, the mouths of which were concealed by brushwood, and the roof and sides of which were dripping with a damp and unwholesome dew; such were the retreats into which Scotland's persecuted children were now compelled to carry their bibles and their swords. The wildernesses of Galloway, of Nithsdale, and of Ayrshire were suddenly peopled with strange, wild-seeming, solitary men, with the glow of earnestness—the grey gleam of the partition between enthusiasm

and madness—all bearing little clasped bibles in their bosoms, and short but true-tempered shabbles by their sides. Now the precautions they took against surprise were stricter, but at the same time their spirits were even prouder and more determined. They were like chafed lions or bears bereaved of their whelps. The language of their preachers had soared up into a wilder poetry, an austerer sympathy than before. Their worship was not unfrequently performed at night under the canopy of Scotland's midnight heaven—with meteors shooting across the deep of stars—with the wind wailing in its passage over a thousand moors—with streams mingling their many voices with its doleful melody—did these persecuted christians meet, and their hoarse psalm and the loud deep voice of their preacher did finely harmonise and wake up the full complement of these “voices of the night.”

Such is the striking and impressive picture which Mr Gilfillan gives us of those weary and suffering spirits of whom the world was not worthy. And among them might be found meek and gentle ministers, from whom the dire hand of persecution had torn friend and kinsman away—who had suffered the loss of all things most worth loving on earth, all but the hope of heaven—yet on whose countenance the light of the better land seemed already beaming. Women there were, too, of far more than Roman or Grecian might of soul, who had been driven from the homes of their youth, who had seen their husbands fall beneath the merciless fire of Clavers and his troopers, or had looked at their ghastly heads in the public streets of the cities, and who counted all things but loss for Christ. They also held themselves prepared for the sudden summons which would end all sorrow, and, like the strange wild wanderers which our author describes, they lived in constant communion with Death, ever regarding fearlessly and faithfully the approach of his dark shadow. Nor age nor sex was spared in those terrible days; for even yet the sexton at the old churchyard of Wigtown will turn away the weeds from the lowly gravestone of Margaret Wilson, and, pointing to the worn inscription thereon, bid you look, saying,—‘She was but a lassie, yet she dee’d for the Covenant.’ We hear much of the superstitions which prevailed among the Covenanters; but can we call that superstition which an awful necessity made the ordinary mood of the soul, that continual contact of the mind with spiritual things, that silent self-communion amid the wildest and most impressive forms of nature, which brought the spirit so near to its God? Conceive such a wanderer as Peden, and he, though remarkable, was only one among thousands—conceive of such a homeless, weary, hunted man as he dwelling among august or dreary solitudes, and let us try to imagine the effect of

such a life upon the mind. How strong must have been the faith which sustained, how bright the hopes that cheered it; how would the lone one make himself companions of all those works of his Master's power which were continually around him, and saved again and again from the very jaws of death by means which seem little short of miraculous, if they fall short at all! Need we marvel at the belief expressed in the words of Peden when the mist suddenly hid him from the sight of the approaching troopers, and he said, 'The Lord had let down a lap o' his cloak to screen auld Sandie!'

Our space will not allow us to proceed further with the narrative. Is it too much to assert that the records of those times to which we have been referring have contributed largely to the preservation of earnest religious life in Scotland? Can we regard the long and terrible trials of the fathers, those undaunted fathers whose were

'Exultation's agonies,  
And love and man's unconquerable mind,'

as losing their influence upon the spirits of their descendants? Assuredly not. Mr Gilfillan attributes the higher tone of religious life in Glasgow than can be perceived in the metropolis of Scotland to that very influence, and attributes its existence to the circumstance of the western city having been 'peopled in a great measure from the surrounding counties, all of which were *saturated* with the covenanting spirit, and *soaked* with the martyr's blood.' Without staying to inquire into the grounds of this belief, or to question its correctness—which we might very readily do—we are disposed to take a broader view of the subject, and to narrow it by no such geographical limits. The great bequest of high and holy feelings, of strong and powerful principles which has been left us by the Heroes and Martyrs of the Covenant is a national bequest, and ne'er may we see the day when it shall be undervalued! As men too, not less than as Scotchmen, those heroic lives and glorious departures concern us deeply. Looked at broadly and from the proper point of view, their spiritual strength is what we may need to-morrow. It was the strength of faith in truth, and a conviction—which became a part of their very being—that no earthly power could reach the citadel of their belief, or profane the inner sanctuary of their conscience—it was this, we say, which enabled them to go on from the triumph of righteous lives to that of happy, nay, exulting deaths. Spiritual freedom—the sacred gift of God—was what they struggled for, were tortured for, and died for. That they guarded that we might enjoy it. How mighty the trust which has been committed to us with the thing which they preserved, and how inspiring their example when in the day of conflict it rises like a voice from their

lonely graves in the moorland, bidding us remember that God alone is Lord of the conscience!

And thus we leave to polemics the narrow field of the theory expressed in the Covenants; and from the higher ground of spiritual life, above all creeds, we hear them calling on us to assert our spiritual independence. Truly has Mr Gilfillan said that, in the question of human authority over our consciences, 'we find the narrow Thermopylæ of a wide cause.' That pass the Covenanters, armed with the armour of God, defended for us well nigh to the going down of the sun. One by one, nay, rather in groups they fell, but their spirits stood up in the battle ground and there they still stand. Often has that narrow Thermopylæ been again assaulted, but never as it was then, and never has it been won; often it may still be threatened and attacked, but the spirits of its ancient defenders will stand by as we defend it.

---

### SOCIAL PROGRESS.

No fact is more distinctly recognised at the present moment by all thinking men, than the state of human affairs placed under the name of SOCIAL PROGRESS. That vast and momentous influences for good as well as for evil are at work within the limit of European civilisation, and more especially in our own land, no enlightened and observant mind can possibly deny. The magnificent results of scientific power are obvious on the right hand and the left. The means of transit, whether by sea or land, were never, since the world began, so cheap, so expeditious, so free from danger. Millions on millions sterling have been invested in marine steam navigation, and hundreds of millions more in the great iron highways of the kingdom. Commerce expands her gates, and bids the nations arise and enjoy with unfettered intercourse the equitable exchange of the fruits of their industry and skill; and forth to other unpeopled regions myriads on myriads swarm to found new cities, build up new republics, and enlarge the circle of human existence over the habitable globe. In these alone very momentous powers are at work in moulding the thoughts, the passions, and the habits of the people at large, so that this era, this middle of the nineteenth century, if viewed under no other aspect, would in this alone stand out in bold and prominent relief distinguished from all that have ever gone before.

But besides the ameliorations flowing from scientific discoveries, commercial freedom, and the humane bearing of the general legislation of the present time, as compared with the beginning of the nineteenth century, at least in the British Isles, our era is cha-



racterised by the existence of social movements whose influence is more felicitous still. Not only did the last European war terminate with aspects of severity, cruelty, jealousy, and distrust towards the people, but with a state of social evil under various forms that gave colour to the contemptuous, stern, and distrustful attitudes of power. When the sword of victory was sheathed on the field of Waterloo, and the European peoples, exhausted in treasure, blood, and energy, sought repose, the state of Britain as to the great social movements of the present hour, was that of all but Egyptian darkness. The masses of England, and still more of Ireland, were uneducated. Scotland might boast of her parochial schools and parochial provision, though comparatively stinted, as yet open to all; but the civic and rural multitudes of the British Empire might be regarded as comparatively uninstructed in some of the simplest and plainest elements of education. And not only was the destitution obvious; its removal was deemed by not a few of the mighty of the land as a matter to be deprecated as dangerous to the safety of the commonwealth. To teach the Catechism or the Bible, if any chose to do it, might be admitted as so far well, but to attempt to awaken the popular mind towards the fountains of intelligence, to try to stir the masses with the thirst of education, was regarded as an attempt to give the horse the understanding of his rider, and thereby to risk his refusal of the government of bit or bridle more. Education, except the growing, but meagre, exertion of Sabbath schools, was not seeking to gather in the masses under the steady, permanent, and universal influence of knowledge and training.

But not only was the close of the last great European struggle characterised as to education in the way now referred to; the sanitary condition of the civic and agricultural population of this country was altogether unthought of. The dangerous filthiness of towns and cities, arising from the most obvious causes, was unnoticed and unnamed. What of air, water, intramural or extramural burying, sewerage, and so forth, as ministrants of social well-being, or the opposite, no voice was raised, no inquiry instituted, no energetic movement established. Men smelt the air of the fœtid gutter, or lived on a short allowance of water, or thrust the dead under the pews of their places of worship, as if it had been so, and was intended to be so, from the day that man passed out of Eden. That the poor should squat in dirty hovels, or be cribbed in the stenchy apartments of a blind alley, or live unwashed, un-aided, unkennelled, seemed as natural as to be born. That avenging forces, in the condensed airless filthiness of towns and cities, were abundantly generated in the shape of moral and physical disease, was not clearly seen or earnestly calculated. At all

events, *saute qui peut* seemed to be the abiding sentiment, whatever the issue of the social dirt or of the social degradation.

And further still, in looking back to that now comparatively antique era, temperance, especially under its new application, was undreamed of, even by men whose business lay in contact with the mind and morals of the people. Religion was taught; morality was taught. But in the public indoctrination of the multitudes, with the exception of the common denunciation of the most obvious and most hateful forms of drunkenness, no steady, no clear, no well-directed protest, practical or otherwise, was directed against the drinking usages of the land. From the summit of the civic, ecclesiastic, or therapeutic authority, down to the felon captor, sexton, or any humble vender of 'salts and senna,' the reign of the alcoholic beverages maintained an undisputed sway. Nay, so strongly dominant was the influence of prejudice, that the grog of a British man-of-war was deemed as essential to the well-being of seamen as a navy was deemed indispensable to the existence of the British power. And as to the social intemperance on land, it was abundantly base. The vice of drunkenness was scarcely regarded as worthy of further censure than as some trivial, almost amiable weakness, whilst its developments were as conspicuous among men, if not women, of rank, wealth, education, and social mark, as among the foulest and basest dregs of the populace. It was no more singular for a noble to be drunk to absolute drunkenness, than for a denizen of Wapping or St Giles's to embed his person in the mire.

The spirit of this age, however, is not the spirit of fifty, of forty, or even of thirty years ago. A quarter of a century, in its gradual unwinding from the axle-tree of time, has served to advance, on the theatre of human action, tendencies and effective agencies whose power has already widely told in the amelioration of society. There have come up on the surface of the British Isles unutterable longings for a more elevated condition of social life. The filth has been descried; the savage heathenism of untaught myriads descried; and the wide-spread dominion of gin and beer made obvious everywhere. These have awakened solicitude—solicitude has shaped itself into forms more or less definite, and gone forth in incarnations more or less effective of change. So that in bringing together the irrepressible activities that body forth the self-improvement of this age, as compared with the ushering in of the nineteenth century of the christian era—not even could the blind affirm that our social state has continued ever the same; that national virtue is no higher, no deeper, no wider; that education has made no advance either in respect of the instruments it wields, or the inroads it makes on the regions of ignorance; that sanitary improvement lags at the water-gauge

of the year 1800; or that the temperance of the British peoples—plebeian or patrician—has not risen by one inch above the sot-tish brutality of days of yore. In five-and-twenty years change has come; wide, deep-rooted, irrepressible change, towards a higher standing in the career of civilisation.

If towards the fields of sanitary labour the eye of curious contemplation is directed, the facts which evince advancement are obvious on every hand. It may not be enough to point to the 'Metropolitan Sanitary Association,' marshalled by the Right Honourable and Right Reverend heads of the people—marquises, earls, lords, bishops, and so forth. The rank and majesty of the *honorarium* may not always evince the energy, the decision, or the effectiveness of the *corps elite* that marches behind; but such an association tells of the spirit evoked, and of the practical advance attempted in the face of anti-sanitary evils, crying aloud to be removed. Water, both in the deficiency of the supply, and in the impurity of the sources whence derived, has claimed and obtained, it may be thought by some, a too patient inquiry; and although the metropolis has not obtained, as a whole, that river of pure water which its health demands, and its all but boundless resources in wealth can command, even there some districts have moved in the right direction, and have already inaugurated their abundant supply of the first necessary of life. And what has thus been talked of, and, in a fractional way, attained to by the first city of the empire and of the world, has been obtained by some of the principal cities and towns of the kingdom.

It is no longer felt that in matters which belong so essentially to the physical and moral well-being of the people—such as an abundant water supply, the sewerage of the common municipal abode, the burial-place of the dead, and the situation, size, and form of the dwellings of the living—all should be left to the whim, cupidity, or caprice, either of the few or of the many. Hence it is, that sanitary reform—quickened, no doubt, by the vision of pestilence again and again traversing the land—has come to be a permanent solicitude and organized activity in the state; so that the inquiry, what of water, what of air, what of filth, what of drainage, what of personal and social purity? is responded to in reservoirs, pipes, baths, wash-houses—in at least incipient attempts to gain better dwellings for the poor, more airy breathing room in parks and promenades, and the surer sweeping away of all noxious accumulations. No doubt, taken as a whole, the sanitary movement may be viewed as far from the ultimate attainments of a wise and enlightened people. Undrained localities, airless, stenchy, compressed dwellings, deficient supply, deficient purity, deficient use of water are there; and, crowning all, most lamentable ignorance as to the value of personal conformity to the laws of health;

but still the sanitary movement, as influencing, and influenced by the noble and the enlightened of the land, meets us in most hopeful signs of ultimate triumph over all the powers of dirt and darkness.

Next to this, though second to no social question that can be named, stands the growingly momentous one of Education. Under certain aspects, no question stirs so many discordant opinions, or awakens so many conflicting agitations. Between the extremes of the godless and the godly, the national and the anti-national, the compulsory and the voluntary, the sectarian and the universal, what bridgeless gulphs of hostility at first sight seem to lie! The day of approximate unanimity might be regarded as placed for ever in the Greek Calends; a truce to the educational war, when the last man has looked his last adversary in the face, and died. And yet, in the midst of all this strife and contention—this conflict of passion or of interest—education advances. Whether under the auspices of the 'British and Foreign,' the 'National,' the 'Manchester,' the 'Free Church,' the 'State Church,' or the 'No-Church' ideal, education gains ground. The teachers rise in status and qualifications; the methods of instruction are gradually improved; the knowledge disseminated is more consonant with the advance of the public mind under the intelligence of the present day; so that instead of the war of opinion on the subject of national education driving back or absolutely retarding the progress of popular enlightenment, onward the path of education steadily lies—more widely and yet more widely diffused become the benefits of general education. A period of twenty years has served to awaken this nation, both in its secular and religious elements, to a thorough conviction that more must be done; and not only more, but something better, than has been heretofore done. And although to the eye of a wide and generous philanthropy, an education and patriotism that would embrace in the most effective scheme the whole body of the people, present attainments seen far away from the ultimate grand achievement—a nation commensurately educated—yet the indications of progress are not to be despised. Not only has the education of the middle classes received an impulse, and the means of instruction been brought more abundantly within the reach of the artizan and labouring population, but downward, into the lowest haunts of the refuse and villany of the state, in its juvenile myriads, has the instructor descended; and to the eyes of the 'ragged' hordes that prowl in the dark recesses of social life, has Knowledge attempted to unfold her page. As to the generous self-denied spirit of the age, in seeking to purify and enlighten the very lowest elements of the social fabric, no sign could be more hopeful, more pleasing. Whatever the amount of change effected, or yet to be

effected, by this invasion of the regions of vice and ignorance, it clearly evinces the momentous impulse given to the spirit of our times, in the direction of educational reform. The soil may be slow to yield an adequate return; the few ears of corn gathered as a harvest may seem a very miserable return for years of labour, of patience, and of kindness; but the solicitude implied, the energy put forth, the characteristic operations carried on, evince that the educational movement is not to die—that its spirit is immortal—and that, sooner or latter, the blessings involved in the intellectual and moral training of the people will be copiously poured out over this land.

But, in rising from these almost subterranean multitudes that are gathered up in ragged legions, to drink of the stream of knowledge, the popular institutions of the present day also convey signs of the general advance. Not only are mechanics' institutes, athenæums, and other literary and scientific associations maintaining and widening their spheres of operation, but a feature, in connection with such institutions, altogether new within the limits of public instruction, has appeared in our day. Without attaching undue importance to the auspicial favour of aristocratic names, one cannot contemplate the fact, of some of the highest nobles in the land appearing as public teachers, without an impression that the march of education is onward with accelerated progress. When it is announced that the Earl of Carlisle lectures to the mechanics of Sheffield, the Duke of Newcastle to those of Worksop, and Lord John Russell to the same classes in the town of Leeds, the augury for good, as to the diffusion of intelligence, cannot be denied. When those whose rank, wealth, and talents have placed them on the very summit of society, and who have enjoyed all the refining influences of the proudest aristocracy in the world, come forth from their patrician elevation to take part in the diffusion of intelligence, to speak from the common platform of plebeian equality, and give their energies and acquirements to the enlightening of the busy craftsmen who crowd the great manufacturing hives—has not a brighter day arisen on the destinies of education? Does it not show in what direction the tide of political power sets in? Does it not proclaim on what foundation the safety of the commonwealth must ultimately stand? And does it not convince, in this era, that the year 1852 has, in educational conditions and aspirations, swung far ahead of the year 1802? When he who has stood first minister of the crown of England, and held the reins of the government of this vast empire, turns his footsteps to the mechanics' institution of Leeds, and ministers to the intelligence or the virtue of the toiling myriads, what nobler sign could be asked for that the education of the people is no idle dream, no fanatical aspira-

tion ; or that the extremes of society approximate in kindly and intelligent sympathies in a way unprecedented in the history of mankind ? Notwithstanding the drawbacks, contentions, oppositions, failures as to educational schemes, the progress of the general movement is obvious and palpable to all, and fitted to awaken renewed confidence in every friend of the universal cultivation of the people.

And, then, last though not least, there meets us, amid the vast activities of this age, the Temperance enterprise. This deeply momentous question has now gained that hold of the public mind that renders not only its disappearance an impossibility, but renders its progressive movement towards final triumph as obvious as any social change ever propounded for the adoption of mankind. When the voice of the first British temperance reformer was raised, more than twenty years since, the drinking customs reigned with undisputed sway in every corner of the land. All ranks, professions, and sections of the people bowed to the maddening sceptre of the god of strong drink. Wherever men turned, into whatever social gathering, on whatever occasion, spirituous drink was there. When ushered into being, the new born babe was greeted with a friendly welcome to life amid the dews and vapours of alcoholic indulgence. And every change onward, whether for weal or for woe, had a kindred salutation. If in that era British humanity was in everything taxed, from the cradle to the grave, in that same era British humanity was as thoroughly soaked in the maddening produce of the vat and still. It came at morn, at noon, at night ; amid bridal festivities, and burial solemnities ; when men needed to labour, when men needed repose ; when they quarrelled and fought, when they agreed and shook hands ; when they loved or hated ; when they cursed or prayed ; when they lived, and when they died—ever the beer or the brandy ruled the social change.

But no sooner had this state of insane subjection to the strong drink usages been assailed, than onward the agitation of inquiry, attack, and demolition advanced. Without attempting to delineate with what progressive steps the alcoholic debasement became gradually disclosed, and a healthier sentiment on the subject of intoxicating beverages gained possession of intelligent and patriotic men, the position of the present moment, as compared with that of the year 1832, is one of victory over custom, prejudice, and most fatal delusion as to the virtues of strong drink. This is clear, whether we turn to the agencies in operation, or to the changes wrought out, since this anti-strong-drink agitation began. Besides the millions of pages of letterpress thrown into circulation, containing the advocacy of the soundest basis of temperance, the publications issuing periodically from

the press, the public lectures, associations, gatherings, and so forth, there stands the influence of science in such a form as the following:—

‘We, the undersigned, are of opinion—1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

‘2. That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc.

‘3. That persons accustomed to such drinks may with perfect safety discontinue them entirely, either at once, or gradually after a short time.

‘4. That total and universal abstinence from alcoholic beverages of all sorts would greatly conduce to the health, the prosperity, the morality, and the happiness of the human race.’

Two thousand medical men, and some of these the most distinguished names in the medical profession, thus attest the perfectly tenable basis on which the temperance movement takes its stand. Add to these the influence put forth by some of the most distinguished conductors of the press, who avow personal subjection to the great principles which regulate this modern crusade on the drinking usages of our day; then the hundreds of ministers of the christian faith, of various names, who have avowed adhesion to the cause; and, finally, the tens of thousands of families in all ranks of life who have utterly abolished the social use of strong drink; and are we vain-glorious when we contrast this period of the nineteenth century with its commencement, as fully warranting the assurance that the progress of our country in temperance is not a dream? It would be easy to accumulate details; but, perhaps, as a specimen of the facts which evince our progress in the direction of temperance, the following extract from the ‘Testimony and Appeal on the Effects of Total Abstinence,’ by Edward Baines, Esq., editor of the ‘Leeds Mercury,’ will go far to show that the gauge of advancement already gained is not lightly to be despised:—

‘In my judgment there are two motives, either of which justifies, and even demands it: 1st. A man’s own safety and advantage; and 2nd. The influence of his example in inducing others to avoid the most fruitful of all causes of vice and misery.

‘The peculiar *danger* of intoxicating drinks is in their *extreme seductiveness*, and in the all but unconquerable *strength of the drinking habit* when once formed; and their peculiar *malignity* is in their being the *parent or nurse of every kind of crime, wickedness, and suffering*.

‘I say boldly that no man living, who uses intoxicating drinks, is free from the danger of at least occasional, and, if occasional, ultimately of habitual excess. I have myself known such frightful instances of persons brought into captivity to the habit, that there seems to be no character, position, or circumstances that free men from the danger. *I have known many young men of the finest promise, led by the drinking habit into vice,*

ruin, and early death. *I have known* such become virtual parricides. *I have known* many tradesmen, whom it has made bankrupt. *I have known* Sunday scholars, whom it has led to prison. *I have known* teachers, and even superintendents, whom it has dragged down to profligacy. *I have known* ministers of religion, in and out of the Establishment, of high academic honours, of splendid eloquence, nay, of vast usefulness, whom it has fascinated, and hurried over the precipice of public infamy, with their eyes open, and gazing with horror on their fate. *I have known* men of the strongest and clearest intellect, and of vigorous resolution, whom it has made weaker than children and fools. *I have known* gentlemen of refinement and taste, whom it has debased into brutes. *I have known* poets of high genius, whom it has bound in a bondage worse than the galleys, and ultimately cut short their days. *I have known* statesmen, lawyers, and judges, whom it has killed. *I have known* kind husbands and fathers, whom it has turned into monsters. *I have known* honest men, whom it has made villains. *I have known* elegant and christian ladies, whom it has converted into bloated sots.

'Is it not notorious that under the ravages of drunkenness the land mourns?—that it is this which—I may almost say exclusively—fills our prisons, our workhouses, our lunatic asylums, our dens of pollution, and our hospitals;—which causes most of the shipwrecks, fires, fatal accidents, crimes, outrages, and suicides that load the columns of our newspapers;—which robs numberless wives of a husband's affection, and numberless children of a parent's fondness;—which strips thousands of homes of every comfort, deprives scores of thousands of children of education, and almost of bread, and turns them on the streets; which leaves so many places of worship almost empty, and so many Mechanics' Institutes languishing, whilst the pot-houses are crowded; which brings down (it is estimated) sixty thousands of our population every year to a drunkard's grave?

'And of all the victims of intemperance, be it remembered, there is NOT ONE who did not begin by moderate drinking, or who had the remotest idea, when he began, that he should be led into excess.

'Such, then, being the *peculiar seductiveness and danger* of the practice of taking intoxicating liquors, and such the *enormous malignity* of its consequences, is there not a strong, and even a resistless, ground for appealing to good men, to patriots, to philanthropists, above all, to christians, and to christian ministers, if not for their own sake, yet for the sake of others, whom they see gliding down by scores of thousands, as on a slope of ice, to the gulph of temporal and eternal ruin, to take their stand on the safe platform of total abstinence?

'It is universally admitted that the only hope for a person who is addicted to intemperance is in *total abstinence*. The habit is such that it may be broken by a *sudden effort and entire discontinuance* of the indulgence; but it cannot be given up gradually. It is like a chain of *india rubber*, that may be *snapped*, but, from its *peculiar tenacity and elasticity*, cannot be broken by a gradual effort.

'No direct scripture authority can be quoted for total abstinence; but it is worthy of remark, first, that the wines of Palestine and the East, in the time of CHRIST and the Apostles, as at the present day, were incomparably less intoxicating than the wines and beer of northern countries, and the vice of drunkenness was incomparably less prevalent; and second, that the *principle* of total abstinence, *under circumstances like ours*, seems to be involved in two memorable passages,—as regards a man's own interest and duty, in the precept of our LORD to pluck out the right eye or cut off the right hand or foot, *if it cause to offend*.—and as regards our duty to our neighbour, in the declaration of the Apostle Paul—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." (Rom. xiv. 21.)

'As I myself was led by the example of some whom I respected, (principally by that of the Rev. Dr Pye Smith) to discontinue intoxicating liquors, others may possibly be led by my example: and if one drunkard should be encouraged by my appeal and testimony to snap the chain of his bondage, or one young man should be saved from so terrible a snare,—if one wife should be preserved from a broken heart, or one child from neglect and ruin,—I shall be thankful to my dying day.'

We have thus glanced at the threefold social agency at present operating in the heart of the British Isles—SANITARY REFORM, EDUCATION, TEMPERANCE. They cannot be dissociated in any attempted elevation of the people. Whether they stand to one



another as effects or causes ; or, sometimes the one and sometimes the other ; or, at one and the same moment, partly effect and partly cause, they stand together in a state of indissoluble union, as the most needed and most potent agencies fitted to work out a more intelligent, a more moral, a healthier, and a happier condition of social existence. Rivalry, and far less antagonism, there is none. Whether the leaders in either section may at all times see the advantages of the onward progress of the other, may be doubted ; but that, in reality, each is helpful to each, and that they stand mutually aidful in the common cause of human improvement, never can be doubted by any enlightened and impartial observer. That their influence is felt in our day, in a way never felt before, is obvious to all ; and that they form the mightiest instrument of social stability and progress (subordinate, of course, to the rightful supremacy of true religion) cannot be questioned. No political movement, change, or theory ; no form of government, no action of government, unless bearing directly or indirectly on the effective operation of these great agencies, can contend with the masses of vice, ignorance, filth, disease, and crime which have threatened so portentously our national strength and well-being. Sanitary, educational, and temperance reformers are the truest patriots, the best friends of human advancement, the real pioneers of the reign of virtue and peace.

What has been done, under some aspects, may no doubt be regarded as but the 'earnest of our inheritance.' We are only on the confines of the land of promise. The Anakim of rotten bones, stagnant pools, dirty puddles, airless dwellings, of brutish ignorance, and of worse than brutish drunkenness, possess many a stronghold and many a league of land. They are not to be dislodged without a vigorous and persevering onslaught. But their doom is written in heaven ; and as surely as we have faith in God, his laws, his government, and, under God, use the reason and the instruments his providence has furnished, so surely may we count on the attainment of a final ejection from our country of the foulest evils that have tyrannised there. The call obviously is to greater energy in the direction of every social advance. If a pig's dwelling incommodes, let it be removed ; if a gutter sends forth its disease-bearing vapour, let it be covered and concealed ; if a neighbourhood is a condensed congeries of vice, ignorance, and crime, in all kindness and mercy let it be visited and taught ; and if a public-house fountain of spirituous ruin can be shut, let it be done by what hands soever that are willing to aid. He who brings more water, purer and cheaper, helps England's sanitary salvation ; he who teaches a 'beggar's brat' some useful knowledge, from the alphabet to the grace of immortality, aids the march of mind-power ; and he who lifts a drunkard

for ever out of the mire, or prevents from falling thereinto, is a friend of the anti-drunkenness movement. So that antagonism of 'the dog in the manger' type can never possibly arise in this reformation career—a career where the unselfish love of kind, of country, and of home, mingles in the threefold activity which gives character and name to the Social Progress of our day—the sanitary, educational, and temperance reformation of the people.

### NOTICES OF NEW BOOKS.

*A Dictionary of Domestic Medicine and Household Surgery.* By Spencer Thomson, M.D., L.R.C.S., Edinburgh. London: Groombridge and Sons, Paternoster Row. 1852.

THAT there is growing in this country and its dependencies a spirit antagonistic to everything like a blind confidence in mere authority, must be obvious to all. It may be that this spirit of inquiry is not sufficiently balanced, or modest, or wide-seeing in all cases; but that it is there, disposed to look into forms, and figures, and facts, and opinions, as to their worth, their basis, their utility, no observant mind can be ignorant. It meets us in politics, in commerce, in law, in physic, and in everything else. Patent and unpatent quackery may find their dupes in shoals everywhere; but even amid the circles that gulp with shut eyes the huge or infinitesimal bolus, there is a hankering after the why and the wherefore. Men wish to know what it is that smells so sweet, or sickens the sense so foully; what is it that comes out of these thirty drops, or what out of that fragrant plaster. And then where lie their lungs? in the head, or in the belly? where the liver? where the spleen? and where the other countless things that tell that we are fearfully and wonderfully made?

Now, in the midst of this tendency to know, it is pleasing, under various forms, to meet with the means of gratifying and edifying the popular docility; and, especially, when this gratification is attempted by wise and competent men. As a fair specimen of this kind of labour, we regard the work issued by Dr Thomson. His 'Dictionary of Domestic Medicine and Household Surgery' contains an amount of information on life, health, and disease, rarely if ever compressed within so brief a compass. The author himself says,—'The information which it is proposed to offer in this Dictionary, may be classed as Anatomical and Physiological, Sanitary or Hygienic, the Treatment of Accident and Emergency, and the Management of Illness.' In turning to any one of the subdivisions under these general heads, the inquirer will find, in clear, simple, and not too technical language, such lucid explanations as ought to satisfy the unprofessional inquirer; and farther than this it does not appear that the author intended to go. The idea of issuing a book that would enable every man to be his own or his family's physician is entirely scouted, as well it might.

With as much plausibility, if not more, might it be proposed to make every man his own lawyer, butcher, baker, or green-grocer. Independently of the branches of study to be thoroughly mastered by an enlightened medical adviser, there stands, first, the momentous value of the thing to be operated upon—a living human being; and next, the intense action of the remedial agents called into use. However much it may please amateur dealers in medical advice to prescribe for coughs, and aches, and bilious loathings that have weathered many a wintry gale, as well as many an Æsculapian onset, in the case of acute disease, at least in its more formidable aspects, none but a fool or a knave would venture his unskilled prescription. With all this, and more, the author, no doubt, cordially agrees.

Still we deem such publications as the present as subserving important purposes. Besides affording information as to what ought to be done in cases of emergency, as from accidents, or other sudden visitations, the hygienic department, if carefully pondered, would tend to diffuse a wider and clearer comprehension of principles and laws, a knowledge of which, as affecting social and individual health, would be of great value to the community. Indeed, it is here especially that we look for the good effects of physiological information, together with that which belongs to air, clothing, exercise, food, water, and so forth, in teaching men how to preserve health, and guard against the inroads of disease.

Dr Thomson is not likely to be regarded as a new-fangled disciple of the healing art. Changes that find their sanction under constituted and acknowledged authority, obtained their place with ease in the formulas of prescription; but the unlicensed followers of the bi-millionth part of a billionth globule, or the marshy ways of water advocates, are consigned to a *terra incognita*. Yet it must be a source of no little gratification to vegetarian novelists to find that this domestic medicine admits, that 'some of the most powerful and hardy nations of old subsisted solely on vegetable food, and many modern tribes, noted for strength and endurance, do so.' After this we might have expected that the temperance novelists would have found a place for their unstimulating beverages. If animal food may thus go overboard, what should hinder the fiery products of fermentation? And, no doubt, it is admitted 'that water is the only wholesome, *regular* drink of healthy men;' and besides, it is admitted that 'the evils of intemperance in Britain are so deplorable, that any man, who wishes well to his kind or to his country, must earnestly desire to see them checked; and when it is looked upon as a matter of *temporary benefit and expediency*, must regard the total abstinence movement as fraught with immense benefit to numbers; at the same time, medical men, especially, are aware that its uncompromising dogmas are the source of evil as well as good; evil not to individuals only, but to the community generally.' But what we could have wished would have been that the anti-alcoholic people had been at least as fairly dealt with as the anti-animal food advocates. As a nation—so far as the healthy are concerned—we could do well enough without the spirituous

beverages. The evil to individuals, and to the community generally, inflicted by the temperance movement, must have been seen through some magnifying lens of professional prejudice; and, if a living reality at all, must bear a fractional relation infinitesimally small to the evils incessantly inflicted by drink and the drinking usages. The call to beware of the approaches of teetotal fanatics is infinitely less needed than to guard against the delusions of alcoholic custom.

But still, with even this seeming drawback, Dr Thomson's book is fitted to diffuse a large amount of information on matters which pertain to health and disease; and we cannot doubt that its circulation is likely to be extensive, without impeding the way of the ordinary administrators of physic.

---

*Social Evils: their Causes and Cure.* By Alexander Thomson, Esq. of Banchory. London: James Nisbet & Co. 1852.

WHETHER all the views propounded by the author of this book be admitted or not, the book itself we regard as an indication of the onward march of public opinion on the great question of social reform. It is gratifying to find not only avowed organs of special organisations, public journals, ministers of religion, lecturers, and others taking part in the great social advance towards ameliorating the conditions of human life acknowledged to be wrong; but to find those whose occupations or general pursuits might have been deemed less likely to favour a public advocacy of any special method of reform, venturing boldly into the arena of public discussion, and giving their convictions to their fellow-men, is, above all, pleasing. We therefore welcome Mr Thomson's little work as a contribution towards the general fund of intelligent discussion, at present moving the myriads of minds who long for the improvement of our social state.

The object of this work is to urge the necessity and enforce the value of what are called 'Industrial Feeding Schools.' The origin of such seminaries is claimed for the city of Aberdeen. Destitute children were picked up, gathered together, and while during the day they were brought into contact with the means of education, received, gratuitously, a plentiful supply of plain wholesome food; and the results in the diminution of juvenile commitments for crime are most satisfactory. Indeed, wherever the same plans have been adopted and judiciously persevered in, the same pleasing effects are very evidently seen to arise. Glasgow, Edinburgh, Dundee, Newcastle, Liverpool, Manchester, Birmingham, Bristol, and above all, the great metropolitan city itself, furnish important results as to the efficacy of the system in reclaiming some of the most vicious and hardened of our juvenile population. But whether Mr Thomson has not attached undue importance to this one line of action against vice and crime, time will tell. At all events, we are disposed to regard some of the other remedial institutions as requiring re-invigoration, so that in conjunction with this most praiseworthy movement against juvenile delinquency, their efficiency for good may be more extensively felt and seen.

In the enumeration of the causes of our present social debasement, *intemperance* is placed first, and rightly so, as 'the monster evil of our day—the great producer of crime and misery.' Then we have want of proper houses for the lower classes—followed by houses devoted to licentiousness, cheap theatres, pawnbroking, fence or flash houses, ignorance or want of education, pernicious books, children taught by their parents to beg or steal, Sabbath-breaking, poverty. Besides these, there are others connected with our penal laws, prisons, and prison discipline, which require immediate removal. These are fountains of social degradation that cannot be gainsayed.

In estimating, however, the position of the temperance reformers, Mr Thomson has fallen into an error very common with a certain class of cognate reformers of the present time, viz., to assert that the abstainers from alcoholic drinks confound *use* and *abuse*. There may be such; but it would be well for all such friends of social advancement as Mr Thomson to become thoroughly acquainted with the principles maintained by some of the leading temperance institutions and publications, so as really to see what it is that is fundamentally maintained by sound temperance advocates. The legitimate use they never deny; but the present universal devouring of spirituous liquors through our countless drinking usages, they maintain to be the crowning abuse of the alcoholic beverages characteristic of our day. Their motto then is—*set aside the drinking customs*, and in this we are sure Mr Thomson cannot be far from heartily acquiescing.

---

*Notes and Narratives of a Six Years' Mission, principally among the Dens of London.* By R. W. Vanderkiste, late London City Missionary. Second Edition, 2,000. London: James Nisbet & Co. 1852.

WHEN London makes holiday, either on the occasion of a ducal hero's funeral, or on that of a sovereign's coronation, the casual onlooker would deem it only the seat of wealth, beauty, splendour, virtue. No squalor, filth, poverty; no ignorance, vice, misery, crime; or, if these existed at all, so latent, so veiled, so overshadowed by the physical, intellectual, and moral requirements of the goods of this life, that the fractional loss, in the form of social evil, might be deemed of little or no moment. Palatial dwellings, equestrian equipages, princely merchants, and teeming, well-dressed, cheerful, joyous thousands upon thousands, to welcome and enjoy the festive hour. Or walk through its principal thoroughfares, and above all, in its western boundaries, and where is the vice, where the misery, where the crime? It appears the happy home of the free, the cultivated, the mighty, and the good.

But let the Mayhews, and the Vanderkistes, and others of their special calling, speak, and another and far different vision breaks in upon the mind. There are intellectual wilds unreclaimed, moral marshes undrained, dens and caves of wickedness where the *ferae* of human society dwell untamed, and all but untamable. Let but the scenes of intemperance, vice, and crime portrayed by Mr V. be surveyed; let but some of the special instances of ignorance, depravity,

and utter abandonment to all manner of debasement be clearly apprehended; let the unostentatious disclosures of the 'Notes and Narratives of a Six Years' Mission' to the realities of some forms of London life, and our boasted civilisation, our artistic, scientific, and religious advancement must be taken with a large abatement. At all events, our great cities, and especially the metropolis of this great empire, contain within themselves such fountains of vice and crime, such appalling multitudes of untaught and untrained youth, such masses of moral degradation, that the cry comes up louder and louder, 'Arise, and help us!'

The point of view from which Mr V. regards the Clerkenwell district of London, and London heathenism as a whole, is the religious. It was his special vocation to carry the religious element to the destitute and wretched of one portion of the great Babel. Consequently his facts and reasonings bear a close and almost inseparable relation to the state of the religious experience. The effect is to give the impression that the details in this direction unduly trench on space that might have been occupied with wider and more characteristic disclosures of the life these lowly and depraved Londoners live in the flesh. It was, however, his ultimate object to bring about this experience, and, in many cases, he appears to have been successful. Not that we find any want of interest in the great elevating movements of the present day, especially education and temperance. In these, indeed, Mr V. and the other members of his profession take a special interest, and their efforts have not been put forth in vain. As a specimen of Mr V.'s manner, and, at the same time, as a characteristic view of what the Clerkenwell district contains, we give the following:—

'One of these *fortune-tellers*, who, with the others, was visited by me with a view to their conversion, attempted repeatedly to make a convert of me. She assured me "gentlemen of my profession had their fortunes told," and would have been very happy to lay out the cards for my personal benefit. She informed me on various occasions respecting most remarkable revelations she had made to persons; and as no one was present to contradict, and as, somehow or other, in every instance, there was no clue to the persons named, it was of course impossible for me to contradict her statements. This soothsayer was a woman capable of imposing upon many. She was a woman of commanding figure, and had an eye of piercing sharpness, a very prominent nose, and a large projecting chin, and she spoke with so correct a diction, and so much earnestness, that I cannot feel surprised she should have so many dupes. Mrs — was in the habit, I am informed, of waving a lighted torch outside her window every morning at two o'clock. She always received my missionary visits very respectfully, and listened attentively to my religious instructions respecting sin and salvation, but I never was enabled to affect her heart with a sense of the impropriety of fortune-telling. She has gone to her final account, and I am deeply grieved to have so little favourable to report respecting her last end.

'It is a great pleasure to be enabled to record the hopeful conversion of one of these *fortune-tellers*, Mrs T——. When first I visited her, and reproved her with the wickedness of pretending to usurp the prerogative of God, she constantly contended that there was no harm in it. "It was an honest bit of bread," she said, and made other excuses, which I could not for a moment entertain. On one occasion, another fortune-teller being present, I read the account of Elymas the sorcerer, and also of the damsel possessed with a spirit of divination, (Acts xvi.) showing that the influence was infernal, and enlarging on the consequences. The younger fortune-teller could not bear

this, and jumped up and darted out of the place before I could attempt to stop her for prayer. Mrs T., who was an aged woman, always listened respectfully to my reading in the scriptures, instruction and prayers; and as I regarded her as one of my special cases, I had up to the period of her decease, about a year since, paid more than ordinary attention to her case. At length the word of God appeared to produce some effect upon her, and she professed to feel herself a sinner—previously she always maintained the contrary. I told her it was useless to talk about repentance unless she broke off her sins, and urged her to give up fortune-telling. She would not promise, she said. A favourite phrase with her was, "I like to speak my mind, and shall tell no lies." After a further lapse of time, however, she professed to begin to feel the sinfulness of fortune-telling, through, as she said, "my being always at her." She, however, failed in her good resolution several times, and admitted to me that she had so failed—"It was for a bit of bread," she said. "What am I," said she, "but a poor old widow? May be I'll be sitting here without a morsel of fire, or a bite or sup in the place, or a bit of bacca (she smoked), well, just then the silly fools will come to have their fortunes told, to be sure; I suppose the devil sends them just then to tempt a poor old creature; but please the Lord, and the blessed Jesus you tell me about," said she, clasping her hands, "I'll wash my hands of it altogether, for there's no luck in it, and I see now, bless the Lord, *its wickedness*." I had a strict watch kept upon Mrs T., and I have every reason to believe she kept her good resolution to the end of her life, under circumstances, too, of great temptation. The parish would not allow Mrs T. any *out-door* relief, and she declined going into the house for the following reason:—Her only son is a pedlar, and has been in the habit formerly of enacting the part of the "*Wild Indian*" at fairs. Some of my readers may possibly have seen the "*Wild Indian*," surrounded by fairies, robbers, etc., in front of the shows at fairs, dancing a hornpipe in fetters. I have expostulated with my poor friends upon the subject. I believe this man to be a strictly honest person. He returns to London for a day or two from his peddling tours in the surrounding counties about once in three weeks. The business is extremely bad, but he has always managed to pay his poor old mother's rent, and leave her a loaf of bread and one or two other necessities when he goes away; and Mrs T. would say, "I like to keep a roof for him, and to see his face when he comes to London, if I am half-starved, so that he may not have to go to any of them low lodging-houses and bad places; for I'm his mother, you know, though he is sixty years old." I must not dilate upon this case, but will just mention one circumstance, to show the altered condition of my poor old friend, who I have very good hope of meeting in a better world.\* Said she, "I see the benefit of praying now, Mr Vandikum, and may the Lord Almighty bless you for coming to teach a poor old sinner; and I know," she said, "my prayers is answered. You may believe me or believe me not, but the other day I was hungry and starving, and I hadn't a bit of fire in the place, and I didn't expect my son home for weeks; but as I sat at the door, very faint and low, I says, 'Oh! God Jesus Christ, I wish you would send my son home to his poor old mother;' and I kept on saying that ere it seemed so strong on me, and as I'm a living sinner," said Mrs T., (formerly she *never* would own she was a sinner,) "I looks up, and I'm blest but if there wasn't Jim a-coming up the court. So he throws down his pack, and says he, 'So I've come home, mother.' 'Yes,' says I, 'so I see.' Says he, 'I shouldn't, but I've been thinking very much about you, but,' says he, 'I'm very hungry, so let's have some victuals as quick as you can.'"—Then followed an exact account of what my friend Jim sent out for, down to half an ounce of bacca—"And we sat down to a nice cup of tea and a good fire," said Mrs T., "and wasn't I thankful to the Almighty, for it was his doings, and Jim said the same."

\* This was all Jim could do, to pay his mother's rent, and when he came to town, leave her perhaps the value of eightpence; and a beggar woman, who lives close by, I have often found washing her out, as she expressed it, "a few bits of things, because the poor old crittur couldn't," and giving her a bit of bread sometimes, and a few tea leaves she had collected now and then. Jim would have supported his mother like a lady, I believe, but he had not the means.

Had a person entered Mrs T.'s little dark cell in B— alley, where a person could not fully extend his arms *à la cœmaphor*, they would have seen in the corner a little

\* I think it right to state that Mrs T. was a woman of *remarkably* independent spirit; such expressions as these might mean little upon some persons' lips, but they meant a great deal (those who knew her would consider, I think) upon hers.

pallet, which they might have mistaken for a stump bedstead, and as a bit of cotton over it looked tolerably clean, they might have said, as I once did to Mrs T., "I'm glad to see you lay pretty comfortable." It was winter time, very keen, and she looked at me with surprise, and after musing for a while, said, "Well, you shall see; but," added she, "I don't make no complaint." On lifting up the piece of cotton and an old gown, I saw a little straw was laid on an old shutter, and I think a few bricks supported this at each end. "My bones," said she, "I'm so thin, gets very sore a-laying in winter, with scarcely any food, often none." The wonder is she was not perished; as it was, there can be no question but that the distressing asthma from which she laboured was much increased for want of food, as such invalids require warmth internally and externally. The gnawings of hunger she relieved by "a smoke of tobacco." I should have felt very happy to support Mrs T., but surrounded constantly by a mass of sick persons daily, whose complaints, by the admission of the parish doctor, as often required food as medicine, and by hundreds of persons in extreme destitution in addition, I could not do so.

Amid all these untoward externalities we see the genuine workings of the heart of a British mother and a British son. To what a noble elevation is not that moral nature capable of being raised, when, even amid such debasement, streamlets of emotion such as these are found welling up and vindicating the original of man! Mr Vanderkiste's book is worthy of a perusal.

---

## STATISTICAL COMPENDIUM.

---

### CRIME.

In 1851, there were 27,960 persons committed for trial at the assizes and sessions in England and Wales, of whom 21,579 were convicted, and 6,381 acquitted or discharged. 2,218 were charged with offences against the person; 2,060 with offences against property, committed with violence; 21,906 similar offences, without violence; 305 malicious offences against property; 808 forgery and offences against the currency; and 663 with riot, perjury, &c.

During the year ended 30th June, 1851, there were 21,850 persons committed to prison in Scotland, of whom 1,374 were above 50 years of age, 13,789 between 21 and 50; 4,882 between 16 and 21, and 1,805 under 16. 9,259 had been previously imprisoned, 23 above 50 times, and 1,083 between 10 and 50 times. 3,869 had to be punished for misconduct in prison, of whom 520 were under 16 years of age. 4,480 could not read, 8,804 could read with difficulty, and 7,270 could read well. 335 had learned more than reading and writing. 1,404 learned a trade in prison. Total cost during the year, 45,850*l*.

### POOR RATES.

In 1851, the Poor Rates in England amounted to 6,778,914*l*.; in Ireland to 1,030,025*l*.; and in Scotland to 518,015*l*.

In 1851, there were 706,278 persons in Ireland who received in-door relief, and 49,079 out-door relief. In England and Wales the number relieved amounted to 835,360.

### EMIGRATION.

During the half-year ending 30th March, 1852, there were 16,037 Emigrants to New South Wales, Victoria, and South Australia, from ports of the United Kingdom, at which there are Government Emigration Officers. At that date the Emigration Commissioners had 227,100*l*. in hands for purposes of Emigration to these Colonies.

In 1851, there were 41,337 Passengers, in 375 vessels, to Canada.



In 1850, the population of New South Wales was 265,503; South Australia 67,430; Western Australia 5,886; Van Dieman's Land 70,164.

In 1850, the value of Exports from South Australia was 570,817*l.*, and of Imports 845,572*l.* The Emigrants during 1851 were estimated at 53 per cent. English, 40 per cent. Irish, and only 7 per cent. Scotch.

During the last five years, 7129 Passenger Ships sailed from ports in the United Kingdom with 1,494,044 Emigrants on board; 44 of these vessels were wrecked, by which 1043 lives were lost.

#### RAILWAYS.

On 31st December, 1851, there were 5,394 miles of Railway open in England, 961 in Scotland, and 623 in Ireland. The number of Passengers during the half-year was 39,587,613 in England, 4,953,177 in Scotland, and 2,968,601 in Ireland. The total receipts from all sources of traffic amounted to 7,171,552*l.* in England, 772,677*l.* in Scotland, and 303,709*l.* in Ireland.

#### POST-OFFICE.

In 1839, the Post-Office delivered 82,470,596 letters, and in 1851, the number was increased to 360,647,187. In 1839, there were 188,921 money orders issued for 313,125*l.*, and in 1851, the number was 4,661,025 for 8,880,421*l.*

#### MALT AND HOPS.

In the year ended 10th October, 1851, there were 3,751,589 quarters of Malt used by Brewers and Victuallers in England, 133,390 in Scotland, and 158,539 in Ireland.

In the year 1851, there were 43,246 acres of land in England under the cultivation of Hops, yielding 27,042,919 lbs., the amount of duty from which was 236,623*l.*

#### CONSUMPTION OF SPIRITS.

During the year ended 5th January, 1852 duty was paid for consumption on 9,595,368 gallons of Proof Spirits in England, on 6,830,710 gallons in Scotland, and on 7,550,518 gallons in Ireland. In England the duty is 7s 10d per gallon, in Scotland 3s 8d, and in Ireland 2s 8d, yielding a total revenue of 6,017,218*l.* Quantity exported, 229,650 gallons.

#### WINE AND FOREIGN SPIRITS.

In the year 1851, the Wine retained for Home Consumption in the United Kingdom amounted to 6,280,653 gallons, and the Foreign Spirits to 4,784,807 gallons.

#### ILLICIT DISTILLATION.

During the year ended 5th April, 1851, there were 984 persons convicted of Illicit Distillation in Ireland, 436 in England, and 29 in Scotland. 517 Stills were seized in Ireland, 323 in England, and 44 in Scotland. 98,207 gallons of Spirits, Low Wines, Wash, &c., were seized in Ireland, 22,721 in England, and 5,279 in Scotland.

#### LICENSED BREWERS AND VICTUALLERS.

In the year 1851, there were 2,305 Licensed Brewers in England, 146 in Scotland, and 97 in Ireland. There were also 40,530 Licensed Victuallers and Beer Sellers in England, and 179 in Scotland allowed to brew their own beer.

#### TOBACCO.

In 1851, the quantity of Tobacco entered for Home Consumption amounted to 21,223,273 lbs. in England, 2,179,551 lbs. in Scotland, and 4,450,429 lbs. in Ireland.

#### TEA, COFFEE, AND SUGAR.

In 1851, the duty amounted to 2,979,140*l.* on 6,571,626 cwts. of Sugar, 454,670*l.* on 32,504,545 lbs. of Coffee, and 5,900,625*l.* on 53,949,059 lbs. of Tea.

# THE SCOTTISH REVIEW.

APRIL, 1853.

DR CHALMERS.\*

THERE are some subjects which seem absolutely inexhaustible. They may be compared to the alphabet, which, after 5000 years, is capable still of new and infinite combinations—or to the sun, whose light is as fresh to-day as it was a million of ages ago—or to space, which has opened her hospitable bosom to myriads on myriads of worlds, and has ample room for myriads on myriads more. Such a fresh ever-welling theme is Chalmers, and will remain so for centuries to come; and we make no apology at all for bidding his mighty shade sit once more for its portrait, from no prejudiced or unloving hand.

We first heard Dr Chalmers preach on Sabbath, the 9th of Oct., 1831, when introducing the Rev. Mr Martin, of St George's, Edinburgh, to his flock. Through the kindness of a friend who sat in the church, we obtained, although with difficulty, a seat in the very front of the gallery, near a pew in which, on Sabbath, the 8th of February, 1846, we enjoyed a comfortable nap under a sermon from the Rev. Dr Brunton! There was no napping THAT forenoon. We went, we remember, with excited but uncertain expectations. We had read Chalmers's *Astronomical Discourses*, and had learned to admire them, but had no clear or decided view of their author, and were not without certain Dissenting prejudices against him. Being near-sighted, and the morning being rather dim, we could not catch a distinct glimpse of his features. We saw only a dark large mass of man bustling up the pulpit stairs, as if in some dread and desperate haste. We heard next a hoarse voice, first giving out the psalm in a tone of rapid familiar energy, and after it was sung, and prayer was over, announcing for text, 'He that is unjust let him be unjust still (*stull*, he pronounced it), he that is filthy (*fulthy*, he called it), let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy *stull*.' And then, like an eagle leaving a mountain cliff, he launched out at once upon

\* Life of Dr Thomas Chalmers. By Dr William Hanna.

his subject, and soared on without any diminution of energy or flutter of wing for an hour and more. The discourse is published, and most of our readers have probably read it. It had two or three magnificent passages, which made the audience for a season one soul. A burst especially we remember, in reference to the materialism of heaven—‘There may be palms of triumph, I do not know—there may be floods of melody,’ etc. ; and then he proceeded to show that heaven was more a state than a place. On the whole, however, we were disappointed, as indeed we were, at the first blush, with all the Edinburgh notabilities. Strange as it may seem, neither Wilson, nor Chalmers, nor Professor Leslie, nor Dr Gordon, nor Jeffrey, produced, AT FIRST, on us a tithe of the impression which many country ministers, whose names are extant only in the Lamb’s Book of Life, had easily and ineffaceably left. We learned, indeed, afterwards to admire Wilson and Chalmers to the very depth of our hearts ; and John Bruce, whom at first, too, we rather disrelished, became ultimately an idol. But, on the whole, our first feeling, in reference to the Edinburgh celebrities, lay and cleric, was that of intense and almost contemptuous disappointment.

This feeling would be forgiven by the men themselves, or even by the warmest of their admirers, if they could have seen us, a year or two afterwards, listening to Wilson on the immortality of the soul, to John Bruce on the text, ‘The sting of death is sin,’ or to Thomas Chalmers repeating, at the opening of the General Assembly of 1833, the sermon on ‘He that is *fulthy* let him be *fulthy* still.’ That morning opened in all the splendour of May—and the Assembly which met knew that the Reform Bill had passed since its last session, and that it must become perforce a reforming Assembly too. Chalmers rose to the greatness of the occasion. He ‘laid about him like a man inspired.’ After delivering, with greatly increased energy, all the original discourse, he added a new peroration of prodigious power, drawing the attention of his ‘Fathers and Brethren’ to the circumstances in which they were placed, and to the duties to which they were called. It told like a thunder-bolt. Even the gallery, which was half empty, was absolutely electrified ; and the divinity students and young ladies who had been perseveringly ogling each other there, were compelled to turn their eyes and hearts away towards the glowing countenance and heaving form of the ‘old man eloquent.’

We occasionally heard him, too, in his class-room, always with great interest, and often with vivid delight. Our tone of enthusiasm, however, was somewhat restrained, from our frequent intercourse with his students, who in general over-rated him, and were sometimes disposed to cry out, ‘It is the voice of a god, not

of a man,' and whose imitations of his style and manner were frequent, and grotesquely unsuccessful. We never but once heard him there rise to his highest pitch. It was at the close of a lecture illustrating the character and claims of Christianity; when grasping, as it were, all around him, (like an assaulted man for a sword,) in search of a yet stronger proof of his point, he lifted up his own 'Astronomical Discourses,' and read—(with a brow flushing like a crystal goblet newly filled with wine—an eye glaring with sudden excitation—a voice 'pealing harsh thunder'—and a motion as if some shirt of Nessus had just fallen upon his shoulders—amid dead and almost awful silence)—the following passage:—

'Let the priests of another faith ply their prudential expedients, and look so wise and so wary in the execution of them; but Christianity stands in a higher and firmer attitude. The defensive armour of a shrinking or timid policy does not suit her. Hers is the naked majesty of truth; and with all the grandeur of age, but with none of its infirmities, has she come down to us, and gathered new strength from the battles she has won in the many controversies of many generations. With such a religion as this there is nothing to hide. All should be above-boards; and the broadest light of day should be made fully and freely to circulate through all her secrecies. But secrets she has none. To her belong the frankness and simplicity of conscious greatness.'

This is eloquent writing; but where the fiery edge of mighty bardic power which seemed to surround it as he spoke? That is gone; and the number must fast lessen of those who now can remember those strange accompaniments of Chalmers's eloquence—the uplifted, half-extracted eye—the large flushed forehead—the pallor of the cheek contrasting with it—the eager lips—the mortal passion struggling within the heaving breast—the short, fin-like, but furious motions of the arms, and the tones of the voice, which seemed sometimes to be grinding their way down into your ear and soul till you were taken by storm.

We heard Chalmers once, and only once, again. It was in a large town in the North of Scotland, in the spring of 1839. The audience was crowded, although it was only afternoon. The object of the discourse was to defend church extension. For an hour or so the lecturer was chiefly employed in statistical details. He lifted up and read occasional extracts from certain dingy, and, as he called them, 'delightful ill-spelled letters,' from working men in support of the object. Toward the end he became more animated, and closed a brilliant burst of ten minutes' duration by quoting the lines of Burns—

'From scenes like these old Scotia's grandeur springs;  
These make her loved at home, revered abroad.'

Princes and lords are but the breath of kings,  
An honest man's the noblest work of God.'

The effect was overwhelming. We happened, in leaving the church, to pass near the orator, and were greatly struck with the rapt look of his face—

'The wind was down, but still the sea ran high.'

A certain pallid gleam had succeeded the flushed ardour of his appearance in the pulpit. It was the last time we were ever to gaze on the strange, coarse, but most powerful and meaning countenance of Dr Chalmers.

And yet when, years later, we saw Duncan's picture of him, he seemed still alive before us. The leonine massiveness of the head, body, and brow—the majestic repose of the attitude—the eye withdrawn upwards into a deep happy dream—the air of simple homely grandeur about the whole person and bearing—were all those of Chalmers, and combined to prove him the Genius of Scotland—the hirsute Forest-God of a rugged but true-hearted land.

It was this air of unshorn power which marked him out from all his ecclesiastical contemporaries, and contributed in some measure to his popularity. Scotland—the land of mountain and of flood—loves that her idols shall be large and shaggy. Think of her worship of the rough John Knox—of the stalwart sons of the Covenant—of Burns and Wilson—the two tameless spirits!—and of her own homely, all-reflecting, and simple Sir Walter Scott. What cares she, in comparison with these, for her polished Robertsons and Jeffreys? Even Edward Irving, with all his power, was rather too fine a pulpit artist, too conscious of himself, too much of a dancing bear for her taste.

It is well remarked by Jeffrey, in vindicating the Scottish language from the charge of vulgarity, that it is not the language of a province, like Yorkshire, but of an ancient independent kingdom. So Chalmers's peculiarities and roughness of speech were those of the ancient 'kingdom of Fife;' and in his 'whuches' and his 'fulthies,' and his bad quantities, after the first blush, there was found a strange antique charm—they were of the earth earthy, and suited the stout aboriginal character of the man. They were but the rough grating of the wheels of the huge and wealthy wain, as it moved homewards amid the autumn twilight, and told of rude plenty and of massive power.

The effects of his eloquence have been often described. Many orators have produced more cheers, and shone more in brilliant individual points: Chalmers's power lay in pressing on his whole audience before him, through the sheer momentum of genius and enthusiasm. He treated his hearers as constituting 'one mind,'

and was himself 'one strength,' urging it, like a vast stone, upwards. In this he very seldom failed. He might not always convince the understandings—he often offended the tastes; but, unlike Sisyphus, he pushed his stone to the summit—he secured at least a temporary triumph.

This he gained greatly from the intensity of his views, as well as from the earnestness of his temperament, and the splendour of his genius. He had strong, clear, angular, although often one-sided and mistaken, notions on the subjects he touched; and these, by incessant reiteration, by endless turning round, by dint of dauntless furrowing, he succeeded in *ploughing* into the minds of his hearers. Or it seemed a process of *stamping*: 'I must press such and such a truth on them, whether they hear or forbear. I shall stamp on till it is fixed undeniably and for ever upon their minds.' Add to this the unconsciousness of himself. He never *seemed*, at least, to be thinking about himself, nor very much of his hearers. He was occupied entirely with those big bulking ideas of which he was the mere organ, and he taught his audience to think of *them* principally too. How grand it was to witness a strong and gifted man transfigured into the mere medium of an idea!—his whole body so filled with its light that you seemed to *see it* shining through him, as through a transparent vase!

His imagination was a quality in him of which much nonsense used to be said. It was now made his only faculty, and now it was described as of the Shakspeare or Jeremy Taylor order. In fact, it was not by any means even his highest power. Strong, broad, Baconian logic was his leading faculty; and he had, besides, a boundless command of a certain order of language, as well as all the burning sympathies and energies of the orator. Taking him all in all, he was unquestionably a man of lofty genius; but it very seldom assumed the truly poetic form, and was rather warm than rich. Power of illustration he possessed in plenty; but in *curiosa felicitas*, short, compact, hurrying strokes, as of lightning, and that fine sudden imagery in which strong and beautiful thought so naturally incarnates itself, he was rather deficient. He was, consequently, one of our least terse and quotable authors. Few sentences, collecting in themselves the results of long trains of thinking, in a new and sparkling form—like 'apples of gold in settings of silver'—are to be found in his writings. Nor do they abound in bare, strong aphorisms. Let those who would see his deficiency in this respect compare him, not with the Jeremy Taylors, Barrows, and Donnes, merely, but with the Burkes, Hazlitts, and Coleridges of a later day, and they will understand our meaning. His writings resemble rather the sublime diffusiveness of a Paul, than the deep, solitary, and splendid dicta of the great Preacher-King of ancient Israel.

A classic author he is not, and never can become. From this destiny, his Scotticisms, vulgarities, and new combinations of sounds and words, do not necessarily exclude him; but his merits (as a MERE LITERARY man) do not counterbalance his defects. The power of the works, in fact, was not equal to the power of the man. He always, indeed, threw his heart, but not always his artistic consciousness, into what he wrote. Hence he is generally 'rude in speech, although not in knowledge.' His utterance is never confused, but it is often hampered, as of one speaking in a foreign tongue. This sometimes adds to the effect of his written composition—it often added amazingly to the force of those extempore harangues he was in the habit of uttering, amid the intervals of his lectures, to his students. Those stammerings, strugglings, repetitions, risings from and sittings down into his chair—often, however, coming to some fiery burst, or culminating in some rapid and victorious climax—reminded you of Wordsworth's lines—

'So have I, not unmoved in mind,  
Seen birds of tempest-loving kind,  
Thus beating up against the wind.'

You liked to see this strong-winged bird of the storm matching his might against it—now soaring up to overcome it—now sinking down to undermine it—now screaming aloud in its teeth—now half-choaked in the gust of its fury—but always moving onwards, and sometimes riding triumphant on its changed or subjugated billow! But all this did not (except to those who had witnessed the phenomenon) tend to increase the artistic merit or permanent effect of his works.

No oratory can be printed *entire*. Every speaker, who is not absolutely dull and phlegmatic, says something far more through his tones, or eye, or gestures, than his bare words can tell. But this is more the case with some than with others. About the speaking of Whitfield there was a glare of—shall we say vulgar?—earnestness, which, along with his theatrical but transcendent elocution, lives only in tradition. It was the same with Kirwan, a far more common-place man. Struthers, a Relief minister in Edinburgh, at the beginning of this century, seems to have possessed the same incommunicable power, and his sermon on the battle of Trafalgar lives as a miraculous memory on the minds of a few—and nowhere else. The late Dr Heugh of Glasgow possessed a Canning-like head, as well as a certain *copperplate charm* in his address, which have not, as they could not, be transferred to his printed sermons. And so, in perhaps a still larger degree, with Dr Chalmers; the difference being, that while in the others the manner seemed to fall out from the man, like a gay but becoming garment, in Chalmers it was wrapped convul-

sively around him, like the mantle of a dying Cæsar. It is but his naked body that we now behold.

Finer still it was, we have been told, to come in suddenly upon the inspired man in his study, when the full heat of his thought had kindled up his being into a flame—when, in concert with the large winter fire blazing beside him, his eye was flaming and speaking to itself—his brow flushing like a cloud in its solitude—his form moving like that of a Pythoness on her stool—and now and then his voice bursting silence, and showing that, as often in the church he seemed to fancy himself in solitude, so, often in solitude, he thought himself thundering in the church. Those who saw him in such moods had come into the forge of the Cyclops; and yet, so far was he from being disturbed or angry, he would rise and salute them with perfect politeness, and even kindliness; but they were the politeness and kindliness of one who had been interrupted while forming a two-edged sword for Mars, or carving another figure upon the shield of Achilles.

It is curious, entering in spirit into the *studies* or retirements of great authors, in the past or the present, and watching their various kinds and degrees of excitement while composing their productions. We see a number of interesting figures—Homer, with his sightless eyes, but ears preternaturally open, rhapsodizing to the many-sounding sea his immortal harmonies—Eschylus, so agitated (according to tradition), while framing his terrible dialogues and choruses, that he might have been mistaken for his own Orestes pursued by the Furies—Dante, stern, calm, silent, yet with a fierce glance at times from his hollow eye, and a convulsive movement in his tiger-like lower jaw, telling of the *furor* that was boiling within—Shakspeare, serene even over his tragic, and smiling a gentle smile over his comic, creations—Scott, preserving, alike in depicting the siege of Torquilstone, the humours of Caleb Balderstone, and the end of the family of Ravenswood, the same gruff yet good-natured equanimity of countenance—Byron, now scowling a fierce scowl over his picture of a shipwreck, and now grinning a ghastly smile while dedicating his ‘Don Juan’ to Southey—Shelley, wearing on his fine features a look of perturbation and wonder, as of a cherub only *half* fallen, and not yet at home in his blasphemous attitude of opposition to the Most High—Wordsworth, murmuring a half-articulate music over the slowly-filling page of ‘Ruth,’ or the ‘Eclipse in Italy’—Coleridge, nearly asleep, and dreaming over his own gorgeous creations, like a drowsy bee in a heather bloom—Wilson, as Hogg describes him, when they sat down to write verses in neighbouring rooms, *howling* out his enthusiasm (and when he came to this pitch, poor Hogg uniformly felt himself vanquished, and threw down his pen!)—or, in fine, Chalmers,



as aforesaid, agonizing in the sweat of his great intellectual travail!

We have spoken of Chalmers as possessed of an idea which drowned his personal feelings, and pressed all his powers into one focus. This varied, of course, very much at different stages of his history. It was, at first, that of a purely scientific theism. He believed in God as a dry demonstrated fact, which he neither trembled at nor loved—whose personality he granted, but scarcely seems to have *felt*. From this he passed to a more decided form of belief, worship, and love for the Great I Am, and is said to have spent a portion of his youth in constant and delighted meditation upon God and his works, like one of the ancient Indian or Egyptian mystics. From this pillar he descended, and, as a preacher, tried to form a compromise between science and a certain shallow and stripped form of Christianity. The attempt was sincere, but absurd in idea and unsuccessful in execution. The *vitality* of Christianity became next his darling argument, and was pled by him with unmitigated urgency for many years. Christianity must be alive, active, aggressive, or was no Christianity at all. This argument began, by and by, in his mind to strike out into various branches. If alive and life-giving, Christianity ought to give life, first of all to literary and scientific men; secondly, to the commercial; thirdly, to the poor; and fourthly, to governments. And we may see this four-headed argument pervading his book on Astronomy—that magnificent failure—his ‘Sermons on Commerce,’ his ‘Christian and Civic Economy of Large Towns,’ and his innumerable brochures on the questions of Church Extension and of Non-intrusion. Nay, in his penultimate paper in the *North British Review*, we find him, almost with his last breath, renewing the cry for ‘fruit,’ as the main answer to that tide of German scepticism which none saw more clearly than he coming over the church and the world. That he always pled this great argument of practicalising Christianity with discretion or success, we are far from asserting; nay, we grant that he committed as many blunders as he gained triumphs. Nor have the results been commensurate. Literary and scientific men have not, alas! listened to the voice of this charmer, but have walked on their own uneasy way, over the ‘burning marle’ of unhappy speculation; and the Stars and the Cross are as distant from each other as ever. The commercial spirit of the times is far enough yet from being thoroughly Christianised; and the golden rule does not yet hang suspended over our warehouses and dock-yards. The poor are, as a mass, sinking every year more and more deeply into the gulphs of infidelity and vice; and the great problem of how the State is to help—if it help at all—the Church, seems as far from solution as in the year

1843 or 1847. Still, Chalmers has not lived in vain. He has left a burning testimony against many of the crying evils of his time, especially against that Selfishness which is poisoning almost all ranks alike, and in which, as in one stagnant pool, so many elements, otherwise discordant, are satisfied to 'putrify in peace.' He has taken up the reproach of the Gospel, and bound it as a crown around his brow. From the most powerful pulpit in the land, he preached Christ and him crucified. He has created various benevolent and pious movements, which are likely long to perpetuate his memory. He has shaken from the pulpit the dust of ages—a dust never to gather again; and he has laid his hand upon, and to some degree, although not altogether, shattered those barriers—either absurd in the folly of man, or awful in the providence of God—which have too long separated Christian principle from general progress, the Bible from the people, the pulpit from the press, and made religion little else than 'a starry stranger' in an alien land. We accept him as a rude type of better things—as the dim day-star of a new and brighter era.

We linger as we trace over in thought the leading incidents of his well-known story. We see the big-headed, warm-hearted, burly boy, playing upon the beach at Anstruther, and seeming like a gleam of early sunshine upon that coldest of all coasts. We follow him, as he strides along with large, hopeful, awkward steps, to the gate of St Andrews. We see him, a second Dominie Sampson, in his tutor's garret at Arbroath, in the midst of a proud and pompous family—himself as proud, though not so pompous, as they. We follow him next to the peaceful manse of Kilmany, standing among its green woods and hills, in a very nook of the land, whence he emerges, now to St Andrews, to battle with the stolid and slow-moving Professors of that day; now to Dundee, to buy materials for chemical research, (on one occasion setting himself on fire with some combustible substance, and requiring to run to a farm-house to get himself put out!) now to the woods and hills around to botanise—ay, even on the Sabbath-day!—and now to Edinburgh to attend the General Assembly, and give earnest of those great oratorical powers which were afterwards to astonish the Church and the world. With solemn awe we stand by his bed-side during that long, mysterious illness, which brought him to himself, and taught him that religion was a reality, as profound as sin, sickness, and death. We mark him, then, rising up from his couch, like an eagle newly bathed—like a giant refreshed—and commencing that course of evangelical teaching and action only to be terminated in the grave. We pursue him to Glasgow, and see him sitting down in a plain house in Sauchiehall Road, and

proceeding to write sermons which are to strike that city like a planet, and make him the real King of the West. We mark him next, somewhat worn and wearied, returning to his *Alma Mater*, to resume his old games of golf on the Links, his old baths in the Bay, and to give an impetus, which has never yet entirely subsided, to that grass-grown city of Rutherford and Halyburton. Next we see him bursting like a shell this narrow confine, and soaring away to 'stately Edinburgh, throned on crags,' to become there a principality and power among many, and to give stimulus and inspiration to hosts of young aspirants. With less pleasure we follow the after steps of his career,—the restless and uneasy agitations in which he engaged, which shook the energies of his constitution, impaired the freshness of his mind, rendered him, in fact, 'too cheap,' and paved the way for his premature and hasty end. With deep interest, however, if not with entire sympathy, we see him sitting at the head of a new and powerful ecclesiastical body, which owed, if not its existence, yet much of its glory, to him; so that the grey head of Chalmers in that Canonmills Hall seemed to outshine the splendours of mitres, and coronets, and crowns. We watch him with far profounder feelings, preaching to the poor outcasts of the West Port, or sitting like a little child beside them, as others are telling them the simple story of the Cross. We follow him on his 'last pilgrimage' to the South—confronting senates—going out of his way to visit the widows of Hall and Foster—bursting into the studies of sublime unhappy sceptics, and giving them a word in season—preaching wherever he had opportunity, and returning in haste to die! And our thoughts and feelings rise to a climax, as we hear the midnight cry, 'Behold, the Bridegroom cometh!' raised beside his couch; and, entering in, behold the grand old Christian Giant—the John Knox of the nineteenth century—laid gently on his pillow, asleep, with that sleep which knows no waking, till the trumpet shall sound, and when HE surely shall be among the foremost to rise to meet the Master, and to go in with him into the eternal banquet-room.

What divine of the age, on the whole, can we name with Chalmers? Horsley was, perhaps, an abler man, but where the moral grandeur? Hall had the moral grandeur, and a far more cultivated mind; Foster had a sterner, loftier, and richer genius; but where, in either, the seraphic ardour, activity, and energy of Christian character possessed by Chalmers? Irving, as an orator, had more artistic skill, and, at the same time, his blood was warm with a more volcanic and poetic fire; but he was only a brilliant fragment, not a whole—he was a meteor to a star—a comet to a sun—a Vesuvius, peaked, blue, crowned with fire, to a

domed Mount Blanc, that altar of God's morning and evening sacrifice. Chalmers stood alone; and centuries may elapse ere the Church shall see—and when did she ever more need to see?—another such spirit as he.

### GARDENING IN ITS SOCIAL ASPECT.\*

THE social condition of a rural population gives well-marked features to the face of the country; so much so, that in passing through a strange district, in the midst of a strange people, we can in general pick up a sufficiency of general 'appearances' to form the safe groundwork of an estimate of the social character and industrial peculiarities of the inhabitants. The number of church-spires in the parish, the condition of the school-room windows, the epitaphs in the churchyard, (if we have leisure to look at them,) the ale-house signs in the village, the placards on the village walls (of rousps, raffles, races, and rifle-matches), and the vagrants in the alleys; all these, and many more of what may be termed social phenomena, are readily brought together as we pass through the country, and form valuable *materiel* from which to deduce a correct estimate of the moral, intellectual, and religious condition of the people to whom they relate. Different minds will draw different inferences from the same facts, just as a landscape has its various shades of beauty when contemplated from different points of view. There is one social landmark, however, upon whose import we are all agreed. When the cottages by the wayside smile upon us through a veil of neatly-trimmed jessamine or honeysuckle, whose grateful odours regale the passing traveller, and when the cottage gardens display themselves in neatness and beauty, with due regard to the *utile* and the *dulce*, we form the conclusion, or, rather, are irresistibly led to it, that the *homes* themselves are *happy* ones. He or she who planted that jessamine, and trims in its wild shoots so tenderly, is not likely to seek the pleasures of the dram-shop. The little rosy children that attend to their own little flower-plots in the cottage garden, are likely to go forth to the world all the wiser, and all the better for their early lessons of industry; their little hearts expand with the opening of the beautiful flowers, and, if they get nothing more, their tastes will be all the better for their being thus early taught to seek their enjoyment from so pure a source. The subject is so suggestive that it is unnecessary here

\* 1. Parks and Pleasure Grounds; or Practical Notes on Country Residences, Villas, Public Parks, and Gardens. By Charles H. J. Smith, Landscape Gardener. London: Reeve & Co., 1852.

2. Breathing Places for London. The English Presbyterian Messenger. November, 1852.

to enforce the importance of the cottage garden's influence in uniting the family circle, in contributing to the innocent enjoyment of the cottager and his family, and in making his home an attractive and a happy one.

Although ease and affluence are not unknown in the world, nevertheless it is a world of toil; and all the better for it, if we view the matter rightly. The great bulk of our people are either immersed in the cares and anxieties of business, or earn their daily bread by manual labour. The importance of providing for them the ready means of recreation and amusement is becoming more and more apparent to every practical philanthropist.

It is, indeed, a too familiar fact that 'amusements' have long been, and still are, the rank hotbeds of vice and crime; they too often feed the lowest propensities of human nature. But he knows little of human nature who would seek the abolition of amusements as a means of improving the moral and religious condition of any people. Recreation and amusement are as essential to the physical and moral health of the toiling millions, as are many of what are usually regarded as the necessities of life. This is an important fact to be kept in view, in all measures of social reform. As amusements have been powerful instruments of evil, so may they be used as equally powerful instruments of good; and the judicious social reformer will take advantage of this. The best way to draw the people away from vicious amusements is to give them innocent ones; and if these can, at the same time, be so arranged as to exert an elevating influence on the moral feelings, and to convey useful practical instruction, then so much the better. The importance of public museums of natural history, and other instructive objects, as well as of public gardens, is now so fully acknowledged on all hands, that it is unnecessary here to enforce their claims as instruments of social elevation. No science is better fitted than Botany to provide a ready means of healthful recreation, and to exercise an elevating tendency on the mind of the people, and no one has so extensive a practical application to the varied arts of life, if we regard it in its extended sense; at the same time, its leading principles are so beautifully simple, that they might be profitably taught in every infant school, and many of its details are of such general interest as to be familiar to every one.\* Its nomenclature has, indeed, been often adduced as a formidable obstacle to the study; but this is more fanciful than real. It is an objection that is urged only by those who have not *tried* to acquaint themselves with the subject, and applies equally to all other branches

\* The reader may suggest that there are many obscure doctrines in Vegetable Physiology and Botany, as in all departments of Science; but this does not invalidate the general truth of our remark.

of science. But, intimate as is the relationship between Botany and Gardening, it is not necessary that we should here enter into the inquiry of how far that science is suitable as a branch of general instruction.

The art of Gardening has a wider sphere of influence on the social condition of the masses than may, on first thought, be imagined. Without attempting to enforce its importance, we shall, on the present occasion, endeavour to point out its practical bearings in this respect; some of which are brought before us in Mr Smith's new work on 'Parks and Pleasure Grounds.'

The public garden, especially, is a powerful instrument of good or evil; it has a strong hold upon the affections of every civilised people, and its importance is daily coming into notice in our own country. On the one hand it appears as the scene of innocent amusement, of scientific and popular instruction, and of moral and religious improvement; on the other hand it is seen as a demoraliser of men, women and children, the arena of gambling and every sort of vicious amusement, the inviting field of Sabbath desecration, and of week-day idleness. It demands, therefore, as an instrument of social elevation, the serious attention of every philanthropist; and we shall have a remark or two to offer on this part of the subject before drawing this article to a close.

Let us, in the first place, allude to Mr Smith's book. It is calculated to do good service in the improvement of rural taste in Scotland,—for although published in London, it is essentially a Scotch contribution to Landscape Gardening. The author acquaints us in his preface that his design is altogether a practical one. In the practice of his profession as a Landscape Gardener, he has often felt the difficulty of referring persons consulting him to a work wherein they might learn the practical application of the principles of Landscape Gardening:—

'He himself had experienced the difficulty of making practical application of the general reasonings, and of the diffuse, and at times irrelevant, discussions to be found in the works of authors; and it was only by means of light derived from his own practice that he was able to put them to profit. In the work of Price, for example, the leading precepts substantially are,—study pictures, familiarise your taste with scenes which painters would delight to copy, become acquainted with the elements of the picturesque, and seek to realise the resulting ideas in and about your residence. Most gentlemen of liberal education know something of pictures; but there are few who would not disclaim such a special culture in the fine arts, as would fit them to apply the principles of painting to the improvement of their grounds. To prescribe such a course is virtually to require a professional education, or to impose the amateur labour of half a lifetime. The object of the present work is to preserve a plain and direct method of statement, to be intelligible to all who have had an ordinary education, and to give directions which, it is hoped, will be found to be practical by those who have an adequate knowledge of country affairs.

'The author earnestly disclaims all intention of detracting from the acknowledged merits of his illustrious predecessors. He has been willing to sit at the feet of Wheatley, Price, and Gilpin. He has learned much from their writings. His aim in this volume has been to popularise their principles, and to simplify and extend their processes in

practice. He has, however, sedulously avoided those redundant, and often merely controversial, discussions by which some of their literary works are encumbered. At the same time he is convinced that Landscape Gardening, like the other fine arts, is of a progressive nature; and that its ascertained principles compose a fabric, to which successive writers have added, or have yet to add, each his stick and his stone. He has endeavoured to do his part. While, however, he has not been inattentive to the literature of his profession, he has looked even more intently at Nature; he has sought to draw directly from her inexhaustible stores; and in offering to the public the results of his observations, he humbly trusts that he has contributed to the progress of the art.—*Preface* pp. iv.—vi.

It is seldom that we find an author giving so accurate an estimate of his own work as is contained in the modest passage we have quoted. It is exactly the estimate to which a careful perusal of the book has led us. We do not regard it as approaching in high literary merit some of the works that have preceded it on this subject; but the purpose of the book indicates, to our mind at least, that it ought not to be judged in this light. It is a straightforward business book, and for general clearness of exposition, and practicability in all its details, is deserving of commendation. We wish the same could be said of one-half of the books that are written on the subject. The author's design is well carried out; and if, in going through its pages, we here and there stumble upon an awkward expression, or an overstretched simile, we are reminded that literary merit is of secondary importance in a work of this kind; that it is a book for consultation and reference, not for after-dinner reading. It is *not* a book that will be largely read by general readers. It wants the breadth of thought, and the vigour and polish of style necessary to a people's book. There are subjects in it, however, that concern the people, and it is our duty to draw attention to them.

Landscape Gardening, like its twin sister Landscape Painting, is essentially one of the 'Fine Arts.' It is the object of the Landscape Painter to reproduce, on the canvas, the fair scenes of nature; and his success will correspond with his truth to nature. He is a poet, and, like all poets, a creator; but only (like them) in a limited sense. In delineating nature he is not called upon to produce something essentially new: he is a 'copyist;' but *it is a sublime art to copy Nature!* So it is with the Landscape Gardener. It is his department to reproduce, in most cases to combine, the beauties of nature, and his materials are provided by nature herself. It is all the more necessary, therefore, that his task should be fulfilled in strict accordance with truth. We study pictures, and judge of them, not by the intensity of their colours, but by their *truth to nature*. This is the universal rule, and a faultless one it is. Do we carry the same rule with us to the garden? Verily nay. There we must have *effect*; we must fling to the four winds of heaven all notions of natural beauty; we must bring together, in one common mass, all the gay flowers

that the old and new worlds produce, and thus obtain a blaze of bright hues, that even makes the modest rainbow hide her diminished head. This is what the garden has to offer as a feast of so-called 'beauty.' Such a medley no doubt recommends itself to children and young persons, in the same way as the penny picture book gains a stronger hold on their sympathies than the finest paintings of the first masters. As the child grows up to manhood, he puts away childish things, and his expanding intellect discovers in painting something nobler than paint. The soul of the artist is shadowed forth on the face of the canvas, the light of poetry beams upon the effort of his genius. Are we to live long in this world without learning to know that Gardening has something better to give us than 'pretty flowers?' Can it not be made the vehicle of poetry? Can it not bring before us the physiognomic features of vegetation as well as its individual forms? Can it not reproduce those scenes of natural beauty which the painter and the poet love to look upon, and which all men are the better to see? Can it not teach our toiling multitudes some lessons of God's wisdom in creation, and some also of God's love to man, in providing, in the plants around us, the means of supplying every material want and enjoyment? Can it not illustrate the phenomena of plant life, and the geographical distribution of vegetable forms, in such a manner as to be intelligible to every eye, and thus to do service in the *education* of the masses? These are some of the questions we wish to suggest for the consideration of those who are looking about for instruments of social elevation.

There is a large and important class of every community who lead a life of anxiety and toil, that they may in old age retire to some secluded retreat, and there spend, in ease and affluence, the remainder of their lives. The garden is a necessary appendage of the rural villa as well as of the more stately mansion, and its green leaves, and shady arbours, and beautiful flowers, and delicious fruits, form, to say the least of them, an important element in those visions of happiness through which the toiling merchant looks forward to the calm eventide of life. What would his beautiful villa be without them? A garden sweetens all our domestic arrangements, and gives to our home an air of cheerfulness that no architecture or other artifice of fine art can give.

All history serves to show that man's earthly happiness has been associated with the garden from the very earliest times: 'The Lord God planted a garden eastward in Eden.' 'And the Lord God took the man and put him into the garden of Eden, to dress it, and to keep it.' All classes and conditions of men take pleasure in a garden. It is calculated to delight the loftiest mind, and to improve the most refined tastes; nor can a



man be so ignorant or grovelling as to be insensible to its influences.

It is important, therefore, that this art should be practised in strict accordance with the laws of good taste; but, as we have already seen, this is far from being the rule. Anybody can lay out a garden, can plant trees, put down a grass lawn, and make flower-plots; such is the general opinion. We trust Mr Smith's book will serve to teach those who think so, that Landscape Gardening is an artistic effort, and that the house, and trees, and walks, and lawns, and flower-plots, ought all to exhibit the same degree of harmony and beauty of artistic combination which we generally look for in a painted landscape of one of the 'masters.'

This ought to hold true, not only of the princely garden of my Lord Duke, which costs two thousand a-year to keep down its weeds and smooth its lawns, but also, although perhaps in an allowable inferior degree, of the humble cottage garden of the peasant.

In speaking of public gardens, Mr Smith offers some observations calculated, in our opinion, to have a mischievous tendency, if acted upon, in the laying out of such gardens. We therefore draw attention to his remarks:—

'It may be presumed that the average taste of those who frequent suburban parks (we refer more particularly to the working classes) is not highly cultivated and severe, and consequently the expression of these localities need not be so quiet, nor the style so strictly in harmony with the character of the ground, as may be deemed necessary in the secluded retreats of men of much cultivation and refinement. The public park should be gay, though not glaring or obtrusively showy. Accordingly, we would admit into it a variety of terraces, statues, monuments, and water in all its forms of fountain, pond, and lake, wherever these can be introduced without violent and manifest incongruity.'—Page 160.

The assumption upon which Mr Smith argues is correct; but, we dare say, when his attention is drawn to the subject, he will readily agree with us that his argument has proceeded in the wrong direction. He loses sight of the grand object of public gardens. The public have not a refined taste; therefore, do not give them the opportunity of refining it: this is the amount of Mr Smith's argument. We think differently. Let such gardens be in strict accordance with the laws of good taste; let them, if possible, be 'studies' for the people, and by all means let the people learn from them how to become artists themselves—admirers and lovers of the beautiful in nature and art. The pearls will surely be caught up by some of the multitude.

Independently of their importance as agents of moral and intellectual improvement, public gardens may be regarded as 'breathing places,' essential for the bodily health of the inhabitants of large towns. John Claudius Loudon, who did so much for gardening and natural history, and whose labours some of the

heartless great men of science are beginning to *despise*, was the first to draw attention to public gardens, wherein 'the pale mechanic and the exhausted factory operative might inhale the invigorating breeze; the busy shopkeeper and the merchant might enjoy relaxation and bracing exercise in temporary seclusion from their cares and toils; and the family troop, the children with their nurses, or the sportive juveniles in the company of their staid seniors, might take their walk, or spend their play-time, apart from the bustle of the streets, and secure from the accidents to which, in crowded thoroughfares, they are unavoidably exposed.' Loudon's plan (to which it is the object of the paper on 'Breathing Places for London,' in the *English Presbyterian Messenger*, to call attention in connection with the Sabbath Question and the New Crystal Palace) was published twenty-four years ago in the *Gardeners' Magazine*. It is as follows:—

'A late attempt in Parliament to enclose Hampstead Heath, has called our attention to the rapid extension of buildings on every side of London, and to the duty of Government to devise some plan by which the metropolis may be enlarged, so as to cover any space whatever, with perfect safety to the inhabitants, in respect to the supply of provisions, water, and fresh air, and to the removal of filth of every description, the maintenance of general cleanliness, and the despatch of business. Our plan is very simple; that of surrounding London, as it already exists, with a zone of open country, at the distance of, say one mile, or one mile and a-half, from what may be considered the centre, say, from St Paul's. This zone of country may be half a mile broad, and may contain part of Hyde Park, Islington, Bethnal Green, the Commercial Docks, Camberwell, Lambeth, and Pimlico; and it may be succeeded by a zone of town one mile broad, containing Kensington, Bayswater, Paddington, Kentish-town, Clapton, Limehouse, Deptford, Clapham, and Chelsea; and thus the metropolis may be extended in alternate mile zones of buildings, with half-mile zones of country or gardens, till one of the zones touched the sea. To render the plan complete, it would be necessary to have a circle of turf and gravel in the centre of the city, around St Paul's, half-a-mile in diameter. In this circle ought to be situated all the government offices, and central depots connected with the administration of the affairs of the metropolis. That being accomplished, whatever might eventually become the extent of London, or of any large town laid out on the same plan, and in the same proportions, there could never be an inhabitant who would be farther than half-a-mile from an open airy situation, in which he was free to walk or ride, and in which he could find every mode of amusement, recreation, entertainment, and instruction. Supposing such a plan considered desirable, it could not be carried into execution in such a metropolis as London, unless in consequence of accident or revolution, in less time than one or two centuries; because it could never be recommended to purchase and pull down so many valuable houses as would be requisite to form the central circle of country, and the first zone of country. But were Government to determine the boundaries of certain future zones, and to enact a law, that no buildings now standing on the future zones of country, should be repaired after a certain year, and that when such houses were no longer habitable, the owners should be indemnified for them by the transfer of other houses of equal yearly value in another part of the metropolis, belonging to government, the transition, considering the great increase that will take place in the size of London during two centuries, and the alteration in the relative value of property, in consequence of the law respecting zones, would not be felt as the slightest injustice or inconvenience. Government would be justified in adopting a plan of this sort, from its obvious reference to the public welfare; and a committee being appointed to carry the law into execution, would begin by purchasing such lands as were to be sold in the outskirts of the metropolis, in order to be able, at a future period, to exchange them for lands destined to form the centre circle of the first zone. In endeavouring to give an idea of the situation of the zones round London, we have drawn the boundary lines as perfect circles; but in the execution

of the project, this is by no means necessary, nor even desirable. The surface of the ground, the direction of streets already existing, which it would not be worth while to alter, the accidental situations of public buildings, squares, and private gardens, with other circumstances, would indicate an irregular line, which line would at the same time be much more beautiful as well as economical.'

It is then shown, in detail, how the principles of the plan might be applied in the building of a new city, for instance, in some of our colonies; how an easy mode of communication might be provided for, between its different parts; and how the important considerations of health, cleanliness, and comfort could be most readily attended to. It is added—

'In the country zones we should permit individuals, on proper conditions of rent and regulations, to establish all manner of rural coffee-houses, and every description of harmless amusement; and the space not occupied by these establishments, and by the public buildings before mentioned, we would lay out as park and pleasure ground scenery, and introduce in it all the plants, trees, and shrubs which would grow in the open air, with innumerable seats, covered and uncovered, in the sun and in the shade. We would also introduce pieces of water, under certain circumstances (especially if there were no danger of it producing malaria), rocks, quarries, stones, wild places in imitation of heaths and caverns, grottos, dells, dingles, ravines, hills, valleys, and other natural looking scenes, with walks and roads, straight and winding, shady and open.'—*London's Gardeners' Magazine* (1829) Vol. v., p. 686, etc.

We hesitate to approve of some of the suggestions contained in this paragraph; but the whole plan is too good to be put into practice, at least in London, and it is needless, therefore, to discuss its details. Having been long forgotten, it is well to draw public attention to it again at the present time; in these days of emigration and of city-making in distant parts of the world, it may afford some useful practical hints.

Although we cannot at present hold out any promise of such a universal system of public gardens, from which the industrious millions of our cities might draw bodily and mental health, as well as refinement and instruction, still it is gratifying for us to be able to state that, with very few exceptions, every one who has a home, and who enjoys the common comforts of industrial life, has, in some measure, the means of taking the pleasures of the garden. Even in the busiest and most smoky thoroughfares of our great towns, we occasionally espy a flower-box on the window sill, whose greenery, smoked though it be like a London sparrow, suggests many a pleasant reminiscence of shady lane, flowery wood, and daisy-spangled meadow. To one who loves such scenes, who has lived among them, and whose early associations are connected with them, a single *green leaf* is sufficient to call forth a chain of most lively recollections. It is more suggestive than any painting or any description, for it possesses the charm which reality alone can give.

'As well might corn, as verse, in cities grow;  
In vain the thankless glebe we plough and sow:  
Against th' unnatural soil in vain we strive;  
'Tis not a ground in which these plants will thrive.'

So says the poet, and truly, for the city smoke is proverbially inimical to vegetable life. There are some plants, however, that seem to be inseparably associated with man,—they follow his footsteps wherever he goes, and, even in new colonies, where they were unknown before, they start up around his dwelling.

'There, fed by food they love, to rankest size,  
Around the dwelling, docks and wormwoods rise;  
Here the strong mallow strikes her slimy root,  
There the dull nightshade hangs her deadly fruit.  
On hills of dust the henbane's faded green,  
And pencill'd flower of sickly scent is seen;  
At the wall's base the fiery nettle springs,  
With fruit globose, and fierce with poison'd stings.  
Above, the growth of many a year, is spread  
The yellow level of the stonecrop's bed.'

In walking along the quiet streets and squares of the 'new town' of Edinburgh, we have often stopped to admire the beauty of a little moss (*Bryum argenteum*) whose silvery tufts form squares and circles of glistening verdure around the causeway and paving stones of the streets. Some of the streets, upon which there is little traffic, present quite a beautiful appearance to the eye of the botanist, from the 'carpet' of silvery verdure which this tiny plant has prepared. Maitland Street, Drummond Place, and Great King Street, may be specially instanced as affording good examples. But this plant is by no means uncommon, even in the streets of London; and it is believed that every reader of this page may find it in more or less abundance in the streets of his own city, town, or village, wherever in Great Britain or Ireland, or in Northern Europe, that may happen to be.

Every situation has its appropriate native plants, and under the most opposite conditions are they often seen to develop themselves. The snow plant vegetates on the surface of the snow in Alpine regions; the boiling springs have their vegetable inhabitants; the sea-weeds from 'meadows,' and even 'forests,' in the depths of the ocean; and the lichen, on the barren rock, is as true to its mission, and performs as important service in the economy of nature, as the luxuriant crops of the fertile valley.

The plants, however, that are generally grown for ornament, require conditions which are difficult of attainment amid the smoke and dust of the city; but this does not debar ardent admirers of nature from attempting their cultivation, even under the most untoward circumstances.

'E'en in the stifling bosom of the town,  
A garden, in which nothing thrives, has charms  
That soothe the rich possessor; much consol'd,  
That here and there some sprigs of mournful mint,  
Of nightshade, or valerian, grace the wall

He cultivates. These serve him with a hint  
 That Nature lives; that sight-refreshing green  
 Is still the livery she delights to wear,  
 Tho' sickly samples of the exuberant whole.  
 What are the casements lin'd with creeping herbs,  
 The prouder sashes fronted with a range  
 Of orange, myrtle, or the fragrant weed,  
 The Frenchman's darling? Are they not all proofs,  
 That man, immured in cities, still retains  
 His inborn, inextinguishable thirst  
 Of rural scenes, compensating his loss  
 By supplemental shifts, the best he may?  
 The most unfurnish'd with the means of life,  
 And they that never pass their brick-wall bounds  
 To range the fields, and treat their lungs with air,  
 Yet feel the burning instinct: over head  
 Suspend their crazy boxes, planted thick,  
 And watered duly. There the pitcher stands  
 A fragment, and the spoutless tea-pot there;  
 Sad witnesses how close-pent man regrets  
 The country; with what ardour he contrives  
 A peep at Nature, when he can no more.'

Thus writes the author of the 'Task;' and there are windows in almost every street of every city, that seem to bear evidence to the literal accuracy of his depiction.

Various contrivances are in use for the purpose of facilitating the domestic culture of ornamental plants in crowded cities. Although doubts have been expressed as to Mr Ward being the original inventor of the 'Wardian Case,' still no one has ever doubted, his having done good service in making it generally known, and in pointing out its applicability to 'window gardening.' This contrivance consists, as the reader may possibly be aware, of a closely glazed case or miniature greenhouse, which may be so made as to accord, in ornamental character, with the furniture of the parlour or drawing room wherein it is intended to stand. The case is placed near to the window, in order that the plants which it contains may receive the benefit of the light; but being kept quite close, the dry air of the room is prevented from acting injuriously upon the plants, and the smoke and dust which prove so detrimental to their healthy growth, are also excluded. The artificial atmosphere within the case being very moist, proves highly favourable for the growth of Ferns, and no other family of plants exhibits more beautiful and interesting phenomena throughout their various phases of development. In the culture of plants in these cases it is very necessary to provide them with an abundance of light, for upon this depends the verdure and beauty of their foliage. In the vast forests of North America the effect of light, in giving a healthy green hue to the leaves of the trees, is sometimes strikingly exhibited on a grand scale. An instance of this is recorded by Mrs Ellis, who states, that, on one occasion (as is not unfrequent), the sun had been obscured

by dense clouds spread over the forest for a period of twenty days, just at the season when the buds were evolving their leaves; the latter were of a pale or whitish colour, although nearly of full size, when the clouds cleared away. One forenoon of bright sunshine effected so complete a change in the colour of the foliage, that by the middle of the afternoon the whole forest, for many miles in length, stood forth in all the rich verdure of summer.

The Parlour Aquarium may be regarded as a modification of the Wardian Case. Its object is the culture of water-plants associated with gold-fishes and mollusca, and it serves to illustrate, in a beautiful manner, the mutual dependence of the animal and vegetable kingdoms. The plants and animals are introduced in proper proportion to the case, which, being composed of large panes of glass closely cemented together, is filled with water, and then closed so as to prevent communication with the external air. 'The fish, in its respiration, consumes the oxygen held in solution by the water, as atmospheric air furnishes carbonic acid, feeds on the insects and young snails, and excretes material, well adapted as a rich food to the plant, and well-fitted for its luxuriant growth. The plant, by its respiration, consumes the carbonic acid produced by the fish, appropriating the carbon to the construction of its tissues and fibres, and liberates the oxygen, in its gaseous state, to sustain the healthy functions of the animal life; at the same time that it feeds on the rejected matter, which has fulfilled its purposes in the nourishment of the fish and snail, and preserves the water constantly in a clean and healthy condition. The slimy snail, finding its proper nutriment in the decomposing vegetable matter, and minute confervoid growth, prevents their accumulation by removing them; and, by its vital powers, converts, what would otherwise act as a poison, into a rich and fruitful nutriment, again to constitute a pabulum for the vegetable growth, while it also acts the important part of a purveyor to its finny neighbours.' The Parlour Aquarium must be regarded as a valuable acquisition to the zoologist, as well as to the botanist, in the prosecution of his researches; it will enable them conveniently to study the development of aquatic plants and animals under natural conditions. The credit of its invention is due to Mr Warrington of London.

Mr Gosse, and other naturalists, have been successful in cultivating sea-weeds in a similar manner, associating with them, in the same vase of salt water, several of our native Rotiferæ and Infusoria, and other marine productions. Although Mr Gosse's experiments have not been as yet entirely satisfactory, still the fact has been established that the balance can be maintained artificially between the marine plant and the animal, without dis-

turbance of the water, for at least a considerable period. The inland naturalist has thus the means of studying, at leisure, the beautiful development of those elegant and interesting forms of vegetation that flourish in the lonely caves of old ocean's depths. It has even been proposed to extend the principle to the open-air garden: 'What *could* be more interesting, in an enclosed garden, than a tiny ocean, with all its bright "flowers" floating in the pure element, and affording, in their richly-coloured "foliage," a secure retreat to its finny inhabitants?' What indeed could be more interesting: 'The idea is a practical one,' says *Chambers's Journal*, 'and we anxiously desire to see it carried out.' So do we.

In conclusion, we would offer a few practical hints: the length to which our paper has already extended warns us that these must be brief. We are not among the number of those who associate vice and improvidence as necessary accompaniments of the lower orders in city life, or who hold up the rural population as patterns in moral worth and industry. This is a false view. At the same time, it is equally erroneous, to suppose that the industrial orders in our rural districts have advantages, equal to the city operative, for the improvement and elevation of their tastes. Our Fine Arts' Exhibitions, our Museums, our Public Gardens, our Literary Amusements, are in great part denied them. It is highly important, therefore, for country landlords, and for all who have the happiness of their fellow-men at heart, to encourage cottage gardening to the fullest extent. Much has been done by horticultural societies in awarding prizes for neatly kept cottage gardens; much more may be done by the good example of kind landlords, by the distribution of packets of seeds, and by the providing of good gardens, and, what is of essential importance, as a preliminary to all improvements in this direction, *comfortable houses*. The Great Exhibition of 1851 gave an impetus to industrial education; museums of applied science, especially of economic botany, are now becoming of national importance. The vegetable kingdom supplies the great bulk of substances used for food and in the varied arts of life; in this light, therefore, the garden is calculated to be a valuable instrument of industrial education. The Botanic Garden, especially, instead of being confined to the scientific student, will, on some future day, assert its importance as an institution of popular instruction,—this is already recognised in at least one instance, by the British Government. But the Park and the Pleasure Ground are also well suited as institutions of Objective Instruction. Their grounds may be laid out and planted so as to exhibit patterns of harmonic beauty; and, at the same time, to give practical

instruction relative to the substances we derive from the vegetable kingdom. Nor is this all. The plants and trees may be so grouped as to bring before us the physiognomic forms of the vegetation of distant lands, and thus to supply accurate 'studies' for the artist, and useful knowledge to the intending emigrant. One word more: Gardening, in any form, has a tendency to lead men to the contemplation of the wonderful works of God, to trace his 'footprints' on the hill side, and the beauty of his handiwork in every flower of the valley. The branches of science, to which it incites the inquiring mind, are those whose purpose it is to display the Wisdom of God in creation. Gardening is not entirely confined to the supply of man's material wants and enjoyments. We are told by a learned botanist that 'the weeds which strew our path, and the trees and flowers which adorn our gardens and fields, may, in the hands of an enlightened christian, lead to a clearer view of many statements contained in God's word.\*' Our studies of nature ought ever to be sanctified by God's Spirit. 'The fear of the Lord is the beginning of wisdom.'

---

#### ON THE DELIRIUM OF INTOXICATION.†

OF all the diseases to which the human system is incident, there is none that is regarded with so much apprehension, by most persons of cultivated mind, as Insanity. In proportion to our estimate of the elevation of man's spiritual nature, as compared with his material organism—in proportion to our admiration of the mental endowments of those heroes of our race, who stand forth as examples of what it may produce in moral worth, in intellectual greatness, in poetic beauty—is our sadness at the idea of its degradation, as exhibited in those various phases of madness which present themselves to the observation of every visitor to a lunatic asylum, and which are systematised and described with so much painful minuteness by those who have devoted themselves to their study. There is scarcely any one who would not shrink from becoming the subject of either of these, more than he would do from the sufferings and loss of power consequent upon the severest bodily disease or injury; or who would not (if the choice were permitted him), welcome death itself, rather than pass the rest of his days in the condition

\* Balfour's *Phyto-Theology*, p. 8.

† 1. *The Anatomy of Drunkenness*. By Robert Macnish, LL.D.

2. *Confession of an English Opium Eater*. By Thomas de Quincey.

3. *Du Hachisch et de l'Aliénation Mentale, Etudes Psychologiques—Physiological Inquiries on Hachisch and on Mental Derangement*. By D. J. Moreau, Physician to the Hospital of the Bicêtre Paris.



of the confirmed lunatic or the drivelling imbecile. Of what hereditary taint are families so desirous to be thought free, as they are of insanity? In what other case are relatives and friends so unwilling to admit the existence of a serious disorder? In what other case is it so difficult to induce them to take the steps which are necessary for the patient's welfare, no less than for their own security?

If such be the feelings of the intelligent part of mankind in regard to Insanity, it is reasonable to suppose that if the artificial introduction of it in one individual, by the voluntary act of *another*, were a possible occurrence, such an act would be treated by society as a crime scarcely less grave than murder itself, and would be visited with the severest penalties of the law; and it might further be presumed, that the artificial induction of it in any individual, by *his own* determinate purpose, would be considered scarcely less reprehensible than suicide itself.

It is not a little strange, then, that in all ages of mankind of which we have any historical record, and in nearly all races, a practice has prevailed among a larger or smaller proportion of every community, of artificially inducing a perverted condition of mind, which resembles insanity in all its essential features;—the individual, when under the influence of the peculiar poisons which have the property of thus acting upon his higher nature, through his nervous system, being as completely destitute of self-control as is the raging madman, and being, in consequence, utterly incapable of taking care of himself, as well as (too frequently) prone to commit the most serious injuries to the persons or property of others. It is not only by the various liquors which become charged with alcohol through their own fermentation, or through the admixture of distilled spirits, that this dire effect is produced; for we find that the misdirected ingenuity of mankind has discovered a similar intoxicating property in many other substances, chiefly derived from the vegetable kingdom.

The spontaneous fermentation of the saccharine pieces of fruits probably furnished the first alcoholic beverage; and from the incidental way in which the occasional yielding of the early Patriarchs to the temptation of vinous intoxication is mentioned in the Sacred Record, it may not unfairly be inferred that drunkenness was one of the vices of their antediluvian ancestors. In later times, however, mankind has not been satisfied with the amount of alcohol which could be readily produced from the grape, and other saccharine fruits; but has ingeniously perverted, with the view of supplying the demand more cheaply, one of those wholesome and nutritious products of cultivation, of whose value even the ancients were so sensible that they regarded it as one of

the special gifts of the goddess Ceres, and which all believers in a creative Providence have recognized as one of its beneficent provisions for human maintenance; for, by a misuse of the natural process of germination, which tends to the increase and multiplication of these most valuable plants, instead of to their destruction, the Corn-grains are converted into saccharine malt, and its infusion is then made to undergo the vinous or alcoholic fermentation—a process which must be regarded as (in a chemical point of view) an act of *decomposition*, and which destroys the real nutriment of the grain. Next, in the extent of its consumption for intoxicating purposes, we are probably to rank opium, and other preparations of the Poppy, which are used by a very large proportion of eastern nations, especially those professing the Mahommedan religion, which interdicts them from the use of wine. The employment of opium for intoxicating purposes, however, is by no means confined to these, but has long prevailed among the Malays, and has recently extended itself greatly in the Celestial Empire. In Hindostan, and the countries surrounding the Levant, extracts of the Indian Hemp are used more largely than opium; and the intoxicating properties of this poison also appear to be well known to the Hottentots (as well as probably to other African nations), and to the aborigines of Brazil. We can scarcely, perhaps, rank Tobacco under the same category, since it seldom induces that state of temporary madness which results from the administration of the substances already named; but various plants of the same natural family, such as Nightshade and Henbane, possess intoxicating powers, and have been used from very early times for the purpose of inducing an artificial delirium. We can scarcely have a more remarkable example of the ingenuity and perseverance with which mankind will seek out the means of rendering themselves temporarily insane, than is offered by the fact that among some of the nations of Siberia, whose inhospitable climate will not either ripen saccharine fruits in any abundance, nor bring to perfection the poppy, the hemp, or the solanaceous plants, an extraordinary kind of intoxication is induced by a mushroom-like Fungus, which may be preserved dry, and of which a small portion serves to produce a peculiar kind of drunkenness in a considerable party. Finally, the Tartars, who have no ready supply of any other intoxicating agents, manage to obtain a spirituous liquor (which they term *koumiss*) from the Milk of their mares; this fluid being peculiarly rich in saccharine matter, whilst correspondingly poor in butter, and being thus disposed to undergo the vinous fermentation. And to this melancholy catalogue we must add one more agent, the Nitrous-Oxide Gas, which has hitherto remained, with very

few exceptions, within the hands of scientific men, having been less employed for the purpose of producing intoxication than as a scientific curiosity; and, then even with special arrangements to prevent any injurious consequences accruing to the individual himself, or to others, from the transient derangement thus induced.

Such being the facts of the case, we might not unprofitably inquire into their *rationale*; and endeavour to ascertain what it is in the operation of intoxicating agents that makes their use so attractive to a large proportion of mankind. This, however, does not enter into our present design, which is rather to demonstrate that the mental perversion directly induced by the action of alcohol, opium, and other intoxicating agents on the nervous system, is a true *insanity*, corresponding with that lamentable condition in every one of its essential features, and differing only in its transient duration. In order that we do this effectually, we must ask the attention of our readers to certain considerations relative to the ordinary working of the well-developed and healthy mind, a clear comprehension of which will greatly facilitate our further inquiries; and to these we shall limit ourselves in the present article.

Whatever view we may adopt respecting the much-discussed question of the connection of mind and body, there can be no doubt that the Creator has, in this present state of man's existence, so intimately associated their operations, that the one acts directly and continually upon the other. All mental changes are excited, in the first instance, by impressions made upon some part of the bodily structure; these impressions, received by the nerves, and transmitted by them to the central *sensorium*, affect the consciousness of the individual, who is then said to 'feel sensations.' These states of consciousness may be painful or pleasurable, according to the nature and the intensity of the impressions which excite them; thus, we say that a rose smells sweetly, because we are conscious of an agreeable fragrance when we inhale air charged with its odorous emanations; in like manner, we say that putrescent meat smells offensively, because the air charged with its odorous emanations makes an impression upon our olfactory nerves, which is felt as disagreeable when propagated to the sensorium; and even the fragrance of roses, if too intense, may be scarcely less pleasant to our feelings.

Now, there is a certain set of bodily movements directly or indirectly subservient to the maintenance of our bodily functions, which are prompted by impressions on the nervous system (that may or may not give rise to sensations), but which do not require any act of the will, or any kind of intelligent guidance, for their performance; such actions, of which the regular movements of

breathing, with coughing and sneezing, and the sucking of infants, may be taken as examples, do not depend for their performance on the *brain*, properly so called, but are still performed when this is inactive, as in profound sleep and the torpor of insensibility, or when it has been completely paralysed, or has been altogether removed. They depend upon the endowments of the Spinal Chord, and of its prolongation into the cranial cavity; these having a peculiar power of action, which may be appropriately designated *automatic*. But our bodily movements are dependent upon the same mechanism, even when the impulse to perform them is most purely mental; for we cannot sustain any muscles in action by the strongest effort of the will, save under the guidance of sensations, received either through the muscle itself, or through some other organ. Thus, the movements of the organ of voice being usually directed by our conscious appreciation of the sounds we are uttering, the act of vocalization cannot be performed by a person who is entirely deaf, unless he learn to attend to the 'muscular sense,' or feeling of effort which originates in the muscles themselves, and guides their contractions sufficiently to enable him to utter articulate sounds, although he cannot by any means thus acquire complete control over his voice. So the muscles which move the limbs under the direction of the will, are so dependent for the production and regulation of their contractile powers upon the muscular sense, that, if this be abolished, the action of these muscles can only be guided by sensations of other kinds; thus, a woman who has lost the sensibility of her arm, so that she has no direct consciousness of effort in its muscles, finds that she can only hold up her child upon it so long as she *looks at* the limb; and persons who have lost the sensibility of their legs and feet, can only stand and walk by keeping their eyes fixed upon their lower extremities.

Hence we see how much of an *automatic* character there is, even in those ordinary actions which we reckon to be most truly *voluntary*. And it is a most important fact in the history of this part of our nature, that actions which are *at first* voluntary may come by *habit* to be automatically performed, the will only interfering to set them going in the first instance, or to check them, when, the attention being recalled to them, their continuance is felt to be undesirable. Thus, an individual who is subject to 'absence of mind' may fall into a reverie whilst walking in the streets; his whole attention may be absorbed in his train of thought, and he may be utterly unconscious of any interruption in its continuity; and yet, during the whole of that period, his limbs shall have been in motion, carrying him along the accustomed path, whilst his vision shall have imparted such a direction to these movements, as is requisite to guide him along a particular line, or

to move him out of it for the avoidance of obstacles. It commonly happens that the direction taken is that in which the individual is most in the habit of walking; so that it will not unfrequently occur that, if he had previously intended to pursue some other, he finds himself, when his reverie is at an end, and his attention is recalled to his change of place, in a locality which may be very remote from that towards which his walk was originally destined. This class of facts, which has long been a source of perplexity to physiologists and metaphysicians, admits of a ready explanation upon the idea that the action of the Cerebrum, which is the instrument of the higher *mental* activity, is disconnected for a time from that of the purely *automatic* portion of the nervous centres; so that the latter takes place independently of the former, and the former of the latter, the mind receiving no impressions from external objects, but the movements being guided by these alone,—instead of these impressions, as in the ordinary course of things they should do, acting upon the mind through the consciousness, and thus leading to a determination of the movements by the will.

Passing upwards, now, to the consideration of those mental changes which are excited by sensations, we find that they may be defined in the simplest manner as a *succession of states of consciousness*, which are designated as ideas, emotions, sentiments, passions, etc., according to their respective natures. Thus, in the first instance, a sensation being the simple consciousness of a certain state of our nervous system, we are led by an instinctive tendency to look for the cause of that state in some outward object which has made the impression; thus, when we say, 'We heard the clock strike,' we really imply that we are conscious of a certain series of sonorous impressions, which we are led by our instinctive interpretation of them to refer to some external source, and which our experience has further led us to connect with the notion or idea of a clock. We shall not attempt to lay down what an *idea* is. Everybody is practically conscious of the meaning of the term; and the most laboured and rigorous definition, however requisite as a basis for metaphysical reasoning, cannot do anything but mystify the notion which any one of our readers can readily form by inquiring of his own consciousness. But we may add, what we deem important, that it is, in our apprehension, the association of *pleasure or pain* with simple or *neutral* ideas, that gives to them their *emotional* character. Certain kinds of ideas, like certain kinds of sensations, either instinctively, or by force of habit, become associated in our minds with pleasurable or painful feelings, and thus acquire a great influence in determining the current of our thoughts (which tends to seek what is pleasurable and to avoid what is painful),

and hence, in modifying our conduct. Thus, benevolence is the pleasurable idea of the happiness of others, showing itself alike in the habitual tendency of the thoughts, and in the direction of the conduct in any particular instance; and, conversely, the positive pleasure which some ill-constituted minds experience in the contemplation of the unhappiness of others, or the pain at the thought of their happiness, constitute malevolence. So, pride (or self-esteem) consists in the pleasurable contemplation of our own superior excellencies; whilst the essence of vanity (or love of approbation) lies in the pleasurable idea of the applause of others. Again, in conscientiousness, we have an habitual reference to the idea of *right*, arising from the pleasure experienced by the individual in the contemplation of that idea; veneration may be defined as the pleasurable contemplation of rank or perfection superior to our own; and the essence of ambition lies in the pleasure which we associate with the idea of acquiring the like rank or perfection for ourselves. In like manner, hope is the pleasurable contemplation of future enjoyment; fear is the painful contemplation of future evil; and cautiousness is the combination of the painful anticipation of future evil with the pleasurable idea (an extremely strong feeling in the minds of many persons) of precautions adapted to ward it off.

There is much less uniformity in this part of our mental constitution, than there is in our estimate of the agreeable or disagreeable nature of particular sensations. Even the latter, however, may be greatly influenced by habit; so that the English epicure brings himself to relish no game which has not acquired the *fumet* of incipient putrefaction, which is to most people of unsophisticated taste extremely disagreeable; and the Faroese islander, who has been forced by the necessity of his position to keep the flesh of the whales, etc., which constitutes his staple article of food, until it has become far advanced in decay, introduces a piece of putrid meat, swarming with maggots, as a special relish at the end of a repast. The emotional natures of different individuals, that is, the combination of pleasure or pain, not with their sensations, but with their ideas,—are originally so different, that no two individuals can be said to be alike in this respect; and they are subject to great modification by habit, and by the conditions of the physical frame. Of the influence of habits of thought, especially those which are voluntarily and determinately formed, in modifying the emotional nature, more will be said presently. Of the influence of the state of the body in altering the whole course of the feelings, there can be few of our readers who are unaware from their own experience. Most of us are conscious at certain times of a feeling of general well-being, a

sentiment of pleasure in the use of all the bodily and mental powers, and a disposition to look upon the present with enjoyment, and upon the future with hope; a state of feeling thus expressed by our great dramatist, under the character of Romeo :

‘My bosom’s lord sits lightly on his throne,  
And, all this day an unaccustomed spirit  
Lifts me above the ground with cheerful thoughts.’

On the other hand, there are few, even of those with whom this state is most constant, who do not sometimes experience the reverse; being conscious of a feeling of general but undefinable discomfort, in which every exertion, whether bodily or mental, is a burthen, the present is wearisome, and the future is gloomy. This was Hamlet’s condition when he uttered his well-known soliloquy: ‘I have of late—but wherefore I know not—lost all my mirth, foregone all custom of exercises; and, indeed, it goes so heavily with my disposition, that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you,—this brave o’erhanging firmament, this majestic roof, fretted with golden fire,—why, it appears no other thing to me than a foul and pestilential congregation of vapours.’ There are many individuals whose life is passed in an alternation between these two states, corresponding with alternations in the weather; the one being induced by a dry north-easterly breeze and a bright sun, whilst the other invariably supervenes upon a damp south-westerly wind and an overclouded sky; in other individuals, again, the state of depression is uniformly brought on by a deficient biliary excretion, causing the accumulation of the materials of bile in the blood; and this gives place to the reverse state of exhilaration, so soon as the blood has been depurated by a moderate dose of blue-pill. But we usually find one or the other of these tendencies habitually predominant; and they not only form an important part of the *character* of the individual, but, when strongly pronounced, greatly affect his estimation of what happens around him. Thus, of two individuals with these opposite forms of mental constitution, one shall judge everything through the medium of a gloomy morose temper, which, like a darkened glass, represents to his judgment the whole world in league to injure him; and his reasonings being all based upon this erroneous view, its indications are exhibited in the determinations of his intellect, and in his general conduct. On the other hand, a person of an habitually cheerful benevolent disposition looks at the world around as through a Claude Lorraine glass, seeing everything in its brightest and sunniest aspect; so that, with intellectual faculties precisely similar to those of the preceding individual, he will come to precisely opposite conclu-

sions, because the materials which form the basis of his judgment are submitted to it in a very different condition.

It is to the emotional part of our nature that we must look as the mainspring of the greater part of our conduct in life; for not only does it immediately prompt those actions which are the immediate product of *impulse*, but it furnishes a large share of those *motives* by which our course is directed, even when this is under the guidance of the intellect and will. For we naturally desire what is pleasurable, and avoid what is painful; and when the reason has been employed to devise the means of compassing these ends, the will is exerted to obtain them. The difference then, between those who act from *impulse*, and those who are habitually governed by *reason*, is not really so great as is commonly supposed; for it chiefly consists in this, that the latter very commonly prefer a more remote gratification to a nearer one, and subdue their immediate impulses by a reference to ulterior consequences. Benevolence and selfishness, love and hatred, and all other antagonistic tendencies, may act in one mode as well as in the other, and with equal force in both; although to ordinary apprehension those impulsive and demonstrative individuals who give vent to their first feelings, appear the warmer and more genial, whilst those who consider that 'second thoughts are best' are accounted cold and calculating. It is well for society that both classes of characters should be mingled in it. Without those earnest though often impetuous spirits, whose enthusiasm stirs up the dormant sympathies of the more torpid, we should sink into an apathetic calmness which would lead us to 'take everything quietly just as it comes;' whilst without those of more philosophic temperament, whose disposition is to look to prospective instead of immediate results, and who keep in check the vehemence of the more excitable, there would be nothing but discord and confusion amidst the conflict of individual impulses.

It is a position that will now scarcely be disputed by any one, that, although we are not born with 'innate ideas,' or thoughts ready formed, we are born with *tendencies to thought*; and while some of these are common to all minds which have acquired an average degree of development, even these are very differently distributed; and there are others which are peculiar to individuals, or which do not display themselves save under particular circumstances. These tendencies are expressed by various terms, which in reality only signify the principal modes in which ideas become connected with each other in our minds, so that the presence of one idea serves to call up another, and thus to produce a 'train of thought.' The investigation of the laws expressing the orderly succession of ideas, constitutes, in fact, one main object of intellectual philosophy; and the more care-



fully these are studied in connection with the physical conditions of the brain, the more clearly does it appear that the working of our intellectual, no less than of our emotional nature, is inextricably bound up, in the present phase of our existence, with changes in the material organism; and that the Cerebrum has an *automatic* action of its own, analogous to that of the lower parts of the nervous centres, in virtue of which certain impressions made upon the mind have a tendency to lead to the evolution of certain results, and thus to establish certain uniformities of mental action for each individual, which constitute what is termed his *character*.

Now, we believe it will be denied by no observant person in the present day, that *up to a certain point*, the character of the individual is determined *for* him, rather than *by* him. His habits of thought, during the early years of his existence, are dependent, on the one hand, upon his original constitution,—on the other, upon the nature of the impressions made upon it; so that, as in the case of the changes more immediately connected with the maintenance of the bodily activity, a set of *acquired* habits is gradually formed, which are no less automatic in their character, than are those originating solely in congenital tendencies. But we are far from accepting this as a correct representation (which some would maintain it to be) of the *whole* of man's spiritual existence. We do not admit that we are mere puppets, pulled by suggesting strings—that our notions of duty and responsibility are altogether fallacious—and that all our mental states originate in material causes. On the contrary, we hold that there is within us a power which, in proportion to the dominance it acquires, keeps in check the automatic tendencies of our mental constitution; repressing the undue energy of the passions and emotions, or directing these into their legitimate channel; guiding and utilizing the intellectual faculties, so as to turn their activity to the best account; and giving the highest direction to the conduct by withdrawing the thoughts from the contemplation of what is selfish and degrading, and by fixing the attention upon what are felt to be the higher motives to action. This power is the Will; which, in proportion to the degree of dominance it attains in each individual, renders him a *free agent*, emancipating him from the tyranny of ungoverned impulse or of enslaving habits, and enables him to rise superior to circumstances, and to determine for himself what he shall become. The acquirement of this power, however, is gradual. The development of it should be one of the chief objects of every intelligent educator; for it is by its exercise alone that we can fulfil the highest ends of our existence. In proportion as we are able, by the *voluntary and determinate*

*direction of our trains of thought*, to concentrate our attention on the subject proper to the time, and to exclude all those distracting considerations which extraneous impressions might suggest, will be our power of advantageously employing our intellectual faculties in the acquirement of knowledge and the pursuit of truth. All men who have been distinguished by their intellectual achievements, have possessed this faculty in a considerable degree; while in such cases as that of S. T. Coleridge and his son Hartley, we have melancholy examples of the waste of the noblest faculties, through the deficiency of volitional power to regulate and direct them.

So, again, it is only by the exertion of our Will in fixing our thoughts and aspirations on 'things above,' that we are enabled to struggle ourselves free from that grasp which our lower desires have upon us, and thus to attain any high degree of moral elevation. Fully concurring, as we do, with those who maintain that our conduct is determined by the preponderance of 'motives,' we yet affirm that this preponderance is really directed to the one side or the other by the Will; not, however, in the manner in which some imagine, who regard the Will as acting like a hand pushing down the beam on one side, when the weights in the two scales are evenly balanced; but, in virtue of its power to intensify the downward force of the weights in one scale, and to diminish the gravity of those on the other side, by fixing the individual's attention on those motives on which (he feels) he ought to act, and by keeping them in a strong light before the mind's eye whilst it withdraws his attention from others, and keeps them in the background,—thus exerting that power with *ideas*, which it is well known to exercise in the contemplation of the objects of sense.

There is a fearfully large class of individuals, who, having never been led to control their animal propensities, and being unconscious of the very existence of a higher nature within themselves, simply obey the promptings of their instinctive impulses, and are rather to be considered as ill-regulated automata, than as vicious men. Some of these, from original constitution, and early influences of a most degrading kind, seem altogether destitute of anything but a *brutal* nature, and can only be fairly treated as irresponsible beings, and, as such, restrained by external coercion from doing injury to society. But this class is small, in proportion to that of individuals who *act* viciously, simply because they have never been led to *know* that any other course is open to them, or to *feel* any motives that might give a different direction to their conduct. With these, the object should be to awaken the higher parts of the moral nature, 'to find out the holy spot in every child's heart,' and to

develop habits of *self-control*, as the judicious educator aims to do with the young child whom he can train from infancy; and the success which has attended this method, in the hands of those who have judiciously applied it, has been such as fully to demonstrate its superiority to any system of external coercion; many of the most apparently debased creatures have been thus elevated to a grade which it seemed at first impossible that they could ever attain.

It is, then, not so much by the superiority of his intellectual endowments, nor even by the higher direction of his emotional impulses, that man is raised above the level of the brute creation. He may possess the most wonderful abilities, and yet, from deficiency of will to direct them, may be utterly unable to use them to his own advantage or to that of others. He may be conscious of the highest aspirations, the most spiritual desires; and yet, from the want of power to fix his attention steadily upon these, he may pass the greater part of his life in abject slavery to vicious propensities and sensual indulgences. It is man's possession of a *voluntary power over the course and succession of his thoughts*, which gives him the power of employing his noble faculties 'to the glory of God, and the good of man's estate;' and which frees him from that subjugation of his mental to his animal nature, which (so far as we have the opportunity of judging) prevails among the most intelligent and the most educable of the inferior animals. This power, as Dr Holland has well remarked, 'is given us not merely to use, but to educate and exalt. It is eminently capable of cultivation by steady intention of mind and habitual exercise, and rightly thus exercised, it becomes one of the highest perfections of our moral and intellectual being. By no quality is one man better distinguished from another than by the mastery acquired over the subject and course of his thoughts,—by the power of discarding what is desultory, frivolous, or degrading; and of adhering, singly and steadily, to those objects which enlarge and invigorate the mind in their pursuit.' We have opportunities of seeing what even the most highly-cultivated mind may become when this power is entirely suspended, in studying the phenomena of Reverie, Electro-Biology (which we look upon as an artificial reverie), Somnambulism, Hypnotism, Mesmeric Somnambulism, Dreaming, Delirium, etc., which are all different phases of a state essentially the same; its peculiarity being that the individual has entirely lost his own control over the succession of his thoughts, which is entirely determined by the automatic action of the mind (prompted in some of these phases by external suggestions), so that he really is for a time in the condition of a *thinking automaton*, destitute of the power to withdraw his attention from any idea or feeling by which his

mind may be possessed, and as irresistibly impelled, therefore, to act in accordance with this, as the lower animals are to act in obedience to their instincts.

These states (into a more particular examination of which we may enter at some future opportunity) are closely allied to *Insanity*, many forms of which may be almost exactly paralleled by transient states of Somnambulism, whilst others are but a modification of Delirium. A deficiency or entire absence of the controlling power of the Will over the current of thought, is the common feature of all forms of this disorder, and is frequently its first manifestation; but, along with this, there is an excessive, deficient, or perverted activity of some one or more of the automatic tendencies of the mind; and it is on the nature of this change that the peculiar character of the Insanity depends. Thus we sometimes meet with a simple *incoherence* in the intellectual processes, without any moral perversion, so that no sustained act of reasoning can be performed, and the individual is unconscious of what passed through his mind but a few minutes previously; and this state may be connected with *deficiency* of intellectual activity (which is usually the case with those whose cerebral power has been weakened by a succession of attacks of mania, epilepsy, etc.), or with *excess* of intellectual activity, as we see in some forms of the paroxysm of Mania, in which the most incongruous ideas seem to be crowding into the mind, whilst there is, as yet, no emotional excitement. There is generally, however, in the state of Mania (or raving madness), not merely a complete incoherence in the succession of ideas, but a tendency to passionate excitement upon any point which affects the feelings; and sometimes the paroxysm shows itself rather in general emotional excitability, so that nothing is felt as it should be, and the most violent passion is aroused and sustained by the most trivial incidents, than in disorder of the intellectual faculties. It might be thought that it is the very strength of the excited passions which gives them this mastery over the Will; but an examination of the history of the attack will show, we believe, in this case, as in the preceding, that the Will is weakened by the very same agency that renders the feelings more vehement. And this is obviously the case in the state now designated as Moral Insanity, a disorder which *may* and frequently *does* exist without any disturbance of the intellectual powers, or any delusion whatever, but which manifests itself in a general perversion of the feelings, leading to the strangest irregularities of conduct. This form of insanity is particularly common among females of naturally 'quick temper,' who, by not placing an habitual restraint upon themselves, gradually cease to retain any command over it. Nothing else is necessary for its

cure, than that the patient should be led to exercise an adequate amount of self-control; and the best-directed moral treatment operates by presenting motives to the patient for the acquirement of this power, and by assisting in the exercise of it, which (as in the case of children) becomes more easy the oftener it is practised.

In by far the greater number of cases of confirmed Insanity, however, the derangement is partial; so that the individual may in many circumstances reason correctly, act intelligently, and conduct himself properly. He is under the influence of delusive ideas, however, on one or more subjects: and has perverted feelings which render him incapable of judging correctly of anything that relates to them, or of duly regulating his conduct in any particular that concerns them. Sometimes, indeed, there may be a morbid *impulse* to act in some particular mode (as to kill or injure another, or the patient himself), without any such feeling of pleasure as would give to this tendency an emotional character; the individual thus affected regarding himself as the victim of a necessity which he cannot resist, and being often perfectly conscious that what he is doing will be injurious to others or to himself. Now, there are few persons who have not, on some occasion or other, been the subjects of such wayward impulses; but shrinking with horror from yielding to them, they determinately withdraw the mind from the idea of doing so. The subjects of this form of insanity are continually haunted by these impulses, and at last are irresistibly impelled to act in accordance with them, from want of the power of will to escape from their influence; and are in the precise condition of the 'biologized' subject, who is peremptorily told 'You *must* do this,' and does it accordingly. This form of insanity is particularly liable to be induced in persons who habitually exercise but little volitional control over the current of their thoughts, but are in the habit of yielding to impulses excited by occurrences which take a strong hold of their attention; and it is in this manner that many of those insane actions are prompted, which are commonly set down to 'imitation.' But in the greater number of cases of Monomania (as partial Insanity is now generally termed), there are positive delusions or hallucinations; that is to say, fixed beliefs which are palpably inconsistent with reality. These are very commonly regarded as the original and essential constituents of the disorder; but a careful examination of the history of its various forms has convinced us, that, in by far the greater number of cases, at least, the delusion is the result of a misinterpretation of actual occurrences, arising out of the disordered state of the *feelings* which have reference to them. The access of this disorder may frequently be resisted by the subject of it, if he will determinately bring his reason to bear upon the subject, whilst he is yet aware

of the perverted way in which he views it; and will exert the voluntary power which he possesses, to repress what he feels to be his morbid tendencies, and to direct his thoughts into a healthier channel. But in proportion as these tendencies are habitually indulged, so do they acquire continually-increasing strength; and in the same proportion does the self-determining power of the Will become weakened; so that at last the erroneous notions cannot be dispelled by any act of reasoning. They then acquire the character of settled beliefs, and take full possession of the mind; and consequently they direct the conduct of the individual, in so far as it has any relation to them.

We trust that we have now succeeded in showing our readers, both by the analysis of the healthy mind, and by the examination of some of the principal modes of its disordered action, the essential importance and true functions of the Will. It seems to us to be in the very existence of this power—which we are all conscious of exercising, whatever may be our theory of the conditions under which its operation takes place—that we find a better evidence than we gain from the study of any other part of man's psychical nature, that *there is* an entity which cannot be accounted for by any play of physical and vital forces, but which makes these subservient to its determination; the possession which constitutes the essential difference between his mental endowments and those of the highest of the brute creation; and which, in the power it gives him over himself and over external nature, approaches, in however low and imperfect a degree, to the attribute of that Omnipotent Will, which expresses itself to us in the operations of the universe and in the pages of revelation, and an assimilation with which, manifesting itself in the life and conduct, should be the highest aim of the Christian.

We shall show, in a future paper, that it is the direct tendency of all Intoxicating agents to destroy this self-determining power, and to augment the activity of the automatic operations of the mind; thus subjecting the individual to their control, and inducing a variety of states which admit of an exact comparison with the various phases of Insanity.

W. B. C.

---

#### A U S T R A L I A.\*

WHEN Captain Phillip landed at Botany Bay, on the 20th January, 1788, with his gloomy troop of 600 male, and 250 female convicts, guarded by 156 officers and marines, the settlement was deemed unfit for any higher or more gainful end than

\* 1. *Travels in New South Wales.* By Alexander Macjoribanks, of Macjoribanks. Second Edition. London: Smith, Elder & Co. 1851.—2. *Ten Years in Australia.* By the Rev. D. Mackenzie, M.A. London: William S. Orr & Co. 1852.—3. *The Gold*

that of penal discipline. The settlers were distinguished mainly by their degrees of crime, and exhibited every sample, from the unwary simpleton who had, in an evil hour, been ensnared into a petty larceny, to the hardened and remorseless villain, whose long career of fraud and violence had defied his country's laws, and driven him an outcast from the companionship of peaceful and civilised men. For several years these wretched bondmen received their food from England, conveyed by crazy vessels over an ocean of 14,000 miles. On one occasion they marvellously escaped a calamity which might have made them cannibals, and must have involved their utter starvation. After these hardship had been braved, and when their scanty crops had relieved them from the constant fear of impending famine, they were exposed to other misfortunes not less baneful in their results. They were infested by vindictive savages, who hovered on the outskirts of their sheepfolds, and massacred the bold invaders of their pathless solitudes. They were ruled by white monsters, some of whom spared neither man in their anger nor woman in their lust. Then came a Revolution—the first which Australia has witnessed, and the last, we hope, which may be needed to vindicate the wrongs of an insulted and oppressed people. In 1808 Governor Bligh was arrested by Major Johnson, at the urgent entreaty of the colonists, and was soon afterwards recalled by the Home Government.

Our lot has been cast in better times. Australia, with the exception of Moreton Bay and Swan River, Western Australia, has ceased to be a huge gaol for thieves, footpads, and murderers, whom their mother country had banished from her shores to undergo the sentence provoked by their crimes, and to associate with such freemen as had risked their lives and fortunes in such a dismal land. Emigration, which for more than half a century had been directed to America, has, to some extent, changed its course, and is now rolling towards the colonies of New South Wales and Victoria, not fitfully and feebly, but in a strong, continuous, and absorbing current. Every rank, craft, and profession has been deserted by some of its most eager and active members. Skill, capital, and enterprise have been enlisted in this pilgrimage. The plough, the spindle, and the loom,—the counter, the warehouse, and the counting-room,—the lonely hut, the

*Regions of Australia.* By Samuel Mossman. Second Edition. London: William S. Orr & Co. 1852.—4. *Gold Colonies of Australia.* By G. B. Earp, Esq. London: George Routledge & Co. 1852.—5. *The Australian Colonies.* By William Hughes, F.R.G.S. London: Longmans, Brown, Green & Longmans. 1852.—6. *The Three Colonies of Australia.* By Samuel Sidney. London: Ingram, Cooke & Co. 1852.—7. *The Australian Emigrant's Manual.* By John Dunmore Lang, D.D. London: Partridge & Oakley. 1852.—8. *Gold Fields of Australia: Sketches taken at the Diggings.* Glasgow: Morison Kyle.

quiet village, and the populous city,—all have been abandoned by honest, thrifty, and intelligent adventurers, who have resolved to exchange the tranquil comforts of their fatherland for the hopes and anxieties of a foreign clime. Rude peasants, plodding artisans, pale clerks, substantial burghers, and nervous authors, who once trembled at the thought of a day's sailing in smooth waters, are now braving the perils of the Pacific, and enduring privations which once seemed insupportable. Others who remain behind are watching the steps of their fore-runners, and are weighing the chances of success ere they tread in their footsteps. New fields of labour, new investments of money are daily revealed. The countless flocks on a thousand hills, and the untold treasures of a hundred mines, are inflaming the passions and animating the exertions of thousands who had turned a deaf ear to the brightest schemes of aggrandisement. Mexico, Peru, and California have been left in the background. This is the era of maritime and mercantile Crusades.

Although Australia is a colony of recent growth, there is no lack of books treating of its history and progress. They would furnish full employment for any passenger during his four months' passage. Among the older authors we remember a long list of names, comprising Collins, O'Hara, Bennett, Wentworth, Macarthur, Martin, Lang, Mitchell, Jamieson, Hodgkinson, Westgarth, Strylecki, Mundy, Matthew, Smith, and Howitt. The most of these will always possess an interest for such as are addicted to the study of geography, history, and physical science. The works whose titles we have prefixed to this article possess a more immediate and tangible value. Their merits may be shortly expressed. Excepting Mr Sidney and Mr Hughes, all the writers would seem to have resided in Australia. The first and most worthless of the list is the 'Travels in New South Wales,' by Mr Marjoribanks. Though dedicated by permission to Earl Grey, its merits are extremely slender. With the exception of a few entertaining anecdotes of convicts, bushrangers, and the gluttony of the blacks, it contains little that is either readable or useful. Mr Marjoribanks loves his joke and his dinner. The larger portion of his matter has no connection with his professed aims. His repeated and formal citations from Scripture may be well meant, but they are rather misplaced in a book which departs so far from its proper track as to propagate lax notions respecting the obligations of the Sabbath, and to insinuate that Owenism is sanctioned by the Hebrew Bible. Mr Mackenzie's 'Ten Years in Australia' is a reprint of a book published in 1845, and contains an Introductory Chapter, giving the latest information relating to the colony. The frequent quotation from Mr Mackenzie by other



writers is no mean testimony to his accuracy as an authority. Nowhere have we found, within the same compass, more minute, practical, and useful instructions in the mysteries of Australian agriculture. His experience has been wide and profitable. He evidently understands the subjects of which he treats, and is equally at home whether he is laying down rules for the guidance of the sheep-walk or the heifer-paddock—describing the best modes of clipping sheep, or the exciting operation of branding cattle—cautioning heedless horsemen against the dangers of the bush, or narrating the wild corrobory dances of the aborigines. His prescriptions for the cure of diseased sheep are worthy of special attention. The ‘Gold Regions of Australia,’ by Mr Mossman, and the ‘Gold Colonies of Australia,’ by Mr Earp, the editor of the *Australia Gazette*, were published on the same day, and both will be serviceable as hand-books—the former being pictorial, and the latter statistical in its contents. Like Mr Mackenzie’s ‘Ten Years,’ they are furnished with neat maps, which will go far to prevent the confusion and perplexity arising from an old or a blundering atlas. Like Mr Mackenzie, both are Anglo-Australians; and their observations are not confined exclusively to the gold diggings. Of Mr Hughes’s ‘Australian Colonies’ it would be unfair to speak in any other terms save those of commendation. His former position, as Professor of Geography to the College of Civil Engineers, is a guarantee for his accuracy as a simple and perspicuous expositor of the physical geography, climate, and natural history of the colonies; while a diligent and repeated perusal of its other departments warrants the assertion that, in regard to other topics of present interest and practical concernment, it can safely be compared with most of its rivals. Unlike the other works in our list, it treats pretty fully of Van Dieman’s Land.

It is curious to mark the disagreement of the authorities under review, touching Dr Lang. In Sidney’s historical outline of New South Wales, the Doctor’s name is thus introduced: ‘In the following year, on the 1st March, 1821, our first steamboat in Australia was launched; two other steamboats came into use within a few months; close after the steamboat followed Dr Lang from Scotland, the first Australian agitator, a presbyterian O’Connell, who having professed and printed every shade of political opinions, has recently avowed his preference for a republic, and his hope that he shall yet see the British flag trailed in the dust.’ Again, in detailing Mrs Chisholm’s labours in procuring situations for emigrants, in 1841, Mr Sidney thus characterises Dr Lang, who had accused her of leaguings with the Roman Catholic clergy to seduce them from the Protestant faith: ‘Proselytism and propagandism are not to be done in a

corner ; for every day during that period Mrs Chisholm has lived almost in public, yet no case of misuse of her influence has ever been brought against her, or any open charge, except by that unhappy ex-presbyterian Dr Lang, whose admirable talents, neutralised by envy, jealousy, and reckless mendacity, have chequered every year of his life by actions for libel and defamation. But, from time to time, whispers are circulated by those who, possessing a love of civil and religious liberty, exhibit sentiments more in accordance with those of the men who burned Wyclife [?] and Servetus, than the nineteenth century and the atmosphere of England.' In a third passage he is mentioned as 'the notorious Dr Lang.' In milder language Mr Mossman incidentally says : 'In like manner you libel the good sense of the Australian colonists if you consider the blusterings of Dr Lang, and other malecontents, as at all expressive of their political creed.' Mr Mackenzie admiringly styles him, 'our great lion, Dr Lang.' Diametrically opposed to Mr Sidney's verdict is that of Mr Hughes : 'It is proposed by Dr Lang, (who was the first to call attention, a few years since, to the vast capabilities of Australia, and particularly of the Moreton Bay district, for the growth of cotton,) to form a series of agricultural settlements along the various rivers available for steam navigation upon the coast of New South Wales, from Sydney to the northern limits of the colony, for the growth of cotton and other semitropical productions. Of the particular means by which it is designed to carry out this desirable object, we do not speak, nor is it within our province to discuss them ; but we are confident that no person's opinion is entitled to greater weight upon any subject connected with the social and moral welfare of the Australian Colonies, than that of the reverend promoter of the scheme, who is at present in England for the purpose of carrying out his views. We believe, that, without any exception, no single man can be named who has done so much to advance the welfare of Australia, in the promotion of free emigration to its shores, and in the elevation and improvement of the moral condition of its population, as Dr Lang.' As Dr Lang has been addressing anxious assemblages of the working classes in our large towns, and as they may have been at a loss to know how far his advices are worthy of confidence, we have deemed it expedient to make these extracts.

If our limits had permitted, we should have willingly given a historical outline of New South Wales and its sister colonies. But as that is impossible, we must content ourselves with noting a few of the most prominent facts in its progress.

It is almost superfluous to observe that the island of New Holland, which was discovered by the Spaniards and Dutch, measures, from east to west, 2500, and from north to south 2000 geographi-

cal miles. Its superficial area is nearly equal to that of Europe, and its coast line extends to nearly 8000 miles. On the 1st of July, 1851, what was formerly called New South Wales was thus politically divided:—1. New South Wales; 2. Victoria, styled by Dr Lang—Philipsland, and by Sir Thomas Mitchell—Australia Felix; 3. South Australia.

New South Wales has been divided into 46 counties, which stretch only 150 miles inland, and contain only a small section of the colony. It is about the same size as Great Britain and France conjointly. The 'settled' districts include about 35,000 square miles, or upwards of 20,000,000 acres; but to the west of these the squatters have extended their runs over fully 100,000,000 acres. The returns made to Government in 1850, gave 97,000 horses, 1,366,000 head of horned cattle, and 6,520,000 sheep. The latter have since increased to upwards of 8,000,000. The general revenue amounted to £277,800, and the Crown revenue, arising chiefly from the sale or rental of land, to upwards of £123,000, whilst the expenditure was little more than £250,000. The value of the imports exceeded £2,000,000, and that of the exports amounted to nearly £2,400,000. The total of London imports from all the Australasian colonies exceeded £3,300,000. On the 1st March, 1851, the population was 187,243, of which more than 50,000 reside in Sydney, the capital.

Victoria equals Great Britain in size. Melbourne, its capital, was founded by Sir Richard Bourke in 1837, but the neighbouring pastures had been occupied for some years previously by stockholders from Van Dieman's Land and New South Wales, in defiance of the prohibitions issued by Lords Aberdeen and Glenelg, who were Secretaries for the colonies in 1834 and 1835. Its area comprises 98,000 square miles, or nearly 63,000,000 acres, which contain a much larger proportion of rich soil than any other portion of the Australian continent. The imports for the year 1850 amounted to £744,925, and the exports to £1,041,796. The general revenue was £122,781, and the territorial revenue was £136,260. The live stock included 21,515 horses, 378,806 horned cattle, 9260 pigs, and 6,032,783 sheep. The population was 77,000, of which 23,000 belonged to Melbourne, and 8000 to Geelong. This has been augmented by the discovery of the gold mines. Victoria affords a remarkable instance of a province thriving without the patronage of schemers, and through the enterprise of its own inhabitants. It has never cost the mother country a shilling, for its revenue has always been larger than its expenditure. It was wont to be reckoned the most Scottish of all the Australian colonies. Mr Latrobe is the present Governor. Since its disjunction from New South Wales, in 1851, it has had a separate legislative council. It is divided into 23 counties.

South Australia, although favoured with the patronage of a powerful company, was long in a languishing condition, and will always be remembered as affording a memorable falsification of the predictions of political economists and colonial speculators. No bankruptcy, in our remembrance, can be compared to the bursting of the South Australian bubble, except the railway mania of 1846, and, to compare great things with small, the Land Scheme of Feargus O'Connor. It would be tedious and painful to relate how Governor Hindmarsh and the resident Commissioner quarrelled about the site of the capital—how the Governor was recalled—how he was replaced by the benevolent and unfortunate Governor Gawler—how plans were sketched for the building of Adelaide on a scale sufficient to contain the population of Paris—how the 'special survey system' was introduced—how scrip was manufactured and passed from hand to hand—how the gaieties of English society were paraded—how banquets, music, and dancing enlivened the fashionables of Adelaide—how a colonial debt of £400,000 was soon contracted—how the Governor's drafts to the amount of £69,000 were dishonoured—how the Commissioners repudiated his acts to which they had given their tacit consent—how the Governor retired—how between 1837 and 1841 a population of 15,000, of which 8,000 were settled in Adelaide, were gambling with each other in land shares—how they were importing provisions at the rate of £200,000 a-year, while cultivating only 200 acres—and how in 1842, out of the 2,000 houses which Adelaide contained, 650 were deserted in the course of the year, and numerous writs of insolvency passed through the Sheriff's Court. Indeed, the colony was saved from absolute famine by the seasonable arrivals of the hardy overland bushmen from New South Wales, who, at the close of 1840, had brought 50,000 sheep, and taught the gentle folks of Adelaide to build their own huts, cut their own timber, cook their own food, groom their own horses, and handle their own weapons. It was an auspicious day when a shepherd announced the discovery of mineral wealth, which was discovered by the wheel of a bullock-dray, and the Burra-Burra copper mines began to be worked. In March, 1848, the £5 shares were selling at £150, but they have since fallen to £50. South Australia contains an area of 300,000 square miles, or 192,000,000 acres, but the settled portion is less than one-twentieth part of this extent. The total extent of surveyed land is 885,401 acres, of which 634,006 have been alienated by sale from the Crown. A large portion of the province is occupied by stony deserts and lakes of mud. The principal settled portions have been divided into 11 counties, of one of which, however, the exact limits are not yet defined. The area of the ten defined counties

embraces 14,282 square miles, upwards of 9,000,000 acres. It contains 6,000 horses, 100,000 cattle, and 1,200,000 sheep. The population in 1850 amounted to 70,000, of whom 7,000 were Germans. The exports amounted to £453,668, and the imports to £887,423. South Australia is more of an agricultural than a pastoral country. The total quantity of land enclosed is about 150,000 acres; there are 220 acres of vineyard, and 1,600 acres of garden ground. The wheat of South Australia commands the highest price in the London market.

Western Australia, or the Swan River settlement, may be dismissed in a few words. It was founded in 1829, by a member of the Peel family, and is the poorest of all the Australian colonies, although it is nearest to England. For some reason, not clearly explained, it early obtained a bad name, which was detrimental to its prosperity. It is said that the soil rears a plant which horses will not eat, and which poisons sheep and horned-cattle. The colony is nominally divided into 26 counties. There are 12,000 cattle, and 18,150 sheep. Perth is the capital. More than two years ago, the colonists petitioned for the importation of convicts, of whom 500 have been despatched. Freemantle is the seat of the convict establishments. From a recent speech from the Duke of Newcastle in the House of Lords, we perceive that convicts are to be withdrawn from all the Australian colonies except Swan River. About 500 were lately consigned to the inhabitants of Moreton Bay, at their own solicitation—labour being scarce, and the blacks ferocious in that district. It has been computed that 100,000 convicts have been landed in the Australian colonies, at an expense of £9,000,000, and that their labour has been worth £20,000,000. While undergoing their sentence they are termed ‘government people,’ and after their liberation they become ‘emancipists.’ The white freemen who have been born in the colony are the ‘currency,’ or the ‘corn-stalks;’ the emigrants are considered ‘sterling.’ The bushrangers, or escaped convicts, who were wont to scour the country in mounted bands fully armed, and who were the terror of the traveller and the bushmen, are now nearly extinct, except in some parts of Van Dieman’s Land, and the inroads of the blacks are less frequent and destructive. In Australia the aborigines are not supposed to exceed 30,000 in number, and, from the operation of various causes, they must soon disappear from the earth. Nor can we regret the extinction of so unpromising a race, which has hitherto baffled the efforts of educators and evangelists.

We cannot bring these desultory notices to a conclusion, without offering a few suggestions to those who may be looking to Australia as their future habitation. We cannot undertake to specify

all the crafts and professions which will obtain remunerative employment. Nobody should emigrate to Australia without grave forethought and rigid inquiry. A man who divorces himself from his country and kindred, and ventures on the life of an emigrant, must be prepared to endure many privations, otherwise he must return to his old employment, with an humbled spirit and crippled resources. Let him, therefore, peruse the best books on the colony to which he has access. Let him see that the writers are sagacious, impartial men, neither flushed with sudden and perchance ill-gotten gains on the one hand, nor soured by a long run of bad luck on the other. His next step should be, if possible, to converse frankly and fully with any well-informed colonist whom he may find, and who may satisfy him on numberless points which books may suggest, but do not resolve. Dr Lang has devoted much of his valuable time to confidential conference with working men, who were in doubt or difficulty regarding their chances of bettering their condition by emigration; and we have profited largely by conversing with parties who had spent many years in the colonies. We feel bound to caution young and hasty spirits against the cheap catch-pennies now in circulation, which are often fitted to mislead the unwary, and to inflame hopes which will be cruelly blasted.

There is a lurking fallacy which is not uncommon, that the Australian colonists are an inferior class of persons in point of education and intelligence. This is a gross mistake. Along the margins of remote rivers, and on the outskirts of boundless plains, there are concealed, under a rude garb and shaggy beard, mathematicians, poets, and classical scholars, gentlemen of noble lineage and high accomplishments, who have graduated in honours at Oxford or Cambridge, but who are now wielding the stockman's formidable whip, traversing the widely-scattered sheep-walks, or travelling sixty miles daily in the bush, with blanket, hobbles, damper, teapot, tinder-box, pocket-compass, saddle-bags, and negrohead tobacco. Raw students, and newly-fledged probationers, who have resorted to these lonely parts to exercise the office of the ministry, have discovered ere now the learning and the intellect which were veiled beneath the shaggy exterior of a thoroughbred scholar. We could point to the son of a lord who excelled as a blacksmith, to the son of a baronet who was an enterprising cultivator, and to another who was a successful storekeeper and auctioneer. Let no one, then, suppose that the Australian settlers are mere clod-hoppers. They are, in many cases, gentlemen whose pride and high rank debarred them from joining the ranks and frequenting the society of British farmers. It will not surprise our readers, therefore, if we assert that all gentle folks, genteel paupers, fast men, and obsolete fops—all who can only live

in ball-rooms, theatres, music saloons, genteel clubs, and gay taverns, need not look to Australia. Such gentry are there in abundance, and may be seen daily in George Street, Sydney, Bourke Street, Melbourne, and Hindley Street, Adelaide.

As little demand is there for sporting surgeons, gambling bar-risters, young gentlemen who are the stars of debating clubs, and the devotees of the drama. Good encouragement will be given to sawyers, carpenters, tanners and curriers, shoemakers, blacksmiths, wheelwrights, brickmakers, stonemasons, miners and labourers. Skilled artisans, such as engineers, jewellers, watch-makers, and silversmiths, are not much in request, unless they are willing to become shepherds, for whom there is a brisk demand since the discovery of the gold mines. To prevent mistakes on this point, we may explain that the best shepherds are those who have had no experience at home. A late flock-owner thus sums up the class of shepherds in his district: 'An apothecary, a lawyer's clerk, three sailors, a counting-house clerk, a tailor, a Jew, a Portuguese sailor, a Cingalese, a barman, a former lieutenant in the East India Company's service, a gipsy, a black fiddler, and a dancing master.' The best shepherds were, the gentleman's son, the Jew, and the barman. The duties are simple and easy, and the average wages are £30 a-year, with a weekly ration of 10 lbs. of flour, 10 lbs. of beef or mutton, 4 oz. of tea, and 1 lb. or 2 lbs. of sugar; recently far higher wages have been given. Children are no burden, as is shown by the following letter from a respectable country tradesman's wife: 'They are all worth money to us here; little Charles (aged seven) and Mary look after the ducks, and see them to and from a waterhole a quarter of a mile off, morning and evening, weed the gardens and sort the potatoes; Robert (aged ten) has a situation near us at £8 a-year and his board; Fanny nurses the baby; Jane helps me to wash, by which I make easily £1 a-week; and Edward goes with his father with the dray; Betsey is in service, she gets £16 a-year and lets us have £12 of it, but she is going to be married to a young man, a blacksmith; Edward could have £25 a-year with rations, but he makes more with the dray.'

Thrifty well-behaved young women too are sure of husbands, the disproportion between the numbers of the sexes being again greatly in favour of matrimony. While that remarkable woman Mrs Chisholm lived nearly seven years in Australia, she established the excellent institution called the Home, and procured situations for no fewer than 11,000 persons, male and female, during the dreadful monetary crisis, which reduced thousands to beggary. We make the following extract from her evidence before a Committee of the House of Lords in 1847: 'One of the most serious impediments to transacting business of hiring servants in the

country, were the applications for wives. Shepherds left their sheep, and would come for miles for this purpose, with their certificate of good character, and of money deposited in the savings' banks, and list of their stock, and even bank notes. I had more than forty applications of this sort in two years. One man, according to a note in my register-book, who came down to Sydney for a wife, *was very anxious to know when we should have a new Governor who would attend to matters of consequence like this.* This was a sensible man. A little more attention to this matter might have vastly diminished the number of black concubines and half-caste children.

For the benefit of capitalists, we may mention some facts respecting the purchase of land. When Sir Richard Bourke assumed the government of New South Wales, in 1831, free grants were abolished, and sales by auction at 5s an acre were substituted in their stead. It has been stated that under three preceding governors, Macquarrie, Brisbane, and Darling, these free grants had amounted to nearly 3,000,000 acres. In 1839, shortly after Sir George Gipps was sent out as governor, the price per acre was raised from 5s to 12s, and in 1842, four years before his retirement, this was again advanced to one pound, which is now the fixed price in all the Australian continent. The wisdom of this policy has been strongly condemned as disabling persons of small means from becoming owners of land. This was the original price in South Australia, where free grants were unknown.

During the six years from 1836 to 1841 inclusive, the Colonial Government realised the handsome sum of £923,187 from the sale of waste land throughout the territory, which was vested in the commissioners for promoting free emigration. Since the Act of 1842, fixing the lowest price at £1 per acre, the sales have well nigh ceased; but they will doubtless be stimulated by the discovery of the gold mines. In 1846 was passed, by the Imperial Parliament, at the instigation of Earl Grey, the Squatter's Act, by which the wealthy squatters hold on easy terms the occupancy of the land with the right of pre-emption. This has been stigmatised by competent authorities as a general confiscation of colonial property, and has provoked loud complaints both at home and abroad. The lots of country land were formerly large—seldom less than 650 acres, except in South Australia, where they were 80 acres; but in 1851, instructions were sent out from the Colonial Office to survey and sell small lots of 30 and 50 acres in New South Wales. In 1847, there were in the colony of New South Wales, which then included Port-Philip, 180,000,000 acres occupied or leased by the squatters; and 5,000,000 acres in the hands of individuals by purchase. In



New South Wales, there are not more than 165,000 acres under actual cultivation.

Tutors, teachers, governesses, and authors will meet with little encouragement in Australia, but they will be more highly prized and rewarded if the material prosperity of the colonists continue. Lawyers abound and thrive in Sydney. The salubrity of the climate renders the population partly independent of doctors—dysentery, influenza, and ophthalmia are the most prevalent diseases. According to Mr Earp, ‘instances are very common of women who have passed the period of child-bearing in England, again becoming prolific in Australia; and various singular effects are produced on most constitutions in both sexes.’ The last part of this sentence may supply our medical graduates with a theme for their theses.

Dr Lang lays great stress on the bright prospects of cotton cultivation, and his present as well as his last visit to this country, has been undertaken to convince our Government, and our mercantile classes, of the certain profits which may be reaped from the enterprize. He computes that the cotton plant, which is not an annual in Australia as in America, can be reared with advantage, not only on the sea coast from Sydney to Moreton Bay, a distance of 500 miles, but on the banks of ten navigable rivers which flow through that vast region—the Manning, the Hastings, the Macleay, the Bellingen, the Clarence, the Tweed, the Logan, the Brisbane, the Pine River, and the Wide Bay River. Dr Lang asserts that the cultivation will not cost more than £5 per acre, which would yield annually from 280 to 350 lbs. of clean cotton, worth nearly 2s per lb. He believes that a series of settlements thus employed might support a thriving population of some hundred thousands, who would soon be enabled to undersell the American slaveholders in the London and Liverpool markets, just as the sheepowners of New South Wales and Victoria have undersold the wool merchants of Spain and Germany. A small capital will be sufficient for embarking in the trade. Dr Lang is endeavouring to form a company which shall raise £100,000 to send out sober industrious emigrants, on condition that they shall pay one-half of their passage-money. These are to be settled, as tenants, on land which costs the company only £1 per acre, but they will be entitled to purchase their holdings at a certain fixed price, within a certain period. Without pronouncing a decided opinion on the soundness of this project, we may state that Dr Lang’s residence in Brazil, and the South American States, has rendered him familiar with the cultivation of cotton, and that his proposals, in this instance, are confirmed by the Report of Mr Fry, Commissioner of Crown Lands in the Clarence and Richmond River

District; Mr Perry, Deputy-Surveyor General of New South Wales; Mr Surveyor Wilson, and the Rev. Mr Gibson, resident Presbyterian minister, who formerly lived in the West Indies. Dr Lang has submitted samples of the Australian cotton to the Manchester Chamber of Commerce and Manufactures, whose President, Mr Bazely, a gentleman thoroughly conversant with the cotton trade, declared 'that such superior and excellent attributes of perfect cotton have been rarely seen in Manchester, and that the samples indisputably prove the capabilities of Australia to produce most useful and beautiful cotton, adapted to the English markets, in a range of value from 6d to 2s 6d per lb.' One of the oldest cotton brokers in Liverpool confessed to Dr Lang that he considered the dependence of this country on the United States for the supply of that article exceedingly mortifying and humiliating, but that he could not move in the matter, for, if it were known that he was taking any interest in the growth of cotton in Australia, he would be sure to lose all his American business. The same objections have confronted Dr Lang in Glasgow and Manchester; but, if the growth of Australian cotton can be proved to be desirable on commercial grounds, these objections will be overcome.

Mr Buckingham, in his work on the Slave States of North America, tells us that the cotton crop of that country for the year 1839 or 1840 was worth upwards of a hundred million of dollars, or more than twenty million sterling—a larger sum than has been dug in one year out of any mine in the world. American slavery has been described as seated on a bale of cotton. There it has remained deaf to the voice of scripture and the appeals of reason; insulting humanity in the agony of countless victims; mocking the counsels of statesmen, the rebukes of divines, and the courtly blandishments of the fair remonstrants of Stafford House. How to crush the monster is a problem hard to solve. But if Australia is destined to become a flourishing cotton colony, Dr Lang will be the Œdippus who has read the riddle and destroyed the Sphinx.

The morality of Australia is a subject on which we shall say little, although that little is unfavourable. Governor Macquarrie, who was more frank than polite, seriously offended the colonists of his day by his famous adage, that 'the colony consisted of those who had been transported, and those who ought to have been;' and 'that it was a colony for convicts, and free colonists had no business there.' When Governor Bligh arrived, two-thirds of the children annually born in the colony were illegitimate. Mr Hughes informs us, 'that in 1850, no fewer than 116 sentences of capital conviction were passed in a population which did not exceed 250,000; the minor offences being fully in

equal proportion.' He adds, 'The great vice of New South Wales is drunkenness—habitual excess in the use of ardent spirits characterising almost all classes, and especially the lower orders.' In Mr Mackenzie's judgment, 'the two prevailing vices are drunkenness and avarice; these are our besetting sins.' Mr Marjoribanks, no high authority we own, affirms that Socialism is rampant in Sydney, and that one-seventh of the married men had deserted their wives, who generally picked up other husbands. 'The fruit proclaims the plant.' How could morality flourish in a country where, for more than twenty years, rum was the ordinary currency, where extra work was paid in rum, where rewards were offered in rum, where public benefactors were requited in rum, where the Rum Hospital enjoined a monopoly from the Governor, where clergymen were venders of rum and dispensers of lashes? In 1810, the first brick church was consecrated by the Rev. Samuel Marsden, who became an important civil and ecclesiastical functionary, offering a reward of one pound sterling, or 'a gallon of spirits,' for every skin of the native dingo, which commits such havoc among the flocks. We are reminded of the advertisement which the malicious Sidney Smith culled from the *Evangelical Magazine*, desiring a manservant 'who had brewed in a pious family!' The early annals of the colony, therefore, introduce us to the most revolting crimes—to heartless tyranny and appalling sensualism—to cruel hatred, and still more cruel love—to meagre wretches on half rations, with their bowels cut open by eight hundred lashes—to their carcasses devoured by dingos—to criminal assaults on women committed daily without remorse, alike unheeded and unpunished. Thanks, however, to the wisdom and mercy of milder governors and better emigrants, society was vastly improved, until the disorganisation produced by the gold diggings had been again mingling its turbid elements in the wholesome streams of law, education, religion, and temperance, which had been hitherto clearing away the relics of British felony. To those individuals who prize the blessings of law and order above gold nuggets of a hundredweight, or hogsheads of champagne, it is melancholy to contrast the past condition of Melbourne with its present fearful appearance. Mr Mackenzie, referring to 1845, says, 'To me it was truly delightful to witness the appearance of the town on a Sunday; the places of worship all well attended, the people dressed in their best attire, the shops shut, the streets quiet as in an English town, and no visible symptoms of riot or drunkenness.' In the autumn of 1852, this quiet and religious borough was infested with gangs of bullies and cut-throats, overawing honest and peaceable men; robbing, assaulting, and murdering after nightfall; and daring even to enter

shops by daylight, and, with pistols cocked, to demand gold of the owners.

It would be foreign to our design to treat of the gold diggings, either in New South Wales or in Victoria. A few fortunes have been speedily realised: thousands of workers have been miserably disappointed. It would be difficult to show that the average earnings of each worker has equalled £4 per week; and, since many have gained much less, their lot, keeping their expenses in mind, cannot be deemed fortunate. The announcement of the gold discovery was first made in the *Sydney Morning Herald*, on the 2d of May, 1851—the day after the inauguration of the great London Exhibition. No one who cannot turn his hand to some business in case of failure, ought to resort to this toilsome and precarious adventure.

---

## BETTER HOUSES FOR THE WORKING CLASSES.

---

### BOTHIES AND FARMERS' COTTAGES.

It has often been remarked of late, that if an invasion of this country is really attempted, it were well that the masses of the people had something more valuable to defend than at present, in the way of hearths and homes. The state of the dwellings of the working people, besides, may be regarded as a fair index of their physical and in some respects also of their moral condition; and in this view, the question we are about to discuss may fairly be regarded as interesting to all classes—to the rich on the ground of selfishness—to the poor on the ground of self-interest—to christian men on the ground of exalted benevolence—and to statesmen and philanthropists on the ground of its intimate connection with all the interests of the country. Degraded dwellings not only indicate a low moral and physical state, but have a direct tendency, as we shall see, to perpetuate and increase moral and physical degradation.

In reference to the *country*, we shall for the present confine our attention to Scotland, and we shall omit all notice of the Highland huts connected with the crofter system, inasmuch as that whole system of rural life is in our view imperfect, and its chronic evils cannot be improved without certain fundamental alterations of plan. Besides, the spread of wealth and the spirit of active enterprise, have scarcely as yet penetrated sufficiently into those districts; and the masses of the people are to a great extent left on the same level of poverty and inaction in which they were ages ago, or rather on a lower level, of which the existing system is the natural parent. A few experiments have proved that great resources and capabilities are locked up in the

islands, glens, and arms of the sea of the West of Scotland, which, we trust, will yet be fully developed. But, in the meantime, we shall leave that part of the question untouched, and consider the state of the dwellings of the labourers in those districts in which the spirit of improvement and the spread of wealth have made rapid progress—we refer to the midland and northern counties of Scotland, the Carse of Gowrie, and the fertile Lothians. There we have land paying high rents to noblemen and other proprietors—a prosperous tenantry—the best farming in the world; and yet, unfortunately, the labourers often less comfortably housed, and that by many degrees, than the very horses behind which they toil.

In the six counties of Perth, Angus, Kincardine, Aberdeen, Banff, and Moray, what is called the *bothy* system of housing servants prevails to a very considerable extent. It does not prevail in the South; and although it has begun to cross the Moray Frith, this is only as yet to a small extent. Many of our readers may never have heard even of this name before, and others who may have heard of it, may have a very imperfect idea of what it means. A little explanation will, we think, convince every intelligent man, that a system more utterly ruinous to the souls and bodies of working men scarcely ever existed in the world. The attention of the general public was first drawn to it fully, by the prize essay written for the Highland Society, by Mr Cowie of Haulkerton Mains, near Laurencekirk, and published in 1842. It has been discussed with energy by Sheriff Watson, whose enlightened benevolence, as the founder of industrial schools, is well known. He not only published an excellent pamphlet on the subject himself, but gave a prize for the best essay descriptive of its mischiefs. This prize was assigned to James Nicol, Mill of Blackford, a farm servant; and his essay was published in 1851, under the title of ‘A Voice from the Bothy.’ It certainly contains a mass of graphic and most startling information, in regard to the physical and moral condition of the northern ploughmen; and it would be well were it widely circulated, especially amongst the more influential classes of Scotland at large. Mr Thompson of Banchory has also laboured to arrest the attention of the county gentlemen of Aberdeen, to the mischievous nature of this system, in ‘a draft report,’ which has been privately printed and circulated; whilst Lord Kincaid, in Perthshire, has been prominent in endeavouring to apply some practical remedies to the existing mischief.

But it is time, armed with these various sources of information, to explain the real nature and causes of the evils arising from the bothy system. Under a less advanced system of agriculture, farm servants lived, and still live, in the houses of their masters.

But when several ploughmen require to be kept, as on the larger modern farms, the continuance of the system becomes impossible, and two alternatives present themselves, either to give every ploughman a house of his own, and encourage him to marry—the plan generally adopted in the Lothians; or to congregate a number of unmarried ploughmen into a single cottage or hut, called a *bothy*. This is the system which largely prevails in the northern counties to which we have referred. Such *bothies* are often miserable huts, and are generally far more uncomfortable than the stables of the horses which the ploughman superintends. This in one sense is easily explained. Modern science has clearly indicated that uncomfortable stables are a great source of mortality; and the farmer knows that, if a horse dies, a new one cannot be got without money; self-interest on the part of the farmer has, therefore, done much in modern times for the inferior animals. A ploughman, on the other hand, may become diseased or die with impunity to his employer, since another is ready without a premium to occupy his place. This is a melancholy view of human nature; but if a tangible penalty could only be affixed to all the preventible diseases which ploughmen incur—if every rheumatism or dyspepsia found a counterpart on the farmer's record of profit and loss—and especially, if all the moral results of huddling unmarried men together in wretched huts, could be made to tell at once and palpably against the pecuniary interests of those by whom this system has been invented and is maintained, the tables would be turned, and it would not continue for a year. But meantime there is no such penalty—the next feeding market supplies every vacancy, and the bothy man, after a hard day's work, must retire to what is often little better than a filthy den; he must be his own cook, or swallow his food raw—if he marries, he must be separated from his wife and children, and his moral character not only becomes deeply contaminated; but this is now so much a matter of course that in the half-yearly 'feeding market' no inquiry is made on the subject. This state of matters is extending so far, and becoming so inveterate, that christian men are appalled at the probable perpetuity of a system which combines some of the worst elements of the slave life of America and the monastic system of the Middle Ages, and almost reverses the picture of rural innocence and urban profligacy. Take a few pictures of the nature and effects of the northern bothies from those who know them by the most intimate observation and experience. The following is Sheriff Watson's account of the state of matters in Aberdeenshire:—

'The Bothy is a hut or house apart from the farm-house, in which the male unmarried servants are lodged. Its accommodation depends upon the liberality of the farmer and the number of inmates. From two to eight men may be lodged in one bothy. There

are about 120 bothies in the county, inhabited by about 550 men, giving an average of nearly five men to each bothy. In some places the bothy men have the assistance of a female servant to dress their victuals, make the beds, and clean the apartment; but in general all these operations are performed by the bothy men themselves. Where the former plan is followed, the bothy is much better regulated, and much more cleanly kept, than where the latter is pursued. From the report of parties who have inspected every bothy in the county, it appears that, in general, they are in a state of great uncleanness; and, when not properly superintended, profane swearing and licentious language are frequently indulged in. And how can it be otherwise? Half-a-dozen young men, at a Whitsunday or Martinmas term, are brought together from different parts of the county—strangers, it may be, to each other—without any natural ties of affection, mutual sympathy, or good-will. Some of them well-disposed, cleanly in their habits, and trained to a love of the truth as it is in Jesus; others false-hearted, selfish, and filthy. How can these associate together? The good principles and good habits of the one are apt to be overborne by the vicious principles and abominable habits of the other, and the bothy becomes the scene of moral and physical depravity. The winter evenings are spent in lewd or ribald jesting—every social and sacred feeling is held in derision. If the inmates have rendered the required service during the day, the master takes no oversight of their evening's occupation; and too often plans of wanton and malicious mischief are devised, the perpetration and detection of which bring upon the parties punishment and disgrace. But, compelled to dispense with female assistance in the preparation of their food and arranging of their apartments, and forbidden to hold social intercourse with the female servants in the kitchen, the bothy men become independent of womanly aid, and the "help-mate meet for man," according to the original purpose of the Almighty, has no place according to this system. She becomes either a spy or a paramour. In the former character, if she looks into the bothy, it is to discover the nakedness of the land, or see if any lost or mislaid article be secreted therein; or, if in the latter, it is to hold secret and forbidden intercourse with the inmates, which, though abstractly innocent, acquires an illicit taint derogatory to the parties, and most dangerous to the purity of the woman.\*

Mr Cowie, speaking of the same subject, in reference to Angusshire, says:—'The establishment of bothies is of comparatively recent origin. It is not above twenty years since the system was anywhere generally adopted, and even now it is only partially known in some districts of this county; but it is so rapidly spreading, that unless some method of lodging and boarding farm servants be devised, we may expect in a few years to see it greatly extended, and to experience the many concomitant evils attending it.' In regard to the actual mischiefs of the system itself he says:—

'Along with other acquired evil habits, which circumstances enable bothy men to pursue, every opportunity is afforded them of following that branch of profligacy, and most fruitful source of misery—*intemperance*. They frequently either purchase whisky, and use it in their bothies on high occasions, or resort in a body to the public-house, where they seldom fail to indulge beyond their physical capabilities. These debauches, especially when committed in their own dwellings, are followed by language the very excess of ribaldry, and by conduct resembling that of a tribe of savages; and as these extraordinary revels last throughout the greater portion of the night, besides all other personal sacrifices and injuries, the want of proper rest incapacitates the misguided and infatuated victims for the work of the succeeding day. While they were inmates of the farm-house they could not absent themselves without discovery, far less keep a bottle for the use of themselves and friends in the manner described. Now they may do both; they may go wherever, or do whatever they please, provided they are at their work in working hours, however indisposed or unprepared for its execution. The temptations and opportunities

\* Remarks on the Bothy System and Feeling Markets. By William Watson, Sheriff-Substitute of Aberdeenshire. Pages 3, 4. Aberdeen: G. Davidson.

to indulge in intemperance have not yet made many servants *habitual* drunkards. They exceed only occasionally, when urged by the contaminating system of association. But at both terms of the year many of them give full license to their depraved appetites. A great proportion of them expend their hard-earned means, on these occasions, most profusely and recklessly. From the period of leaving their old service and entering on the new, being generally every half year, the average expenditure of each unmarried manservant, on intoxicating liquors and other evil indulgences, cannot be less than ten or fifteen shillings. Some of them expend one or two pounds, thus wasting nearly the half of their wages. The poverty produced by these short-lived seasons of revelry is the best safeguard against their repeating acts of the same description until the wages are again won, to be expended in a similar manner. This regular routine of inebriety seldom gets a check until the victims are overwhelmed by debt. The money that went into the pocket of "mine host" ought to have gone to pay the shoemaker and tailor. Indeed, so unguarded and indiscreet are both servants in general in their expenditure, that they have often to purchase their necessities on credit. Few are able to pay in ready money, and their wages, even before they are earned, are consequently almost all uplifted or pledged for a portion of both necessities and indulgence; and as they are continually changing their situations, *some* of them omit to give a parting call to their creditors. This improvident and dishonest conduct destroys in them every honourable feeling, and forms a barrier to the cultivation of habits of economy in after life.

'The facility afforded by the bothy system to the *free intercourse of the two sexes*, is one of the greatest evils which it can possibly produce. The minds of the youth are nurtured and formed by what they see and hear in their older companions. Many of the latter are anything but fit instruments of counsel and instruction. The former are thus virtually corrupted, and prepared to give full license to their passions and propensities on all convenient occasions, and these are of too frequent occurrence. The virtue of the female servants is thus severely put to the test, and circumstances render them but too easy victims of licentiousness and vice. This is the case with so many, that those who escape pollution may be reckoned prodigies of virtue. The reader can judge from these facts why many rural female servants have become so depraved in their habits, and inefficient in the discharge of their duties; and, moreover, how little they are qualified to be wives and mothers, and what kind of promise their offspring hold out for the future cultivators of the soil.' \*

Mr Nicol's description of the monstrous evils resulting from this system is equally emphatic; and it is to be remembered that he speaks from personal experience, being, or having been, himself a bothy man. Here is his verdict:—

'As the bothies have of late formed the subject of a good deal of inquiry, and have been examined by persons better qualified than myself to give a decision on the moral, mental, and religious state of things within their precincts, I need not enter into very minute details; but this much I would say, that the practice which has existed for a long time past, and which still exists among numbers of landed proprietors and farmers in this part of the country, viz., cooping up their male farm servants in a habitation apart from, and often at an inconvenient distance from the manse, manor, or farm-house, obliging them to prepare their own victuals, and perform for themselves, as they best may, unassisted by female tidiness, those culinary and other duties which cannot be dispensed with, is, to say the least of it, a practice fraught with very uncivilising and demoralising consequences. A stipulated amount in money, meal, milk, and salt, is promised in exchange for all the quantity of labour that can possibly be obtained, for at least ten hours of every lawful day throughout the half year, the feeing market day excepted: in too many cases it may be said, thus far the agreement goes and no farther. The language of the master seems to be, "If you can perform the work I require of you, if you do not steal from me, nor injure my property in any way, I care not how you behave among yourselves—I care not whether you can read or write, meditate or pray—whether you have good moral principles, or well-enlightened minds—I value none of these things. Give me

\* Prize Essay of the Highland Society 'On the Evils Resulting from the Bothy System.' By James Cowie, Mains of Haulkerton. Edinburgh: Johnstone. 1842.



plenty of work, that is all I want."\* On the other hand, the language of the servant seems to be, "You are not entitled to interfere with my religious concerns, so give yourself no trouble on that score." The master may never set his foot within the hampered and ill-assorted domicile of the servant; and the servant is viewed as an unwelcome intruder if he enters the (spacious and cleanly) dwelling of the master. The hall and the bothy would appear to be inhabited by two distinct races of beings, having no common interest, having no social tie binding them together, but cherishing towards each other feelings of indifference, and sometimes of enmity or contempt.

† In short, taking them at an average, I am inclined to think that these bothies are sources from which dark streams of pollution are beginning to issue—they are hot-beds where, flourishing in fearful luxuriance, are clusters of vice; and which will, if not soon checked, overspread this part of our native land.†

These pictures are sufficiently appalling, and are powerfully fitted to reverse the idea which imagination presents of the innocence and comfort of Scottish rural life, at least over a wide district. Standing on one of the northern hills, and looking abroad on a well-cultivated country, smiling with fertility, and planted with comfortable farm-steadings, one is little apt to suspect that, in connection with all this apparent social improvement, and underneath all this pleasant landscape, there is a deep-seated moral gangrene, eating out the very heart of all that is most valuable in the principles and habits of our working classes, and converting many a neighbourhood into a very Sodom. There is no exaggeration at all in the representations which these excellent men have given. A highly-intelligent friend of ours, who has risen from the ranks by eminent talent, once lodged in a bothy. It was a miserable outhouse, open to the wind and rain of heaven; and its other inmates found refuge from their discomforts only in occasional deep potations in the neighbouring whisky-shop. The following description, also, is very recent, although one would imagine that instead of describing what many regard as the moral and comfortable ploughmen of Scotland, the writer was describing the wigwags and habits of a band of Indian savages. Surely it is high time that some thorough remedy were applied to such monstrous evils:—

\* A farm-servant describes in the *Banffshire Journal* (January 11, 1853), the manner in which the unmarried country labourers of Scotland pretty generally live in what are called *bothies*—detached cottages, to which they are assigned by their employers:—"I have been for five years a bothy man, and I have no good to say of these places. The last bothy I was an inmate of, was a horrid dirty den. There were five men and a boy in this pigsty. We had two pecks of oatmeal weekly, and one pint of milk each day. A pot, a bench, a salt box, a lamp, one water-pail, and two rough stools made up the whole of the useful furniture allowed us by the farmer. We had meal-chests, wooden bowls, and spoons of our own. None of the servant-girls ever looked near our beds but on a Sabbath morning, before we were all up, or to put clean sheets on them at the end of every six weeks. Such were our physical comforts, but what shall I say of our moral comforts? If I were to point out all that I have seen done and said, I

\* \* Instances have been known of masters carelessly stating, at the time of engaging, that, if servants wrought their work satisfactorily, they (the masters) did not care whither they went, or what became of their souls in a future world—using language that I will not repeat here. Such conduct needs no comment.

† A Voice from the Bothy. First Prize Essay. By James Nicol. Aberdeen: G. Davidson. 1851.

would not be believed. Gaming, singing of profane songs, cursing, uttering unseemly jests, bastinading, or, as we call it, "ramming" an offender on the sole of the foot with the back of an axe (and verily the poor ploughman who refused to submit to us who were his accusers, judges, and punishers, came off second best), annoying or jeering at any one who might bring forward anything useful; purchasing whisky, and drinking the same in the bothy; such conduct as the above occupied almost the whole of our time; and if there was one day in which we were more vicious than another, it was the Sabbath.

"I don't say every bothy is as bad as the one I have described, but the majority of them are somewhat the same. In fact, these places have a natural tendency to draw out all our evil propensities. . . . Speaking in round numbers, we have in Aberdeen, Banff, and Morayshire, about 200 of these places, inhabited by about 1000 bothy men."

Another gigantic evil which results from this system of unmarried ploughmen, with or without bothies, when carried out on a large scale, and which marks the low state of morals reigning in our northern rural districts, is the congregating of both sexes in the farmers' kitchens during the long winter nights. It makes one's blood run cold to read the following description given by Mr Nicol, and confirmed to us by many other testimonies:—

'Go in there, night after night, and remain throughout many of the long winter evenings that elapse between Martinmas and Candlemas, you will neither see nor hear anything to impress you with the idea that you are surrounded by rational or accountable beings; but you will see so many individuals seated round a table playing at cards, —and developing, in full prominence, all the vicious passions of their nature.

'Go into that same kitchen—shortly after some person in the neighbourhood has gone the way of all the earth, it may be some one formerly an inmate there, you will see no difference, no impression made by the solemn event; you will hear it spoken of with the greatest unconcern: and you will hear that even the dead are not exempted from their sarcasms.

'Go in there, as statedly come round the Sabbath's hallowed hours, and you will not observe much departure from the ordinary routine of the week. There may be cleaner faces, or clean clothes on; but the distinction goes no farther. You will hear the coarse jokes, the profane jests, and the sceptic sneer going ground as rife as at other times; true religion is there counted fanaticism, and revelation an idle tale. You will see men there whose shadows seldom darken the door of the house of prayer; and whose feet seldom cross its threshold; and when they do enter that house, it is only to sleep away the time that hangs so heavily upon their hands, or to look about for what they can see; and then come home to speak about what they have seen,—what news, and what tales of scandal they have heard. Ask them anything about the sermon, and they will laugh you to scorn;—they will tell you that it is of no use going to the kirk—it is only a custom—just a sham; in fact, the whole artillery of their railery is directed against those who are stricter in this respect than themselves. Go into that kitchen on Sabbath afternoon, in search of these men,—you will not find them there; but go into some adjacent tavern,—you will find them there wasting both health and wealth at the cup of intemperance; and spending the precious moments given them to prepare for eternity in a manner that equals, rather say surpasses, the uncivilised heathen,—in conduct which is a shame and disgrace to be seen in a land calling itself christian. Or, perhaps, you need go no farther than their own sleeping apartment to find them enacting the same drama. In many of these kitchens may be seen two or three female-servants, who work along with the men at farm-work, and who have been either engaged for one half-year, or hired by the day. They have been diverted, in a great measure, from that path which properly belongs to their sex, and which would appear most congenial to the female frame and constitution, viz.—domestic employment; and obliged to bear a part in such masculine labours as the drudgery of the farm consists of; and consequently associated with the debased, sensual, and uncultivated of the other sex; it naturally follows that these females imbibe much of the same masculine spirit. They can enjoy their pipe, their glass, and their lewd song, with as great gusto as the most confirmed debauchees; and were it not for their outward shape, and the tones of their voice, they could scarcely be distinguished from their more sinewy companions.'

Another incalculable evil of the present system is the 'feeling market,' at which the unmarried ploughmen are engaged at the termination of every half-year. Unmarried servants are a very moveable race, and it would appear that the bulk of them seldom occupy one place more than six months at a time. This, of course, is a great temptation to recklessness. Married servants in the Lothians are often fixtures for years, in connection with the farmer's family. Wives, children, and furniture are found difficult to move; and the servant, therefore, who has thus a strong inducement to be sober and well-behaved, avoids entirely the degrading ordeal of the 'feeling market.' Our space forbids us to quote, but when one reads such appalling descriptions of rural profligacy as are found in the graphic pages already referred to, it is scarcely possible to imagine that the higher classes of society can be aware of the existence of these enormous evils, since they do not at once seek to apply some adequate remedy. It is only when we thus uncover the interior of society, that we see the causes of our social evils. No doubt, some faint efforts have been made with a view of meeting them. A most laudable attempt, for example, has been made to establish 'registers' for ploughmen, in the various districts, as a means of superseding the feeling markets; but, as might have been anticipated, with little or no success. The evil lies a great deal deeper than this, viz., in that system of houseless celibacy which makes the ploughman an outlaw to all the civilising charms of domestic life, and induces him to plunge into all the abominations of the half-yearly debauch, as a sort of compensation for six months of neglect and discomfort. The present system must be entirely changed before much good can be effected. 'It is not good for man to be alone,' was always true of our race, and is doubly so since the fall. The experience of all ages and nations proves that the family relationship is the basis of all social morality, and that any extensive interference with it is alike criminal and impolitic. It needed no conjuror to discover that the entire framework of society was being dissolved amongst the lower classes in these northern provinces. All the apparatus of workhouses, prisons, schools, and rural police, will never stay the plague unless the existing system is changed. Unless proper houses are built for the ploughmen, bothies abolished, and every encouragement given for the introduction of all the decencies and comforts of married life, no extensive or permanent good will be done. Anything short of this will prove utterly useless as a thorough remedy, if indeed it is not found to be labour in vain.

And where is the difficulty of providing, in all those rich and populous agricultural counties, houses for as many ploughmen as are necessary in connection with each farm? Are we really to

believe that our wealthy landlords are so utterly blind to their own interests, and so utterly indifferent to the general welfare of this country, that for the sake of a paltry saving of, perhaps, one year's rent of a few acres—the price of a single race-horse—they will knowingly perpetuate one of the greatest rural nuisances and parents of evil which can exist in a civilised, not to say christian, land? To declaim about the social evils of other countries is worse than folly, if we are not prepared to apply an obvious remedy to this gigantic evil in our own land. It would, indeed, be well if public opinion were sufficiently aroused on the subject to shame, if necessary, those to whom it belongs into the discharge of so obvious and urgent a duty. But, failing this, we do not see why the aid of Parliament should not be invoked, as in the case of the female colliers and the factory children, to put down a system which is the scandal and the ruin of large districts of the kingdom.

We are aware that farmers themselves often connive at the bothy system, under the impression that married servants are more expensive than single men. But Mr Cowie has proved very conclusively, that if the houses were once built, this is, to a large extent, an unfounded prejudice. In a lecture delivered to the 'Fettercairn Farmers' Club,' and reported in the *Montrose Review* for March 12, 1852, Mr Cowie institutes a comparison between the expense of supporting married and unmarried ploughmen, and shows that, on the ground of economy, the only ground that ever has been urged in favour of the present hideous system, there is little to be said. We are persuaded that the real economy, when the matter is viewed even in this narrowest light, will be found on the other side. And when it is regarded in its larger aspect, as bearing on the social and eternal interests of poor men, made worthless outcasts by a vile system, and on the moral and economic well-being of the kingdom, not only is there no argument in favour of the present plan, but it should no more be tolerated in a well-ordered community, than theft, drunkenness, and impurity should be abetted under the venerable sanction of law. The time has now come when the axe must be applied unsparingly to the root of our social and domestic abuses. It is surely intolerable that one class of men should busily nurse and cherish evils which another class are vainly labouring to remove, and which all have a deep interest in removing. That one class should be permitted busily to manufacture drunkards, thieves, and prostitutes, as is the undoubted result of the bothy system, in defiance of christianity, reason, and every sacred interest, is an abuse of individual liberty which must now be unsparingly put down. Human nature is sufficiently depraved, without having all its evil propensities fostered

into gigantic growth and universal manifestation, by plans which all experience condemns; and we trust, therefore, that if necessary, such an agitation will commence over the whole kingdom against these monstrous evils, as will sweep away the last bothy, and with it, at least in their grosser forms, the last feeing market from our beloved Scotland.

Turning from the North of Scotland to the Lothians, we find a far more wholesome system, although even it is very far from being without defects. Around every farm-steading there is a cluster of cottages in which the ploughmen, or hinds as they are called, reside. These have often gardens of some size and value attached to them, the men are usually married, and in East Lothian the families have generally each a cow kept for them by the farmer, the milk of which is a source both of comfort and profit to the humble and industrious cottagers. The greatest evil of this system will be found in the imperfect accommodation afforded by many of the older cottages. Many of them have only one apartment, and are otherwise imperfect and ill finished. The evils of this are obvious. Only think of a man, his wife, and six or eight children, all huddled together into one apartment. During the time of sickness, imagine the imperfections of one apartment. For the ordinary duties of life, and for purposes of retirement or devotion, the mischiefs of such an imperfect house will at once be palpable. Besides, when any member of the family dies, the dead and the living must still occupy the same room. In short, we know that most painful and mischievous results arise, and must arise, from a state of matters so objectionable. We have seen one of these cottages so crazy, that we were told the roof was only held up by the bed-posts. Others we have seen so cold and damp, that deadly rheumatism made the ploughman an old man before he had lived much more than half his days. Still it must be admitted that this subject has lately received much benevolent attention, that a vast and growing improvement on these cottages has recently taken place, and that, as a result, the Lothian hinds have increased their investments in furniture and other little comforts, and occupy in every respect a better position than they did before. The cottages more recently built generally contain at least two apartments, and the social effect of this is already beginning to be very palpable and pleasing.

It may be affirmed with certainty, that whilst all experience proves that nothing but christian principle will give a steady elevation to the human character, the possessory feeling within certain limits is powerful for good. If a man has no prospect of ever rising to respectability and comfort, if he is a mere outlaw, having given no 'hostages to the State' in the form of a wife

and family—having nothing that he can call his own but the clothes which he wears—having no prospect of securing, by any amount of toil, any advancement beyond daily work and daily bread, it is singularly difficult to find a motive of strength in that man's breast to which to appeal on the side of order and good conduct. Such a man is placed in circumstances of peculiar temptation, and in point of fact is generally reckless and unprincipled, a leading patron of the dram-shop, and a thorn in the side of the representatives of law. The noblest picture of a peasant that probably was ever drawn, is that in the 'Cottar's Saturday Night,' and it embraces all the elements of a pleasant home, coupled with the sweet smiles of domestic welcome; and just in proportion as our men of influence know that labourers are men of like passions and feelings with themselves, and recognise it to be their duty to act in a just, enlightened, and christian spirit towards the cultivators of the soil, seeking by every means to elevate the condition of those by whose energy their own comforts are maintained, may we expect to find those low and grovelling habits, which are at present the bane of rural life, abolished from Britain, and a noble peasantry rising under the influence of christian teaching, as 'a wall of fire' around the land of our birth. We may rest assured that every moral evil, including drunkenness in its lower forms, is to a large extent the child not only of human depravity, but of physical degradation and despair.

We had intended to go on to exhibit the state of the dwellings of the working classes in our large cities, with the recent efforts to improve them. But that subject is large, and our space for the present is exhausted.

---

#### PESTALOZZI—HIS LIFE AND LABOURS.\*

THE name of Pestalozzi is undoubtedly a familiar one to all who have taken any interest in educational literature. And even to the general reader it cannot be wholly unknown. Yet exceedingly little is known of his life and labours among Englishmen generally. The interest manifested in his doings in this country has been very slight. It is true that in works which treat of the science of education or its history, we are frequently told, in general terms, that Pestalozzi was one of the greatest educationists the world has ever seen; that 'before Pestalozzi, education was little better than quackery;' that he was the first to raise teaching to an art based on the knowledge of

\* 1. Henry Pestalozzi, and his Plan of Education; being an Account of his Life and Writings. By E. Biber, Ph.D. London, 1853.

2. Etudes sur la vie et les travaux de J. H. Pestalozzi par de Philibert Pompée. Memoire Couronné par L'Institut de France. Paris, 1850.

human nature,' and that 'for him it seems to have been reserved to lay an imperishable fountain for the scientific development of the human mind.' But beyond these general statements, it may be fairly said that very little is known in England of his life and labours, or respecting the real nature of his principles and methods of teaching; and especially are we imperfectly acquainted with his views and efforts in the other departments of philanthropic labour. Pestalozzi was certainly a schoolmaster. He was an educator in the largest and highest sense of that term. But to consider him only as an eminent cultivator of the science of education and the art of teaching, is to take an imperfect and one-sided view of his character. Pestalozzi was a man of genius, and a moral hero. He was one of the most unsophisticated, disinterested, and devoted, as well as most gifted labourers in the great work of human improvement of which the history of humanity can boast. Contemplated in this respect, his character, principles and efforts, form a study peculiarly instructive to all sincere and enlightened moral and social reformers of this reforming age.

JOHN HENRY PESTALOZZI was born at Zurich, in Switzerland, on the 12th January, 1746. His father, John Baptist Pestalozzi, descended of a genteel family, was a physician of that city, and had attained considerable distinction in his profession. He died, however, before Henry had reached his sixth year. Left with two sons and one daughter, the widow devoted herself with assiduity, in a very retired sphere of life, to the education of her children. Her means were exceedingly limited, and she was obliged to practise the utmost economy in all that concerned her little household. In the work of training her children, Madame Pestalozzi had the counsel, and probably other assistance, of some of her family connexions. The circumstances of Henry's early life and training are of the highest importance to the student of his career. They exercised a direct and potent influence on the formation of his character. Naturally, his physical constitution was not vigorous or robust; it was rather fragile and feminine. But the imaginative powers, and especially the emotive or sensitive elements of his being, were remarkably powerful and lively. The peculiar circumstances of his childhood were also calculated in a remarkable degree to foster the growth of these latter susceptibilities. 'Shut up,' says Mons. Pompée, 'in the chamber of his kind and afflicted mother, supported on her knees, deprived of all exterior communication with children of his own age, abandoned to his own reveries, he thus grew up in an almost total privation of every favourable opportunity of acquiring that usage of the world, that experience of men, and that knowledge of things, which could only be gained by social intercourse. But,

on the contrary, there was developed in his frail body a profound sensibility, and the liveliest gratitude for the cares of which he was the object by his mother and the faithful Barbara. He learned the sweets of the domestic hearth in the limits to which his existence was confined; and if the absence of paternal guidance did not permit him early to contract the habits necessary to the life of a man, he discovered, by the experience of his own heart, what was the efficacy of *maternal influence*. Here, in all probability, were planted the germs of that strong conviction which he entertained of the all-powerful influence of the mother in the education of the child. This conviction, indeed, seems to have gained strength as he advanced in life; and hence his zeal for education in the family. Another account of some interesting incidents connected with his early days is given by M. Pompée. These events had a similar tendency to the preceding, and are equally note-worthy. It appears that the only occasions when he left his mother's house, were those on which he passed, now and then, a few days in the country with his grandfather. This old gentleman lived in tranquil retirement at the village of Hong, of which he was the pastor. A serene piety, profound attachment to the simplicity of primitive manners, ardent charity, and a deep solicitude for the instruction of the children of his parish, are said to have formed distinctive parts of this worthy minister's character. He tenderly loved his grandson Henry, and sought to implant in his mind sincere sentiments of religion. When young Henry approached his tenth year, he was accustomed to accompany his grandfather in his visits to the sick and poor of the parish. Henry also attended him when he visited the parish school. There he witnessed the solicitude with which the aged minister sought to bring into unison and co-operation the education of the school and the training of the family. That these events made a deep impression on Pestalozzi's mind, and influenced the course of his life, is not matter of conjecture; in after days he frequently referred to them as having given a direction to his thoughts and feelings. A year before his death, he is known to have related with pleasure and satisfaction the doings of these early days. By such circumstances the higher emotions of his nature were unfolded, and his generous sympathies first directed to the condition of the humbler classes of society. It was here that his noble soul found a fitting object on which to expend its energies and benevolence.

At the preparatory schools, Pestalozzi does not appear to have distinguished himself by ability or progress. The ordinary course of studies in these institutions had no attractions for a boy of his lively imagination. He was remarkably inapt at matters implying the application of intellect simply, or subjects that were



prosecuted according to fixed rule, or with mechanical dexterity; but he acquitted himself creditably in anything that aroused his feelings and called for general intelligence. In his habits he was retiring. He mixed little with his school-fellows in their ordinary sports and amusements. In the pursuits of the higher academical institutions, more indications of talent and predilections were manifested. Here he became more industrious, and evinced ardour in the study of the classical languages and literature. His soul was awakened and captivated by the wonderful creations of fancy, the noble sentiments, and the artistic beauty, which he found in the writers of antiquity. This philological taste, his peculiar moral constitution, and some other circumstances in his situation, determined his friends to think of the church as a suitable sphere of labour for him. After a short preparation for his profession, he, however, suddenly abandoned the thing. The law was then thought of; but after some time had been employed in its study, it was similarly given up. One of the more marked features of Pestalozzi's mind in this early period of his life, was a genuine and ardent love of the right and the true, and a fixed resolve in his mind to be scrupulously faithful to his individual convictions of what was just and pure under all circumstances. As a consequence, he entertained an intense repugnance to anything that had the appearance of requiring or implying a mixture of motives. To all kinds of insincerity, selfishness, or wrong-doing, he had an utter abhorrence. Now, he conceived there was much associated with both the professions just named—either connected with the entrance to them, or to the mode in which they were then exercised—that was not strictly right,—not in accordance with the pure spirit of the gospel, or the dictates of justice and equity. With these views, his moral nature revolted at the thought of engaging in either of them. As a part—or, perhaps, more properly, as a necessary result—of the sentiments just mentioned, he had the strongest detestation of any sort of unjust government, and to oppression of all kinds. He was now, as ever afterwards, extremely democratic in his political opinions. While professedly studying law, it appears his mind was chiefly occupied with inquiries and speculations on the abstract or general principles of government, law, and legislation. About this time he wrote and published a spirited translation of some of the Orations of Demosthenes; an Essay on the Spartan Constitution, and another on the Education of persons for the different avocations of life. These works display the direction of his studies, considerable erudition, and ardour in the cause of freedom. They also manifest a deep interest in the means of ameliorating the condition of society. During the few years of what we may call his professional

studies, and their intervals, his love of justice and zeal in the cause of social improvement led him to take an active part in the reformation of some abuses in the social and political institutions of his native country. The great object of all these labours was the elevation of the lower orders of society.

In the prosecution of this purpose he had associated with him the celebrated Lavator, and a valuable young friend named Bluntschli, to whom he was much attached. These two young men, Bluntschli and Pestalozzi, deplored together the ignorant, miserable and degraded condition of the great mass of the people by whom they were surrounded, and, as with one soul, studied to devise means for their improvement. They shortly became satisfied that the condition of the lower classes was, in a great measure, the result of a neglect to develop and train the moral and intellectual faculties; and that the only safe means by which they could attain the desired end, would be by operating upon the people, not as preachers, legislators, or politicians, simply or mainly, but as *teachers* and *educators*. They saw clearly that it must be through the cultivation, purification, and proper guidance of the emotions, passions, and appetites that the masses must be raised. It would seem that Bluntschli was the first to apprehend and steadily seize upon this doctrine. Pestalozzi readily acquiesced in its correctness. Unfortunately Bluntschli died at this juncture. It was while under the shock of this sad event, the 'Emile' of Rousseau fell into the hands of Pestalozzi. Dissatisfied as he was with the constitution of society, and deeply interested in whatever related to the education of the people, it was only natural that the bold views on education, and the misanthropic eloquence of such a work, should produce a powerful effect on his mind, and through that on the body. 'It tended,' says Dr Biber, 'to confirm and nourish in him that deep dislike which he had conceived against the present condition of society as utterly inconsistent with the claims and dictates of nature. . . . The consequence could be no other than that his mind, which had before been agitated and distracted, was brought to the highest degree of ferment. His constitution, already impaired by excessive application, want of exercise, and deprivation of sleep, gave way, at length, under the effect of the mighty struggle in which his soul was engaged, and a dangerous illness put a stop to his ardent researches.' On recovering from this illness, he forthwith determined to destroy all his papers and writings on legislation, history, and politics. He abandoned altogether books and reading. He resolved no more to consult human speculation, but nature and providence, as to what was the best means of educating and improving the human race. He became enamoured of country life, and conceived that a

training in the simple habits of the country, and in the industrial employments there pursued, were the agencies by which society might be brought to its proper state. Accordingly he apprenticed himself to a farmer near Berne of the name of Tschiffeli, who enjoyed at that time a great reputation for a knowledge of agriculture and agricultural improvements. This kind of life was at once highly favourable to Pestalozzi's health, and to the tranquillity of his mind. He remained a year with Tschiffeli, studying agriculture, and working at the various employments on the farm. At the end of this period he purchased, with his small patrimony, about 200 acres of waste land near Lanzburg, in the Canton of Berne. Here he built a house and the necessary out-buildings, and called the name *Neu-Hof*, that is, New Farm. This occurred in 1768, when Pestalozzi was twenty-two years of age. On the 24th of January of the following year, he was married to an accomplished and amiable daughter of a wealthy merchant of Zurich, of the name of Schultess. By great skill and exertion he brought the farm, in the course of a few years, into a good state of cultivation, and everything connected with his affairs seemed to promise a career of prosperity and happiness. During this time Pestalozzi never lost sight of the design of attempting something for the improvement of society. He had sedulously continued his observations on the condition and habits of the people, and his inquiries into the causes of existing evils. 'He was deeply convinced that pauperism and vice, so far from being counteracted by extensive relief funds and strict police measures, received, on the contrary, an additional stimulus, and new nourishment from institutions founded on the supposition that these evils are necessary, and that all the state can do is to bring them within the bounds and forms of a regular system. He felt that the improvement of the lower orders requires an *internal stimulus* to be awakened in their own breasts; that no correction could make them good, and no support happy, unless there were a determination on their part to be good and happy. He saw, moreover, that even such a determination could be of no avail, unless they had it in their power to rise from the low condition into which they had sunk.'\*

With the view of practically carrying out or applying these notions, Pestalozzi in 1775 opened a portion of his own house at Neu-Hof, as a sort of school or asylum for the reception of orphans and poor children. In order to prevent any interference with this work, and also that he might enhance the value of the results which he hoped to secure, he chose the children from the very dregs of the people. Wherever he could find a child that was bereaved, or was virtually parentless by the vagrancy or

\* Biber, p. 11.

other improper conduct of its parents, he took it into his house. In this way he shortly found that he had under his care about fifty orphan and pauper children, whom he undertook to feed, clothe, and educate. His chief object was of course their moral culture. To some extent he employed the children in agricultural pursuits, as well indeed as in manufacturing operations; for, by his marriage, he had become concerned in a cotton manufactory. This orphan-school at Neu-Hof was the first of those educational undertakings with which his name has become identified. In reference to the nature and design of this establishment, it is important that the reader should consider two things:—1st, It must not be supposed that, in originating this institution, Pestalozzi simply contemplated the establishment of a private charitable asylum for the poor and destitute. It was an experiment; and he sought through it to demonstrate to the world *what could be done for the people*, and *how* it might be accomplished. He wanted to show the people themselves, as well as their superiors, what they were capable of effecting in this direction, in order to induce both the poor and the rich earnestly and actively to engage in the work of improvement. 2d, He did not aim merely or chiefly to give the children intellectual education, and a knowledge of some employment. As already intimated, his chief object was far higher. His main purpose was the development and culture of the moral nature—the purification and direction of the moral affections. Pestalozzi was confident that, unless he could accomplish this, he would do little towards the real elevation of the masses.

Through the energy, unwearied toil, devotion, and benevolence of Pestalozzi and his excellent wife, the institution went on satisfactorily for some time, and effected much good. It was, however, shortly discovered that the undertaking would be a very expensive one—that it would be too heavy to be sustained by a person of Pestalozzi's means; in fact, that if not discontinued, it would be attended with ruinous consequences. Perceiving this, he endeavoured to interest the public in the subject, by writings designed to explain and illustrate his views and operations. In this he was disappointed. He met with no sympathy. Rich men, and men in power, turned the cold shoulder to his representations. He was looked upon as a mere enthusiast, and the establishment as a wild, purposeless speculation. For the management of the detailed pecuniary matters of such a concern, Pestalozzi was not well fitted. Administration of this kind seems not to have been his *forte*. His character exhibits the rarest combination of the highest qualifications that could fit one for philanthropic enterprise. He was simple, confiding, disinterested, and ardent; imbued with an unquenchable love of his species, and a

disposition to devote, to their welfare, every power of his body and mind. A lofty object and purpose like the one in which he was engaged, he would pursue with indomitable energy, perseverance, and self-sacrifice; but he did not possess those lower endowments which are usually described among us by the phrase '*business talents*.' Year by year, and month by month, his pecuniary affairs grew worse; and at last, in 1790, he was compelled, through the exhaustion of all his resources, to close the institution. This was a sad catastrophe for poor Pestalozzi. He had spent his own means, and sacrificed his wife's fortune in the undertaking. The family was reduced to poverty. He was destitute, in debt, and harassed by his creditors. Everybody was ready to point at him the finger of scorn and contempt. Nor were these things the heaviest part of the calamity. He had utterly failed to enlist the enlightened and powerful in the great work of reform. His most cherished designs seemed to be thwarted—his fondest hopes blighted. The only consolation he had was the consciousness of having rescued from vice and degradation so large a number of human beings. He had, besides, made many important discoveries, and gained much valuable experience, in reference to the mode of instructing and training the young.

Let us now glance at the literary labours of Pestalozzi during the fifteen years in which the institution had been in operation at Neu-Hof. He was induced to become author again by an earnest desire to explain and diffuse his principles of reform, as well as to make known his attempt to apply them in the orphan school. His first work, '*Leonard and Gertrude*,' appeared in 1781, when the author was about thirty-six years of age, and it is in the form of a popular novel, in four volumes. The scene of the story is laid in a Swiss village called Bonnal: 'In the village of Bonnal there lived a bricklayer, whose name was Leonard, that of his wife Gertrude. He had seven children, and good employment; but, unfortunately, he allowed himself frequently to be enticed to the public-house. Gertrude was the best woman in the whole village, but she and her blooming children were in danger of sinking into the deepest misery and destitution because of Leonard's taking to the glass.' On coming home one night from the public-house, Leonard is struck with the miserable situation of his family. His conscience is aroused. He repents the course of folly and wickedness he has been pursuing. Through the influence of the good Gertrude he is reformed. The iniquities of the unprincipled Hummel, the publican and bailiff of the village, are discovered, and he is disgraced. Arnheim, the lord of the village, assisted by Ernst, the minister, sets about a fundamental reformation in the moral

habits of the whole community. The school of Bonnal is re-organised, and Ghuelphi becomes teacher. He is greatly assisted in his work by the excellent Gertrude. Gertrude is, of course, held forth as something like the model of a mother, and Ghuelphi of what a schoolmaster should be; and the way in which they mutually assist each other—co-operate with one another—in the work of training the children is intended to illustrate the unity that should subsist in the operations of the school and the family. At the close of the book, the work of reform is rapidly progressing to a conclusion. The book was extensively read. But it was regarded simply as a novel. The public did not recognise Pestalozzi in Ghuelphi.

In order to lead the community to look upon his '*Leonard and Gertrude*' as he wished them, Pestalozzi, in 1782, published a second book for the people, called '*Christopher and Eliza*.' This work consists of a series of dialogues, in which the author endeavours to explain and enforce more didactically than in '*Leonard and Gertrude*,' the principles and lessons that are propounded in that work. The agency of that natural institution—the family—of the parents, the mother especially, in the moral and intellectual culture of children, is beautifully brought out.

About the same time Pestalozzi sought to awaken an interest among the literary men of his country in his enterprise, by publishing a series of articles in the Ephemerides of Iselin, the philanthropist, under the title of '*Evenings of a Hermit*.' In these papers he gave a more systematic exposition of his principles and methods of teaching, and plans for the improvement of society, than he had hitherto done. In 1782 and 1783 he also published the Swiss Journal for the People (*Schweizerblatt für das Volk*.) It was a periodical that appeared weekly; and through this journal Pestalozzi put forth his views on a great variety of important questions connected with the moral and intellectual, the social and political interests of the community. In 1789 he also published a work on Infanticide. It embodied a great number of facts on the subject, and produced a salutary influence on the legislation of his country.

Taking a lively interest in political events, as Pestalozzi did, the French Revolution awakened in his mind bright hopes for the liberties of European nations and the progress of civilisation. He felt confident that a state of things would be brought about, far more favourable to the trial of his means of elevating the poor, than the old governments had been. He had hitherto always expected much from political changes. But the horrors and excesses which attended the French Revolution soon undeceived him in this respect. He became more fully convinced that mankind cannot be made happy and good by political

arrangements. During 1797 and 1798 he published two works, in which the results of his thinkings, as influenced by these events and by his school experiment at Stantz, are strikingly indicated. The first of these was his 'Inquiries into the course of nature in the development of the human species.' The second work, his 'Fables,' went in the same direction. From these it appears he had now arrived at this important conclusion, that the amelioration of the external circumstances must be the *effect*, but not the *cause* of the mental and moral improvement of the race.

In the month of September, 1797, the French troops laid Stantz, the capital of Unter-Walden, in ashes. Nearly the whole of the inhabitants were massacred; the few that escaped fled to the mountains. The Helvetic Government invited Pestalozzi to come and take charge of a school or asylum for the reception of the wretched children of the survivors. A newly-built but incomplete convent of the Ursalines was assigned to him for that purpose. The children flocked to the place in scores. They belonged to very different classes of society, and were all in a wretched condition. There he was daily in the midst of seventy or eighty children, without any assistance, with no books or apparatus of any kind to instruct or employ them. The necessitous circumstances in which he was placed at Stantz were, however, exceedingly valuable to him. He was *obliged* to resort to modes of teaching and treating children he had never thought of before. In his autobiography he speaks in no measured terms of the invaluable benefit of this short-lived experiment. To the year he spent at Stantz, in this apparently unfavourable situation, we owe some of the most important parts of those methods of teaching which have since become identified with his name. It was here that his genius shone forth. Here, as at Neu-Hof, Pestalozzi had sought to give the institution the character of a *family*, rather than that of a school. He was the father, as well as the teacher, of the children under his care. In the autumn of 1798, the Austrian troops took possession of Stantz, and Pestalozzi had to give up his interesting efforts.

From Stantz, Pestalozzi went, at the suggestion of some of his friends, to Burgdorf. Here our hero officiated as an assistant in one of the public schools. But he soon found a fairer opportunity of prosecuting the experiments in teaching which he had begun at Stantz, in a dame school at Burgdorf. His writings and recent efforts in the cause of education had, however, now made him acquainted with several respectable parties, some of whom were connected with the Helvetic Government. Among the latter was Fisher (one of the Under Secretaries of State), a great admirer of Pestalozzi's views and plans. In 1799, the Helvetic Government

granted him a pension of £30 per annum; this was raised to £100 in 1801, but the whole ceased in 1804. Through Fisher he became acquainted with Kruesi, an enlightened educator. And it was probably through the same influence that the Helvetic Government gave him the use of the castle at Burgdorf for a school, and transferred to his care the education of twenty-eight fatherless victims of internal strife from Appenzal. These formed the germ of a regular day-school which he established in the castle. Pestalozzi had frequently been solicited to give private lessons to the children of the higher classes. This suggested to him the establishment of a boarding-school; and, through the efforts of his powerful friends, the thing was soon carried into effect. About the close of 1799, he opened such a school as part of his establishment in the castle at Burgdorf. Fisher had also urged the formation of a branch for the training of teachers; and this Pestalozzi was anxious to have realised. In 1801 he addressed a memorial to the Central Government at Berne, in which he explains at length his intentions for the future. This document shows the extent of his designs, and the sanguine character of his expectations. He proposed to himself the following three distinct objects:—1. To develop his method in all the different branches of private and public education. 2. To communicate to the world, by different publications, the result of his researches and experiments, and especially to supply parents and teachers with such manuals as would enable them to adopt his plan of instruction. 3. To educate teachers who should be fit instruments for its effectual propagation. The means by which he hoped to attain these purposes were:—1. The day-school already formed at Burgdorf; 2. The boarding-school, which was calculated for the middle and higher classes; 3. A teacher's seminary, which he expected would be established at the expense of the Helvetic Government; 4. An orphan asylum, the first and still favourite object of his wishes.\*

In 1801 appeared his next work, entitled, '*How Gertrude teaches her little ones.*' This book contains the fullest account of his principles and plans of education. The tide of popularity now ran so high in his favour, that in 1802 he was chosen one of the deputies sent to Paris to confer with the first consul, and to frame a new constitution for Switzerland. With the assistance of such men as Kruesi, Buss, Niederer, and others, the institution at Burgdorf was most efficiently conducted. It soon attained great celebrity. Ambassadors, and other distinguished men from different countries, visited the place. Denmark, Bavaria, Prussia, Hanover, and other German States, sent their most intelligent and experienced schoolmasters to examine the new

\* Biber's Memoirs, p. 48.



system. All returned to their respective countries full of enthusiasm in favour of Pestalozzi's principles.

In 1804 the Central Government of Switzerland was dissolved. This brought back to power, in most of the cantons, the old Rulers. He received notice to quit the Castle. Emmanuel de Fellenburg, the well-known educationist, invited Pestalozzi to remove his institution to Fellenburg's estate at Munchen Buchsee. He sent a portion of his establishment thither for a short time on trial, but determined to accept the invitation of the government of the Canton de Vaud to settle in their dominions. He selected the castle of Yverdon, on account of its beautiful situation at the end of the lake Neufchatel. To this place Pestalozzi accordingly removed, and was shortly after joined by that part of his establishment which had gone to Munchen Buchsee. Thus, in 1805, his institution was fairly settled at Yverdon, where he continued to teach for about twenty years. This institution was principally a boarding-school. The design of an orphan's asylum, and of a teacher's seminary, was abandoned. Persons intended for the occupation of teaching were, however, gladly received, and carefully instructed in the principles of the system. Pupils flocked to the schools from Germany, France, Italy, Holland, England, and America. It was visited by noblemen, statesmen, and distinguished educationists from different parts of Europe. Pestalozzi's fundamental principles were there digested, systematised, and applied to the various branches of knowledge, and text-books were prepared by Pestalozzi or his assistants for these different departments of study. For several years the establishment continued to flourish. But at length rumours got into circulation adverse to the character of the institution, and considerable controversy ensued. Subsequently to this, jealousies and dissensions arose among the teachers. The prosperity of the institution was thus somewhat seriously interrupted. And these matters, combined with the want of administrative talent in Pestalozzi, brought the affairs of the establishment into disorder. Pecuniary embarrassment followed, and the institution was finally closed about the end of 1824. Pestalozzi retired, in 1825, to Neu-Hof, where his son then resided. In this retirement he endeavoured to resume his literary labours, and, among other things, actually began, at the age of 80, the publication of a new edition of his works in a collected form. He did not, however, proceed far in this undertaking; for, on the 27th of February, 1827, he died, at the age of 82, old and poor, and, to some extent, misunderstood by mankind.

Although, as intimated in the beginning of these remarks, we do not intend to give an exposition of Pestalozzi's principles and methods of teaching, still we cannot conclude without a reference to the subject. We can, however, only offer a word or two as

to what Pestalozzi regarded as the legitimate object of all education, and in reference to one great characteristic of all his methods. The reader of the foregoing sketch, need scarcely be informed that Pestalozzi sought to form his system on the nature of the being to be educated. His inquiry, therefore, was, What are the innate faculties or susceptibilities of a human being? because, in his view, it must be the true purpose of all educational efforts to *draw out*, unfold, and train these. This, and nothing else, said he, is education. He was, as a consequence, wholly opposed to the doctrine that the business of education is merely to fit persons for the discharge of the duties of some specific position or employment in conventional society. In training a child Pestalozzi did not inquire, What do human conventionalities want this child to become? but, What is he naturally capable of becoming? What are his endowments? and in what has the Author of his nature designed the perfection of his being to consist? It may be alleged that this doctrine was nothing new in his time. This may be admitted. Indeed, as a dogma of philosophers, it had been maintained by writers of all ages, from Plato and Aristotle to Fichte and Stewart. But the merit of Pestalozzi was, that he made the doctrine the ground of all *practical action*. With him it was not a theoretical dogma only, but a *vital principle*. He endeavoured rigidly to subordinate all his methods of teaching to the promotion of this end, as well in the moral as in the intellectual department of culture.

The term by which he expressed the peculiar principle of his teaching was *intuitive*, and he called his plan '*the intuitive method*.' The application of this term, as descriptive of a mode of teaching, will, we apprehend, be easily understood. When applied to intellectual education, it seems to denote the method by which the pupil's mind is *induced or stimulated* to advance, by its own efforts, from what it already knows to what it does not know; the plan in which the pupil is *led*, by the voluntary and strenuous use of his own faculties, to *acquire* knowledge for himself. The primary consideration, then, in reference to the modes of teaching, with Pestalozzi was, *to provide for and secure this just exercise*. The problem which he, as a practical educationalist, had to solve was this: How can the varied intellectual and moral powers of the child and youth be brought into a healthy, harmonious action in the pursuit of truth and the conduct of life? The great service which Pestalozzi rendered to the cause of education, accordingly, was to develop specific processes of teaching the various branches of knowledge, on the intuitive method, in such a manner that these ends could be attained. All who are anxious to know what these particular

methods were, are referred to Dr Biber's detailed exposition in his work on the subject, or to Pestalozzi's own works.

From the brief, and necessarily imperfect statement just given of his fundamental principles, we think it will be obvious to the intelligent reader, that the varied methods of teaching which have come into note in this country of late years,—such as the 'Intellectual,' the 'Simultaneous,' the 'Elliptical,' the 'Infant,' 'Teaching by objects,' etc., are only modifications or partial applications of Pestalozzi's great '*intuitive method*.' His discoveries have exercised a mighty influence on the education of Europe and America. It may be truly said, that nearly all the improvements in practical teaching that have been made during the last thirty or forty years, in Switzerland, Germany, France, England, and America, may be fairly traced to his efforts.

---

#### CHEMISTRY IN ITS RELATION TO DIET.\*

AMONGST the representative men of our epoch, whose Science is a contribution to Philanthropy, foremost stands the great German chemist and philosopher, Justus von Liebig. Not chemist alone—for simply as such we have equal names; but chemist and philosopher. He is no mere Labourer in the art, but an Elaborator of the science of Chemistry; not a Craftsman, but an Architect. In his case, as in that of Lavoisier, much of the materials on which he has reared his splendid theories previously existed; but his peculiar merit consists in having, more thoroughly than any other man, read the meaning of them; in perceiving the true path of demonstration, and completing it by the creation of the needed facts, and the accomplishment of the required analyses; in short, by uniting the scattered parts into one consistent whole, and exhibiting the grand and harmonious proportions of the Temple of Nature under the illumination and aspect of Law. This, we conceive, has been the real mission of Liebig—that work of his genius whereon his reputation must finally repose. His controversies with his contemporaries may display hastiness of temper as well as of judgment—his 'guesses' at truth may not always be verified, and have some times been refuted; his later works, indeed, admit or imply the errors of his former (as in his noble confession of indebtedness to the *Logic* of our own Mill); but there can be no doubt that he has literally flooded with light all those departments of Chemistry which stand most nearly

\* Familiar Letters on Chemistry, in its Relations to Physiology, Dietetics, Agriculture, Commerce, and Political Economy. By Justus von Liebig. Third Edition. London, 1851.

related to our personal and social interests—to Agriculture, Medicine, Life, Health, and Social Economy—and earned by his intellectual achievements the gratitude of the present generation and of succeeding ages.

His 'Familiar Letters on Chemistry' may be regarded as a *resumé* of his works, pregnant with philosophical hints and valuable practical instruction. We propose, so far as space will permit, to analyse such portions as bear most closely on the Philosophy of Diet, and to make them partly the subject of comment, and partly that of comparison with a badly-informed public opinion. As we proceed, it will be seen that Liebig has been, unconsciously perhaps, laying, as a man of science, the sure and lasting basis of a Moral Reform and Social Enterprise much needed amidst the corruptions of our present state of incipient civilisation, in which a long course of sensuality and intemperance has literally poisoned the *national habit* of body.

Letter I. indicates the importance and relations of Chemistry; and points out the true method of research into nature. We extract the following luminous passage, in which Chemistry is regarded as the language of natural phenomena, expressive of certain laws, which, once deciphered, become the instruments of further discovery, and even of successful imitation:—

'Chemistry, in answering her own questions, proceeds in the same manner as experimental physics. She teaches the methods of discovering and determining the qualities of the various substances of which the crust of the earth is composed, and which form the constituents of animal and vegetable organisms. We study the properties of bodies, and the alterations they undergo in contact with others. All our observations, taken collectively, form a language. Every property, every alteration which we perceive in bodies, is a word in that language. Certain definite relations are manifested in the deportment of bodies toward each other; we observe a similarity of form, or analogy of properties, or diversities in both respects. Such diversities are as numerous and various as the words of the most copious language, and they are no less varied in their signification and in the relations which they bear to our senses.

'Bodies differ in quality; the meaning conveyed to us by their properties,—to pursue the illustration,—changes according to the mode in which these elements are arranged. As in all other languages, so we have in that language in which material bodies hold converse with us, articles, substantives, and verbs, with their variations of cases, declensions, and conjugations. We have also many [anagrams, and some] synonymses; \* the same quantities of the same elements produce a poison, a remedy, or an aliment, a volatile or a fixed body, according to their manner of arrangement.

'We know the signification of the properties of bodies, that is, of the letters and words in which nature speaks to us, and we use the alphabet to decipher and to read them; as, for instance, a fountain of mineral water in Savoy cures that remarkable enlargement of the thyroid gland denominated goitre,—I put certain questions to that water, the combination of the several letters in its answer, informs me that it contains *iodine*.

\* Does not Liebig here commit an oversight? In language, *synonymes* are different elements answering to the *same* meaning (or end); but the *isomeric* compounds of chemistry, which have the *same quantitative* composition, but *not* the same form, answer to those phrases or words, which (like God and dog, or the famous anagram—'Quid est veritas? Vir est qui adest!') contain the same elements but different meanings. His illustration refers to *Isomeric* compounds; but the 'Synonyme' rather corresponds to the *Isomorphous* bodies in a compound (as the garnet), which replace each other without affecting the form of crystallisation.

'*Medicine, Physiology, and Geology* are the unexplored regions, the forms of government, laws, and institutions of which the philosopher is desirous of learning. Without a knowledge of the language of phenomena, and the art of interpreting it, there is nothing for him to discover but mere forms and external qualities.

'If we apprehend a phenomenon or observed fact erroneously, or if we entertain an incorrect conception of its connections and relations, we are said to commit an error. Our only protection against this is to test the truth or falsehood of our notions by producing the phenomenon ourselves, *under varied circumstances*, and by ascertaining the conditions of its first appearance, varying these conditions, and closely observing the influence of these alterations. In this manner our first observation is corrected and rendered clear to our minds. Nothing must be left to the fancy or imagination.

'If we do not succeed in discovering causes by our researches, we have no right to create them by the imagination. Thus, when we have learned that infusorial animalcules are propagated by eggs, it only remains for us to inquire how the eggs are conveyed to where we find them. For the moment the imagination alone is taken for a guide, and is allowed to solve questions left undecided by researches, investigation ceases, truth remains unascertained, and there is not only this negative evil, but in error we create a MONSTER, envious, malignant, and obstinate, which, when at length truth endeavours to make its way, crosses its path, combats, and strives to annihilate it! Thus it was in the time of Galileo; and thus it is still, everywhere, in every science, where *mere opinions* are allowed to have the force of proofs.'

Liebig appears to regard vitality as the result of a DUAL-ACTION—of the *chemical* as modified by other forces, the law of which is not yet ascertained. After denying that one is absolutely subordinated to the other, since breathing and the vital processes involve chemical action and create chemical products, he adds:

'Let us, however, carefully distinguish those effects which belong to the chemical, from those which depend peculiarly upon the vital force, and we shall then be in the right channel for obtaining an insight into the latter. Chemical action will never be able to produce an eye, a hair, or a leaf. But we know, with absolute certainty, that the formation of hydrocyanic acid and of the oil of bitter almonds in those seeds, of oil of mustard and of sinapine in mustard, and of sugar in germinating seeds;—that all these are the results of chemical *decompositions*.'

Letters III. and IV. sketch the history of science in general, and of Chemistry in particular, showing that Alchemy was a natural step in its development, and that the idea of 'the Philosopher's Stone' inevitably flowed from the knowledge which the ancients possessed of metals. Liebig thus finely vindicates the work of the Alchemists, regarding them in relation to their own historic stand-point:—

'In judging of it, we are but too apt to forget that a science represents a spiritual organism, in which, as in man, self-consciousness first appears at a certain stage of its development. We now perceive that all the special objects pursued by the alchemists have contributed to the attainment of a higher end than that of which they were conscious. The path which has led to this result was obviously the best. To build a palace, we require many stones which must be quarried, and many trees which must be felled and hewed; but the plan comes from above, and is known to the architect alone.

'In the first period of chemistry, all the powers of men's minds were devoted to acquiring a knowledge of the properties of bodies; it was necessary to discover, observe, and ascertain their peculiarities. This is the alchemical period. The second period embraces the determination of the mutual relations or connections of these properties; and this is the period of phlogistic chemistry. In the third period, in which we now are, we ascertain by weight and measure, and express in numbers, the degree in which the properties of bodies are mutually dependent. The inductive sciences

begin with the substance itself; then come just ideas; and lastly, mathematics are called in, and, with the aid of numbers, completes the work.'

Letter V. introduces us to the peculiar province of Chemistry—that which embraces all phenomena dependent upon the union of one set of atoms of matter with those of another, under the influence of a power called **CHEMICAL AFFINITY**, for want of a better name. It is intended, however, to denote not any kinship or family likeness in the bodies united, but simply the *tendency to union*—the uniformity of the fact or force itself:—

'Iron rusts when exposed to the air. Sulphur and mercury combine, forming cinnabar. It is the **CHEMICAL FORCE** which is active between a constituent of the atmosphere (oxygen) and the particles of the iron—between the particles of the sulphur and the particles of the mercury—and by which the change of their properties is effected. This chemical force is the cause of the formation of a **NEW BODY** with altered properties—that is, of a *chemical compound*.

'Were we to place the sixty-two known elements promiscuously upon a table, a child would be able to divide them, by their external appearance, into two great classes:—one class, the individuals of which possess a metallic aspect; another class deficient in this appearance. The first comprehends the *metals*, the latter the *metalloids*.

'These principal classes, according to the similarity of several individuals in other properties, may again be divided into smaller groups, in which those most closely resembling each other shall stand together. In the very same manner compound bodies manifest similarities or dissimilarities in their properties; and if we arrange them into families, and thus bring those together which originate from the same elements, it will be found that *the members of one and the same family have but very little, and frequently not even the slightest, tendency to combine with each other*. They are related, or, in the usual sense of the word, possess affinity, in their properties; but they have no attraction, no affinity, in the chemical sense of that term, for each other; whilst the members of two different families, with most dissimilar properties, have always the most powerful attraction for each other.

'Thus the compounds formed by two members of the same family possess all the more apparent qualities and defects of that family in an undiminished, and frequently in an increased degree. But if two substances of quite opposite families enter into alliance, a new body is invariably formed, in which we cannot recognize the original parents.'

A remarkable instance is presented in the case of cinnabar (vermilion.) Who, looking at that bright red substance, would guess that it was a combination of white quicksilver and yellow inflammable sulphur? But, knowing the fact, who would infer that vermilion was *in* the elements from the combination of which it was produced? Yet we have seen, in pamphlets innumerable, arguments paraded in logical form, to show that 'the elements of a thing' (say of alcohol) 'are the same as the *thing itself*'—that 'whatever comes *out* must have been *in*; and, therefore, that alcohol must be *contained* in the fruits and grain from which it is procured by fermentation.' It is only a few years ago, that a learned prelate (in an argument copied into almost our entire periodical press) asserted that 'there were certain fallacies in the teetotalers' arguments which ought to be exposed: since they object to anything containing *alcohol*, why not to *sugar*? Thus do men reason with words against the clearest natural facts. Sugar does not contain alcohol; and the

conception can only arise in the minds of those who are utterly ignorant of the fundamental principle of Chemistry. On this matter, even the Alchemists of the fifteenth century were wiser than many of the divines of this, though they certainly mistook the *aqua mortis* for the *aqua vitæ*. 'Does not yeast,' said Rippel, 'change the juice of plants or a solution of sugar, by a new arrangement of their particles, into the youth-giving and invigorating water of life?'

A further distinction is thus stated by our author:—

'A CHEMICAL COMPOUND is characterised by this: *that the proportions, by weight, of its constituents, are invariable.* In this lies the distinction between such a compound and a MERE MIXTURE, in which the ingredients are present in variable proportions.'

As examples of mixture, may be cited atmospheric air; of 'chemical union,' nitric acid, in which the proportions are invariable; by weight, Nitrogen 14, Oxygen 40. Wine of any kind is a varying 'mixture' of various ingredients; alcohol, a 'chemical union' of Carbon 4, Hydrogen 6, Oxygen 2. The invariableness of the proportions in which the constituents of a chemical compound are present, is the prime law of combination.

Letters VII. and VIII. are devoted to an exposition of the atomic theory, and the illustration of the curious subject of *atomic volumes* and *isomorphism*.

When Mitscherlich attempted to arrange minerals according to their constituent elements, he fell into perplexity by finding that what appeared as *the same kind of crystal*, gave, on analysis, a *different composition*. One garnet would yield 13 per cent. of magnesia, another none at all. The noble garnet had 27 per cent. of alumina, while another sort had not a trace. We have given illustrations of men puzzled to believe that the same elements did not make the same thing; we here see the converse—a philosopher in a dilemma, puzzled at the same thing not being composed of the same elements. Yet, with a knowledge of the atomic theory, where is the puzzle? Why should not two substances of the same *form* and *volume* replace each other?

Letter X. explains how modern chemistry recognises nothing unchangeably solid, liquid, or æriform—how even platinum and rock crystal will liquefy under the action of the oxyhydrogen blow-pipe, and how, of the 28 gaseous bodies known at present, 25 may be condensed into liquids, and 9 into solids!

For example, that carbonic acid (or suffocating gas) which we are continually breathing out, subjected to the pressure of 36 atmospheres, assumes the form of a liquid. When a jet of it is suffered to escape from the iron vessel in which it is imprisoned, like the genii of the Arabian tale, it assumes its original form with marvellous rapidity; and, by the sudden abstraction of heat,

congeals the other portion of the fluid into a mass exactly resembling snow!

This fact of gases becoming fluid by a pressure, or cold, explains the curious property possessed by charcoal of absorbing twenty or even ninety times its own volume of gas. Within the pores of the charcoal, some gases are condensed into a space several hundred times smaller than they before filled. Thus the *adhesion* of a gas to a solid is the opposite process to *solution*.

Hence it is that all porous bodies—rocks, stones, and the clods of the field, etc.—absorb air, and consequently oxygen. The smallest solid molecule is enveloped in an atmosphere of condensed oxygen; and if in their neighbourhood there are other bodies having an affinity for oxygen, a combination is effected. If carbon and hydrogen are present, these are transformed into food for vegetables, that is, into carbonic acid and water. We thus owe the development of heat, when air or vapour is absorbed by the earth, or after rain has moistened it, to this condensation by the action of surfaces.

Letter XIII. admirably exposes the fallacy so often put forth by anti-temperance writers, that two bodies (as sugar and alcohol) containing the *same elements*, or two saccharine and amylaceous substances (like cane sugar and gum-arabic), containing the *same elements in the same proportions*, must be the 'same thing'! These people, under the influence of a fixed prejudice, appear incapable of imagining the same elements or body in two different states, each state giving rise to different properties, that is, *holding different relations to us*. But what are the facts? The oils of turpentine, of juniper, of rosemary, and others, the essence of lemon, and many volatile principles—so widely different in odour, weight, medicinal effect, boiling point, and other appearances—contain, nevertheless, exactly the same elements, (C, H,) in exactly the same proportions. Liebig remarks:—

'The force of truth, dependent upon observation, is irresistible. A great many substances have been discovered amongst organic bodies, composed of the same elements in the same relative proportions, and yet exhibiting physical and chemical properties perfectly distinct from one another. To such substances the term *Isomeric* is applied.'\*

Amongst the most singular illustrations, we may mention that the deliciously fragrant otto of roses is a compound containing exactly the same elements, and in the same proportions, as the gas with which we illuminate our streets, the smell of which, when it escapes, is so offensive. In the 'Chemical History of Alcohol,' many examples of isomeric compounds are detailed, which (like the crystalline cyanuric acid, the corrosive fluid hydrated cyanic acid, and the porcelain-like cyamelide) *can be*

\* From *isos*, 'equal,' and *meros*, 'part.'



*absolutely converted and reconverted into each other*, without addition, subtraction, or the introduction of any foreign body.

In Letter XIV. we pass into the confines of organic and vital chemistry. By vital force, Liebig cautions us not to understand a force *per se*, as in the case of electricity or magnetism; it is a Collective Term, embracing *all* those causes (or rather agencies and conditions), on which the vital properties depend.

In explaining the influence of heat, our author presents us with the *rationale* of the indigestibility of boiled eggs, which those connected with the chemistry of the kitchen would do well to bear in mind. Eggs should not be boiled, but simply warmed to the point of jellification :—

‘The interior of a hen’s egg undergoes, by the influence of a temperature of 165°, a complete alteration in all its properties. The fluid albumen, which, in its natural state, is nearly colourless, presenting only a very feeble yellow tint, assumes a white appearance like porcelain, and its particles lose entirely their mobility. We see that this most remarkable change takes place without the addition of anything material, and without the withdrawal of any substance whatever. Previous to the application of heat, the particles of the albumen admitted of their being intermixed with water in every proportion—they *were soluble*; but, in consequence of the motion imparted to them by heat, they have lost this property; their constituent atoms have grouped themselves into a new form; and it is the manner of their atomic arrangement which causes this alteration in the properties of the albumen. The chemical forces which were active between the particles of albumen, constitute the ultimate cause of this new mode of arrangement,—of these new physical properties. In this newly-acquired form they manifest a resistance to disturbing forces of which they were originally devoid; they oppose the influence of heat, as they were not before capable of doing.

‘The great and most marked distinction between organic and inorganic bodies lies in the former being combinations of higher or more complex orders. Although organic substances are composed of but three, four, or, at most, five elements, their atoms are, nevertheless, far more complex than those of mineral substances.’

The next extract will place in its true light the wasteful process of malting and fermenting, and show that malt-sugar and alcohol are not creations, but *degradations*, of vital nature :—

‘Precisely in the same manner as heat influences inorganic combinations, heat, light, and, above all, the vital force, are the determining causes of the form and properties of compounds produced in living organisms; these causes determine the number of atoms and the mode and manner of their arrangement.

‘We are able to construct a crystal of alum from its elements, namely, sulphur, oxygen, hydrogen, potassium, and aluminum, inasmuch as heat as well as chemical affinity are, within a certain limit, at our free disposal, and thus we can determine the manner of arrangement of the simple and compound elements. But we cannot *make* an atom of sugar from the elements of sugar, because in their aggregation into the characteristic form of a sugar atom *the vital force co-operates*, which is not within the reach of our control, as heat, light, the force of gravity, etc., are to a certain extent. But when the elements have once aggregated into organic atoms in the living organisms, they come under the same category with all other chemical compounds; we are able to guide, in various and manifold directions, the force which is active among these atoms, maintaining them in connection; we are able to alter this force, to increase or to annihilate it. We may produce atoms of a higher order by combining together, two, three, four, or more compound organic atoms; *we can decompose the more complex into less complex compound atoms*; we can produce sugar from wood and from starch, and from sugar we can produce oxalic acid, lactic acid, butyric acid, acetic acid, aldehyde, alcohol, formic acid, etc., although we are altogether incapable of producing any of these compounds by direct combination of their elements.

'The vital force has not the slightest influence upon the combination of the simple elements, as such, into chemical compounds. No *element*, by itself, is capable of serving for the nutrition and development of any part of an animal or vegetable organism. All those substances which take a part in the processes of life are inferior groups of simple atoms, which, under the influence of the vital force, combine into atoms of a higher order. The *chemical force*, under the dominion of heat, determines the form and properties of all the more simple groups of atoms, whilst the *vital force* determines the form and the properties of the higher order of atoms, that is, of organic atoms.'

Letter XV. explains how carbon—the skeleton, so to speak, of organic nature—is derived from *carbonic acid*,—the hydrogen of non-nitrogenised organisms, from *water*,—and the nitrogen of azotized organic bodies, from *ammonia*.

All organised bodies, after growing and living for a time, sink into decay, and finally disappear, their solid elements passing into the soil, their gaseous into the atmosphere, to become once more the food of a new generation of plants and animals. The fable of the Phoenix rising from her own ashes, is a type of the perpetual resurrection of nature—one generation evermore rising from the wreck and ruin of that which preceded it.

ALL food will alike decay, if not prevented; but surely the air-tight skins of fruits, the beautiful envelopes of seeds, and the hardy shells of nuts, etc., indicate a design to *preserve* them in their existing state, for use as seed, or as solid food, neutral and innocent; while fermentation destroys their natural use and distinctive character.

Several letters, treating in detail of the interesting subject of fermentation, of fungi and animalculæ, of spontaneous combustion, and of the mutual connection of the natural sciences, we must reserve for future notice, and hasten to some principles and facts bearing more directly on physiology and diet.

Letter XXIII. introduces the subject of Respiration, from which we will cite largely, first premising that the human body, regarded as a vital locomotive, has three distinct dietetic wants—two indicated by hunger, and one by thirst. The structures of the body—bone, muscle, vessels, nerves, and brain—are its mechanical powers, its elastic straps, its boilers, grates and flues, its instruments of secretion, digestion, circulation, and excretion, and its electric wires and telegraphic organs. In acting respectively, they are worn down—in living they decay. This waste of structural substance explains the *first want*—that of NOURISHMENT, that is, plastic, similar, and therefore assimilable, matter for repair, as, originally, for growth. But a necessary condition of life—of a living organism—is vital heat, which involves the conditions of combustible material to yield it, and the oxygen of the fresh air to support combustion. This explains the *second want*—that of Coke or FUEL, that is, food which, burnt up in the body, will give out a regular and due amount of heat to repair the loss from evaporation. And yet a third con-

dition of life is movement—co-ordinate or dual action in the organism—and this implies a medium of movement, a vehicle or liquid menstruum of vitality. This explains the *third want*—that of ‘THE WATER OF LIFE.’ Man wants, as a living organism, two kinds of food, totally distinct in their nature and uses: and in nature we find *two kinds*, and no more,—both stamped with mild and neutral characters, like the water itself, illustrating the wisdom of the Creator as Physiologist and as Chemist, since acrid and intoxicating properties would interfere with the integrity of those structures and functions for the preservation of which the constituents of the food were created. Again—we want but *one* mild, yet subtile liquid, and in nature we find but one—in plant and in man, in sap and in blood, in secretion and excretion—there is Water, the sole vehicle of vital movement, rightly designated by an ancient Grecian, ‘the blood of Nature.’ It is truly the Cleanser, the Purifier, and, instrumentally, the Vitalizer—the emblem of spiritual, because the agent of physical, life.

‘The discoveries of chemistry in the domain of physiology have in recent times given us unexpected information in regard to many of the most important processes in the animal organism, and have led us to clearer views concerning those things to which the names of *poisons, food, or remedial agents*, must be applied. The notions of hunger and of death are no longer confined to a mere description of symptoms.

‘It is now ascertained, with positive certainty, that *all the substances which constitute the food of man must be divided into two great classes*, one of which serves for the true nutrition and reproduction of the solid parts of the animal body, whilst the other ministers both to the performance of these processes, and also to different purposes.

‘We can prove, with mathematical certainty, that as *much flour or meal as can lie on the point of a table-knife, is more nutritious than five measures (about eight or ten quarts?) of the best Bavarian beer*; that a person who is able daily to consume that amount of beer, obtains from it, in a whole year, in the most favourable case, exactly the amount of nutritive constituents which is contained in a five-pounds loaf of bread, or in three pounds of flesh.\*

‘The entire subversion of all our former notions concerning the share taken by beer, sugar, starch, etc., in the vital process, gives to a more intimate knowledge of the recent researches, and the consequently prevalent views, a certain degree of interest.

‘The primary conditions of the maintenance of animal life are, a constant supply of food, that is, the stilling of hunger; and of oxygen in the shape of atmospheric air, that is, the process of respiration. During every moment of life, oxygen is absorbed from the atmosphere in the organs of respiration; and the act of breathing cannot cease while life continues.

‘The observations of physiologists have demonstrated that the body of an adult man sufficiently supplied with food, neither increases nor diminishes in weight during twenty-four hours, and yet the quantity of oxygen absorbed into his system, in that period, is very considerable. According to the experiments of Lavoisier and of Menzies, an adult man takes into his system from the atmosphere in one year, no less than 700 lbs. to

\* In contrast with this statement of Baron Liebig, let us place the mendacious puff which is going the round of the papers, over-signed with the name of ‘Professor Muspratt, Member of the Royal Irish Academy!’ and *professing* to emanate from some ‘College of Chemistry’ at Liverpool.

‘I KNOW that Pale Ale contains a LARGE QUANTITY of NUTRITIOUS matter. April 20.’

The analysis of the *Lancet* shows that it does not contain *gluten at all*; and that element indeed must have been transformed into *yeast*, and it is one object of the brewer to get rid of that.

800 lbs. weight of oxygen; and yet we find his weight at the end of the year either exactly the same, or differing one way or other by at most a few pounds. What, it may be asked, has become of the enormous amount of oxygen thus introduced into the human system in the course of one year? We can answer this question satisfactorily. No part of the oxygen remains in the body, but it is given out again, combined with carbon and hydrogen. The carbon and hydrogen of certain parts of the animal body have combined with the oxygen introduced through the lungs and skin, and have *passed off in the forms of carbonic acid and vapour of water.*

The process of combustion varies as much in its circumstances within the human body as in his habitation. In youth we breathe quicker, and in exercise we put the animal bellows in play. The lungs, too, are of greater and lesser capacity, and the inspired air is colder or warmer (that is, more or less condensed) in the different seasons and climates. The keenness or mildness of appetite for food *indicates* those variations, inducing us to keep more or less fire upon the grate, and even revolutionising our taste for certain forms of food. Train oil and tallow (condensed forms of carbon) are eagerly devoured in Siberia or Greenland, though they would excite disgust in Britain, where oleaginous vegetables and cereals will supply the degree of warmth required, or restore the loss of heat to which we have been subjected. In Nature we find the winter-food adapted to this law—the shells of nuts being made to preserve to the cold season the *oily* kernel, which is then fittest; while our very instincts urge us to that activity of body which, by the increased play of the lungs, shall introduce more oxygen for the combustive process, and render that fuel serviceable.

This more rapid combustion of condensed carbon explains how *the blood* is kept at the same temperature whether in winter or summer, at the frigid north or in the sunny south. The more condensed air burns up the more condensed fuel, and *this* preserves the balance.

‘Even if an equal weight of food is consumed in hot and cold climates, Infinite Wisdom has ordained that very unequal proportions of carbon shall be taken in it. The fruits used by the inhabitants of southern climes do not contain, in a fresh state, more than 12 per cent. of carbon, while the blubber and oil which feed the inhabitants of polar regions contain 66 to 80 per cent. of that element.’

The kinds of food supplied by Nature are thus classified :—

#### I.—*Elements of Nutrition.*

Albumen. Fibrine. Caseine.

#### II.—*Elements of Respiration.*

Oil. Starch. Sugar. Gum. Pectine. Bassorine.

If it be required to know how much of each respiratory element must be taken in the food, in order to sustain a given temperature, with the same consumption of oxygen, during equal times, Liebig has furnished a reply :—

‘Oil, 100; Starch, 240; Common Sugar, 250. *Fat is the best of all respiratory materials,*’ says he; and, we may add, it is

innocent. With the appointments of All-wise Nature before us, it did not need the testimony of Ross and Franklin, and recently of Captain Kennedy, to assure us that Alcohol was not wanted as fuel even in the Arctic Regions.

According to Liebig, 1 lb. of fat performs the same amount of work as  $2\frac{1}{2}$  lbs. of brandy, or 3 lbs. of whisky. Ranking oil as 100, he places proof spirit as 266. This, expressed in another form, amounts to saying, that 8d. worth of innocent oil, or 1s. worth of mild farinaceous or saccharine food, will give *as much heat to the body* as 12s. worth of that brandy which injures the organism, and exhausts its vital power, *before* it is burned in the capillaries.

He has given distinct testimony on this head which calls for acknowledgment. 'The true Cook,' says he, 'avoids *all unnecessary stimuli*, such as do not act in restoring the equilibrium.' As regards even weak wine, it is admitted to be evil in this remarkable phrase—'Wine *producing a minimum of injurious after effect.*' But what of the brandy or whisky-drinker?

'*Spirits, by their action on the nerves, make up power at the expense of his body. He draws a bill on his health which must be always renewed.*' (P. 455.)

These are wise words for the people, worthy of the great man who utters them.

One fact, in conclusion, we must bring under the notice of our readers, namely, that wherever the principle of entire abstinence from alcoholics has been tested amongst considerable bodies of men—as in the army of the German Confederation, and our own soldiers in India, in the Teetotal sick clubs, and the Temperance Provident Institute for Life Assurance, in the families of teetotalers at home, or the religious communities of abstainers in America—the issue has been the reduction of sickness and of the average mortality just *one-half*, as compared with the adult population of society at large. It appears to be a principle not only safe but salutary—one sanctioned by the greatest names of antiquity, including its highest thinkers and most practical men—a principle that has again and again, in the developments of Providence, become the rallying-cry of virtue amidst prevailing corruption, and the instrument of social purification—a principle which experience has justified and science finally confirmed—and one which, we yet hope, under the guidance of the wise and good, is destined to become the Pioneer of social improvement, and the permanent basis of national prosperity and renown.

NOTES ON REFRESHMENT AND READING ROOMS  
FOR THE WORKING CLASSES.

AMONG the many agencies called into existence to counteract intemperance, 'Refreshment and Reading Rooms for the Working Classes' must be numbered with the most important. Coffee, tea, soup, and so forth, provided at such prices as to place them within the reach of working men, will prove not only a boon in themselves, but an auxiliary to the cause of temperance; and therefore the originating and extending of such places of resort cannot but be hailed by all social reformers as a most valuable movement in the right direction. Their existence in various parts of the country speaks well for the awakening up of a powerfully patriotic feeling in favour of drunkenness suppression.

When we have to deal with a giant vice, poisoning the very springs of society, we cannot afford to stand on ceremony. It is high time that the Government also should consider what are its responsibilities in the matter. The principles of free trade are now fairly recognised in this country, but we fear they are not fully understood. The great antagonist to refreshment rooms is the retail spirit trade. Were Government asked to interfere with this trade, we should be met by a majority of the House of Commons saying, with more gravity than discernment, that it is out of the question, as it would be interfering with the principles of free trade. But free trade in the retail of *spirits* involves a contradiction, because the retail of spirits is a *monopoly*. Let us remember that the spirit-dealer is engaged in a calling from which others are deterred, not only by the law of the land, but generally by a much higher law, that of *christian principle*; and therefore it is a monopoly in the worst sense of the term. And, indeed, all trades from which good men are deterred by the law of christian principle, such as betting houses, houses of ill fame, and so forth, are monopolies. That the retail spirit trade is tolerated on payment of a licence, does not alter the case. It is still a monopoly, and one of the worst kinds of monopoly, as it operates against the general welfare of the community; and to such true free trade is entirely opposed.

But it is more than this. It is a moral parasite eating into the vitals of society; for it feeds itself at the expense of the community, not only in the indiscriminate sale of ardent spirits, but in sowing broadcast over the surface of society, paupers, thieves, and prostitutes, representing not only a fearful amount of public money wasted, but a great deal of sickness, destitution, and crime. Surely the healthy food-giving principle of free trade is the very opposite of this destructive spirit trade.

That the supply of spirits and spirit-shops stimulates the de-

mand, no one who has investigated the matter doubts for one moment. That it is mainly a *vicious* demand, and that the supply is clothed with all the elements of *temptation* to induce this demand, is equally certain.

What more is necessary to warrant Government interference, it is difficult to see. There cannot be a doubt that the Government should give power to the local authorities to limit the number of licences, a power which, strange to say, is not at present possessed.

But, whatever doubts may be entertained as to the extent of Government interference, there can be none as to the extension of refreshment and reading rooms. Here we meet the retail spirit trade in open field, and with public opinion in our favour, we may look for a large measure of success.

The truth is, public opinion on the subject of intemperance is undergoing a rapid change in all classes, and we can even now begin to breathe more freely, as if from the united efforts of all who have entered the field from first to last, the neck of the monster were at last broken, or in process of being so. That these refreshment rooms can have much influence on the habitual tippler is hardly to be expected, and that a little more time will be required before they can materially alter the tastes and habits of the people, is more than probable; but that the working classes will long remain indifferent to the advantages which are thus held out for their acceptance, is contrary to their known character for shrewdness and common sense.

As to the details of this movement, a few words will suffice. Although three coffee-houses for working men were in operation in Dundee some time previously, it was only a year ago that the scheme took hold of the public mind so as to produce practical fruits elsewhere. Some marked improvements on the Dundee model were then introduced in Edinburgh; and now, in the course of one year, fourteen have been put in operation, whose united drawings cannot be less than £6,500 per annum. How much of this is money withdrawn from the spirit-shops it would be difficult to say; but no doubt a large portion of it is.

In Glasgow we know of only one as yet; but from its favourable reception among the working men of St Rollox, we hope to see them by and by studding the town. In Dundee they continue to prosper, and during the last six months three have been opened by persons for their own benefit, in consequence of the success which attended those previously in operation under an association.

Inquiries have been made from many parts of Scotland, and have been followed up in some cases by active measures. Amongst others, we hear of Perth, Cupar, Dunfermline, Dunbar,

Dumfries, and Leith; but we are unable to enter into particulars here. In Liverpool a vigorous effort has been made to graft the scheme into English habits; but there has not been sufficient time to test the experiment. We have no doubt whatever of its ultimate success in England, subject perhaps to some modifications. In Ireland a similar attempt is being made at Belfast.

With the view of assisting those who may be desirous of establishing Refreshment and Reading Rooms for the Working Classes, the following NOTES have been drawn up, derived from the experience of the working of such places in Edinburgh:—

**Locality.**—This is a point of chief importance. The Establishment should be planted in the most densely-populated part of the town, frequented by the Working Classes, and where there is a good thoroughfare. One must therefore be prepared to pay a good rent; but if the place is well-chosen, the large business will more than make up for the high rent,—whereas, if an out-of-the-way place is taken, in consideration of a low rent, the probability is that it will prove a failure. The ordinary rules for choosing a shop should be put in practice here, and the greatest number of spirit-shops within a given space is generally the best indication of a good locality. The rents of the Edinburgh Refreshment Rooms vary from £20 to £60 per annum.

**Access.**—The door should be on a level with the street, and easy of access. It should not be down stairs, nor even a few steps up, if it can be avoided, *far less on an upper flat*. The place should be in a prominent position, and what is called ‘handy’ for slipping out and in.

**Exterior.**—It should have a cheerful, *attractive* exterior, tastefully painted,—with window boards and window lamps, the list of charges well displayed, and a lamp above the door might be advisable.

**Interior.**—The interior should be very neat and clean, and one cannot do better than take hints from the spirit-shops in regard to the arrangements of the fixtures. There should, if possible, be

The Outer Shop,  
The Kitchen, and  
The Reading Room.

But much will depend on the actual shape and size of the Premises.

The outer shop should have a counter near the door. Behind the counter, let there be shelves for the provisions, and in front of it a space for customers to stand, which need not, however, be large. Then as many ‘Boxes’ as this outer shop can contain, each to be *not less* than  $4\frac{1}{2}$  feet broad by 6 feet long, having a narrow table in the centre, and a seat on either side of it. These dimensions might be increased a little if the space will admit of it.

A glance at the Knox’s, Holyrood, and Stockbridge Refreshment Rooms in Edinburgh, will convey the best idea of what is required.

**The Kitchen** should have a large Boiler (tinned), capable of holding from 20 to 30 gallons, built up over a furnace. At John Knox’s in Edinburgh, two Boilers of such dimensions are filled and emptied of their soup and broth daily. An open fire-place for general cooking, with a hot-water boiler, will make this department complete. Some efficient arrangement has to be made for carrying off the steam; an opening into the chimney is the best escape yet devised for it. A Dresser, and the usual kitchen utensils, with cistern, sink, etc., are all requisite.

**The Reading Room** may be kept either exclusively for that purpose, or for refreshments as well. It should be snug and well aired. The Newspapers and Periodicals are an expensive item, but should be supplied as liberally as possible. The weekly periodicals are cheap, such as the *Leisure Hour*, *Chambers’ Journal*, *Working Man’s Friend*, *Hogg’s Instructor*, etc.; *Punch*, and the *Illustrated London News* are favourites. A Dictionary, Almanac, and Directory are useful.

**Management.**—Experience hitherto proves that these places should be started by, and kept for a time at least under the control of, philanthropic individuals who will do it liberally. If left to a man to make a speculation of it, he is so eager to take care of himself before taking care of his customers, that he is apt to spoil the whole,



and it often requires patience in a new locality before the taste and attention of the people are directed to their use. Still, as it has been fully proved that they may be made not only self-sustaining but profitable, where the requisites for ensuring a good business have been attended to, they may with perfect safety be taken up by private parties on their own account, if they have the necessary qualifications for conducting such a business. It should be managed by a man and his wife of active and tidy habits and obliging manners, strictly honest, and if possible a good pious couple. Children are an inconvenience, but a girl of thirteen or upwards will be required to help. The man and wife should attend to the customers and take the money, one or other being always in the shop, while the assistant confines herself to the kitchen. The whole should be inspected pretty often, to see that the articles are good, and the visitors satisfied.

**Wages.**—These have been variously regulated from 20s per week, and meals, with no share of profits; to 10s per week, and meals, and a per-centage on the gross profits; in both cases, the assistant paid for besides. Fair wages and no profits nor perquisites are perhaps the best.

**Economy.**—Very strict economy in the use of the various articles of food is necessary, but with all this they must be good. The articles that pay best are *Coffee* and *Soup*, whereas butcher-meat yields very little profit.

**Probable outlay.**—The cost of fitting up the premises is the only real outlay, as the rent and cost of provisions ought to be met by the drawings from month to month.

It is impossible to make any exact estimate of the cost of fitting up, as so much depends on the size and previous condition of the premises. Supposing them to be of ordinary size, and not specially adapted beforehand, the cost may be, say,—

|                                                                          |                   |
|--------------------------------------------------------------------------|-------------------|
| <i>Joiners' Work</i> for fitting up Benches, Tables, Counter, making     |                   |
| Window Boards, etc., etc.,                                               | £10 to £25        |
| <i>Painting</i> outside and in,                                          | 5 ... 10          |
| <i>Apparatus</i> for holding Coffee, Counter Boiler, Counter Stoves,     |                   |
| Lamps, Brackets, and Gasfittings,                                        | 7 ... 15          |
| <i>Kitchen Boiler</i> and Fire-place, Kitchen Utensils, etc.,            | 5 ... 10          |
| <i>Ironware</i> , including Knives and Forks, Spoons, etc.,              | 3 ... 5           |
| <i>Earthenware</i> ,                                                     | 2 ... 5           |
| <i>Sundries</i> , including Printing, Covers for Periodicals, Towelling, |                   |
| and a variety of small articles,                                         | 3 ... 5           |
| <b>TOTAL,</b>                                                            | <b>£35 to £75</b> |

In the case of a spirit-shop being converted into a Refreshment Room, nearly all the cost of joiner work and gasfitting might be saved,—and an economical tradesman fitting up such a place on his own account, could no doubt do it for *considerably less*.

*The articles* usually sold, and the prices are:—

|                         |                          |
|-------------------------|--------------------------|
| Cup of Coffee, large,   | 1d.                      |
| Do. small,              | $\frac{1}{2}$ d.         |
| Cup of Tea, large,      | $1\frac{1}{2}$ d.        |
| Do. small,              | 1d.                      |
| Bread or Biscuit,       | $\frac{1}{2}$ d upwards. |
| Butter,                 | $\frac{1}{2}$ d upwards. |
| Basin of Soup or Broth, | 1d.                      |
| Meat Sandwich,          | 1d.                      |
| Plate of Cold Beef,     | 2d.                      |

Other things are provided if inquired for.

Admission to the Reading Room,  $\frac{1}{2}$ d a visit, or 1s quarterly.

Persons taking Refreshments have free admission to the Reading Room.

The proportion of Coffee to the Gallon of Water is usually  $3\frac{1}{2}$  ounces. Everything should be of excellent quality.

The Apparatus for Coffee consists of an outer copper vessel, with an inner tin one, capable of holding at least two gallons of Coffee, the space between the outer and inner case being kept filled with hot water to prevent the coffee being scorched by the flame. The coffee-holder (as thus described) is placed on a small gas stove fixed on the counter, and the gas is kept burning with a low flame all day long. If the establishment is large,

another counter stove with a tin vessel for boiling water, or for making coffee, is desirable, otherwise a tin vessel with percolater will be required for making the coffee in the kitchen.

The preceding suggestions form the substance of a tract issued under the auspices of the 'Association for Suppressing Drunkenness;' and being the result of experience already gained in this important movement, may be safely confided in by those who are about to start in the same course of practical philanthropy. As an immediate and practical antagonism to the whisky-shop, these 'refreshment and reading-rooms' are obviously called for; and should they entail a little outlay, and the care of a little nursing at first, on the part of the friends of sobriety, surely in such a cause, where interests so momentous as those involved in the suppression of drunkenness are at stake, they cannot but secure the co-operation of social reformers of all classes and ranks. Indeed, they form a rallying-point around which the friends of temperance—whatever their opinions as to the long pledge, the short pledge, or the no pledge—the action of the Imperial Legislature or the non-interference of the supreme or local government—may unite and earnestly contend for the destruction of the monster evil. The more, indeed, that this most practical movement is known—and especially through the medium of these experience-notes—the more, we doubt not, will such efforts be originated and countenanced throughout the land.

---

#### NOTICES OF NEW BOOKS.

*The History of English Literature; with an Outline of the Origin and Growth of the English Language: illustrated by Extracts. For the use of Schools and Private Students. By William Spalding, A.M., Professor of Logic, Rhetoric, and Metaphysics, in the University of St Andrews. Edinburgh: Oliver & Boyd. 1853.*

THE time has gone by when the study of language, and especially in the form of our mother tongue, is treated as dry, trivial, or unimportant. As the vehicle of human thought and emotion, as the monumental medium whereon have been inscribed the great social and mental movements of the past, and as that in which are treasured up for generations to come the agitations and attainments of the present hour, language—our native tongue—becomes an object of deeply-interesting contemplation. Its nature, its capabilities, its powers, as fitted, in the form of a national literature, to express and perpetuate national modes of thought, tastes, purposes, and aspirations, demand the attention of the studious, and ought to form an element in the cultivation of every well-educated man. And so the study of language, and especially of our own, takes its stand as a primary element of mental improvement. The tendency to place the

enlightenment and advance of the national intelligence simply in the acquisition of the natural sciences—a knowledge of the laws that regulate the forces of matter at visible or invisible distances—is not so pompously obtruded as in years gone by. The cold, irony look of mechanics' institutes, in which it was either screws, levers, pulleys, electric rods, or chemical equivalents, has given place to a more genial admiration of the softening and enlivening influences of literature. And even in the more ambitious abodes of science and philosophy, the literature of our own section of humanity, together with the origin, growth, and present condition of that tongue in which it is embodied, has come to obtain a place more befitting its might and destiny in the onward progress of the Anglo-Saxon people.

As a sign of progress, in the direction indicated, may be taken Mr Spalding's work 'for the use of schools and of private students.' That such a work was felt to be a desideratum, attests the fact of a growing interest in our island language and literature. Much, we may feel assured, has been already done by such teachers as Spalding, Latham, Masson, and others, in giving to the minds of youth a clearer and fuller appreciation of the honest and vigorous language of England, of its structure and power, and of its precedent claims to cultivation on the part of the English. Much, too, has been done even in those places of tuition which stand at a distance from the highest seats of learning. And so, as a consequence of the growing tendency to teach and to be taught the principles of grammatical accuracy, the etymological and usage-power of our mother tongue, and other matters pertaining to the correct and eloquent use of language, this book has been written and placed in the hands of the public. As a thing not 'born out of due time,' we give it welcome. As the product of a mind thoroughly equal to the task self-imposed, it will meet with the approbation of all competent judges; and as fitted not only to extend the knowledge of our literature and language, but to increase the circle of those who desire to know whence this English speech came and whither its vast energy and influence are tending in the destiny of the human race, it can scarcely fail to obtain very wide circulation.

That Mr Spalding has aimed at the school-room and the patient labours of private students, is an indication of the thoroughly practical character of the book; and that this character has been well developed, a glance at the table of 'Contents' will speedily satisfy. Our literature in its two great periods, first, from A.D. 447 to A.D. 1509; and next, from 1509 to 1852, is clearly noted in its historical progress. Between these epochs, there has been wisely placed an account of the origin and progress of the English language itself. And in order to facilitate reference, whether in mastering the details or in being subjected to catechetical examination, the subdivisions of the chapters are numbered. So that, as a school manual or a book for reference as to fundamental facts in the growth of our language and literature, the work is admirably conceived, and carefully executed, and cannot but find a place in the hands of the teachers of English, if not as an

instrument of enlightening their pupils, at least as a medium of reviving and sustaining their personal convictions of the value of the English tongue.

---

*An Abridged Statistical History of Scotland, illustrative of its Physical, Industrial, Moral, and Social Aspects, and Civil and Religious Institutions, from the most authentic Sources, arranged parochially, with Biographical, Historical, and Descriptive Notices.* By James Hooper Dawson, Esq., of the Inner Temple, Barrister-at-Law. Edinburgh: W. H. Lizars. 1853.

NONE but those who have put their hand to the work of abridgement can form an adequate conception of the labour involved, and especially in the case of such a work as the statistical history of a kingdom. For in proportion to the amount of the materials accumulated in the hands of preceding labourers, and in proportion to the desire to have the details clear, accurate, and comprehensive, is the difficulty of selecting and combining the minute or the prominent facts of the abridgement. No doubt, in such a work as that undertaken by Mr Dawson, the leading divisions and subdivisions come to have a kind of normal likeness in the mode of treatment; as the county, the parish, and the principal towns; boundaries, appearance of surface, waste and arable land, productions, populations, crafts, stipends, and so forth; and in this respect the labour, though not made less, is certainly made somewhat easier. But taken under whatever aspects of the *modus operandi* in accomplishing the work to be done, the details to be waded through, the authorities to be consulted, the corrections here and the corrections there, the work itself will readily suggest to the reflective, the patient continuance in well-doing demanded in such a case.

Mr Dawson has really accomplished his work well. The general descriptions of the counties give us a very pleasing impression of the author's ability as a writer. The style is easy and elegant. The facts are carefully selected and vividly brought before the reader; and the impression always is, that the author is thoroughly master of what he has taken in hand to do. Mr Dawson was led to believe that such a work as the one now before us was really wanted, and in this we entirely coincide; and whilst he tells the public that his aim has been to supply the ascertained facts as to the increase or decrease of population, wealth, poverty, disease, or crime, and many other matters of social interest, we cannot but express our conviction that his aim has been realised in this abridged statistical history. As a book of trustworthy reference, it cannot but find a place in the library of every one who wishes to know accurately the social state and progress of the northern kingdom.

---

*A System of Modern Geography: including Sacred and Classical Geography, Problems on the use of the Globes, and Directions for the Construction of Maps, with Exercises for Examination. To which are added Treatises on Astronomy and Physical Geography, with a*

Coloured Physical Chart, by W. & A. K. Johnston, a Map of the World, and Illustrations on Wood. Edited by Hugo Reid, Author of 'Elements of Astronomy,' etc. Edinburgh: Oliver & Boyd. 1852.

If the title-page of this volume be taken as at all a faithful index of what follows, then we have here a compend of geographical information of the most comprehensive kind. A clear and accurate system of modern geography, fit to be the medium of school instruction, with definitions, explanations, and descriptions, brief but luminous, embracing all that ought to be acquired as elementary knowledge, and yet avoiding defuseness and prolixity—is a production not capable of being elaborated by every geographer. And, then, when we add to this, geography sacred and classical, the use of the globes, map-construction, exercises for examination, together with something on astronomy and physical geography, the compend, if not a mere skeleton, but a veritable thing of information on the subjects named, must, indeed, be a useful addition to our school and tuitional literature. And, in some good measure, such will be found the volume edited by Mr Hugo Reid. Without depreciating the labours of others who have gone before in the preparation of works of this kind, and whose works have found an extensive demand on the part of the teachers of youth, we cannot doubt that, as the practical utility of this book becomes known, it will find a very prominent place among the geographical manuals of the day.

The astronomical and physico-geographical parts are of great value. The information is brought down to the state of knowledge at the present time, and must prove a valuable epitome in the hands of competent teachers. The 'physical chart,' by the Messrs Johnston, is quite a novel feature in works of this kind, and will be found an instrument of educational instruction as to land, winds, currents of water, and other geographical phenomena, than which a more effective and useful cannot be conceived. The work, taken as a whole, is simple, clear, accurate, painstaking, and thoroughly practical. It has our most hearty commendation.

- 
1. *An Easy Grammar of the French Language; with Exercises and Dialogues, for the Use of Schools and Private Students.* By John Christison, Teacher of Modern Languages in the Dundee Public Seminaries. Thirteenth Edition. Edinburgh: Myles Macphail. 1853.
  2. *Recueil de Fables et Contes Choisis, à l'usage de la Jeunesse.* Par J. Christison. Second Edition. Edinbourg: Myles Macphail. 1850.

MR CHRISTISON'S Grammar of the French Language is one of the simplest and best that we have seen. He does not profess to enable any one to teach himself; but in the hands of a competent teacher this easy guide to a knowledge of the most important grammatical forms will be found a real boon. Taken along with the 'Recueil,' we do not know a cheaper and simpler introduction to the French language.

*The History of Germany and the Austrian Empire, from the Earliest Period to the Present Time.* Adapted for Youth, Schools, and Families. A New Edition, Revised and Enlarged. By Miss Corner, Author of Questions on the History of Europe, Histories of England, Ireland, Scotland, etc. London: Thomas Dean & Son. 1852.

In the present condition of Europe, and especially in relation to two of the greatest States—Prussia and Austria—a knowledge of the history of Germany is of the greatest moment. To understand the events that are passing on the great theatre of European civilisation, the changes which have gradually wrought out the present divisions and subdivisions must be apprehended; and these in the present compend have been succinctly but clearly stated. The authoress has endeavoured to trace, as clearly as the brief space will allow, the rise, progress, and gradual dissolution of that great empire (the German), which continued to exist nominally up to the commencement of the present century, when it was entirely ended, and the prince who bore the then empty title of Emperor of Germany, changed it to the more truthful one of Emperor of Austria. The History is indeed brought down to the close of the year 1851, including a sketch of the Hungarian war, and of the movements which took place throughout the German States in general.

Simplicity, perspicuity, and apparent truthfulness in the facts recorded, are the qualities of this youth's outline of German history. And as fitted to accomplish the end at which it aims, we can warmly recommend it for the tuition of the young. It is illustrated with plates and very distinct maps.

---

*The Play Grammar, or the Elements of Grammar Explained in Easy Games.* By Miss Corner, Author of the 'Historical Library,' etc. Eighth Edition, Enlarged and Improved. London: Thomas Dean & Son.

In no department of the education of the young is greater difficulty felt in awakening a comprehension of the matter taught than in that of grammar; and perhaps towards none is there a greater aversion felt. The kind of abstraction required to comprehend the nature of parts of speech, their relation to one another, and their use in the formation of a sentence or speech, is late of coming to some, and more or less a difficulty to all. And although by dint of good teaching, or patient urging, along the path of almost beaten drudgery, the thing called grammar finds its way into a multitude of brains, yet it is not attractive, and in nine cases out of ten far from 'philosophy in sport.' Miss Corner has here attempted to render the elements of grammar somewhat pleasing, by bringing them before the young in their gamesome mood. Even if she had not succeeded, she would have deserved a shower of grateful tears from eyes ready to flash despair under the awful frowns of pedagogical ire. But when we look at the very happy way in which the explanations are simplified and rendered

obvious,—and also to the fact that the utility of the Play Grammar has been certified in so wide a circulation, we feel assured that Miss Corner has not, in this department laboured in vain. The frontispiece itself is a pictorial definition of the nine parts of speech.

---

*Papa and Mamma's Easy Lessons in Geography; or the Elements of Geography in a new and attractive form.* By Anne Maria Sargeant, Author of 'Mamma's Lessons on the History and Geography of Palestine,' etc. London: Thomas Dean & Son.

HERE we have a Companion to Miss Corner's 'Play Grammar.' And if it has not yet reached so many editions, we are satisfied it deserves to do so. It is chiefly confined to Physical Geography, and under this point of view it is well fitted to render the acquisition of some of its most important facts a matter not only of ease, but of pleasure and satisfaction to the youthful mind. Kate and Frank Goodwin, in having gone over the five condensed but interesting chapters of this little book, know a vast deal more about physical geography than multitudes of bearded men of a former generation—and, it may be, even of this. Miss Sargeant seems to have had a special aversion to the wringing out of unnecessary tears in the education of the young. For this attempt to make her sympathy practical, she is entitled to a pair of grateful dewy drops from every happy Kate enlightened by 'Papa and Mamma's Easy Lessons in Geography.'

---

*The School and Family Elementary Atlas and Geography.* Compiled, and the Maps produced for the Proprietors. London: Thomas Dean & Son.

THIS is one of the best compends of *elementary* geography that we have yet seen. The matters condensed into the clear and simple pages of this brief treatise are of essential importance in laying the foundation of geographical knowledge, and may without difficulty be committed to memory. These are accompanied by a series of maps, 'constructed on an entirely novel plan, combining all the advantages of wood engraving with a clearness and beauty which, even engravers admit, surpasses steel plate.' These maps are really refreshing to the eye, presenting the great outlines of land and water, countries, mountains, cities, etc., in a way seldom effected in publications of this kind. Here, besides the explanatory matter on Europe, Asia, Africa, North America, South America, and England, we have maps corresponding to these divisions, and one of the Eastern and Western hemispheres—and all for one shilling. In proportion as this becomes known, we cannot doubt that it will obtain a rapidly increasing patronage. If we felt any want at all in such an elementary treatise, it was in the omission, under *England*, of all reference to Scotland and Ireland. The autumnal residence of Queen Victoria was almost worthy of being a little seen, together with the Emerald Isle, in any British published outline of 'the most important country in the world.' It would certainly add to the value of these elements were the British Isles entirely included, simply of course as matter of information respecting the geographical residence of the British and Irish peoples.

## STATISTICAL COMPENDIUM.

### FRIENDLY SOCIETIES IN ENGLAND AND WALES.

Between the years 1828 and 1847, there were 10,433 societies certified in England and Wales, and from 1847 to 1852, the number certified was 5520, making in all 15,953. In addition to these, there are a number still existing, which were certified previously to 1828, and many which have never been certified. The total number in England and Wales of certified and uncertified Friendly Societies, is probably not far short of 20,000. Of these, 3454 English, and 344 Welsh, in all 3798 societies, made returns for the 5 years ending 31st Dec., 1850. 1494 of these returns are not, however, sufficiently perfect to be available for ascertaining the rate of sickness and mortality to which such societies are liable, but the remaining 2304 must be exceedingly valuable for this purpose. 2 societies still survive from the 17th century, and 467 from last century.

|     |                    |         |       |                |
|-----|--------------------|---------|-------|----------------|
| 1   | was established in | .....   | 1666  |                |
| 1   | "                  | "       | ..... | 1687           |
| 3   | were               | between | ..... | 1701 and 1710. |
| 5   | "                  | "       | ..... | 1711 " 1720.   |
| 3   | "                  | "       | ..... | 1721 " 1730    |
| 7   | "                  | "       | ..... | 1731 " 1740    |
| 10  | "                  | "       | ..... | 1741 " 1750    |
| 19  | "                  | "       | ..... | 1751 " 1760    |
| 53  | "                  | "       | ..... | 1761 " 1770    |
| 74  | "                  | "       | ..... | 1771 " 1780    |
| 118 | "                  | "       | ..... | 1781 " 1790    |
| 175 | "                  | "       | ..... | 1791 " 1800    |

The oldest of these societies, namely, that at Primrose Street, Middlesex, has more years than members to answer for, the number of the latter being only 58.

The great majority of Friendly Societies in existence are not yet entitled to sing their jubilee song.

|      |                          |       |                   |
|------|--------------------------|-------|-------------------|
| 203  | were established between | ..... | 1801 and 1810     |
| 359  | "                        | "     | ..... 1811 " 1820 |
| 524  | "                        | "     | ..... 1821 " 1830 |
| 1179 | "                        | "     | ..... 1831 " 1840 |
| 937  | "                        | "     | ..... 1841 " 1850 |

### PROGRESS OF CANADA AND THE UNITED STATES.

The population of Lower Canada in 1760, was 69,275; in 1824, 423,630; and in 1852, 890,261. The population of Upper Canada was 50,000 in 1790; 77,000 in 1811; 151,097 in 1824; 320,693 in 1834; and 952,004 in 1852. The population of Toronto was 336 in 1801, and 30,763 in 1850; of Montreal, 16,000 in 1816, and 57,718 in 1850.

The population of the United States in 1800 was 5,306,000, and in 1850, 23,191,000. Boston increased from 24,000 in 1800, to 137,000 in 1850; New York from 60,000 in 1800, to 515,000 in 1850; Philadelphia from 70,000 in 1800, to 408,000 in 1850; Baltimore from 26,000 in 1800, to 169,000 in 1850; Cincinnati from 750 in 1800, to 115,000 in 1850; and New Orleans from 17,000 in 1810, to 119,000 in 1850.

Between 1842 and 1848, the Wheat produced in Upper Canada increased from 2,321,991 to 7,558,773 bushels; Oats from 478,117 to 7,055,730 bushels; and Wool from 1,302,510 to 2,339,756 lbs.

Between 1835 and 1847, the number of Horses increased from 47,724 to 113,812; Cows from 109,606 to 218,653; and Oxen from 46,066 to 72,017.

The assessed value of property in Upper Canada was £2,256,874 in 1825, and £8,567,001 in 1847. In 1842, the Scholars were 65,978, and in 1850 they were 159,678.



**DRUNKENNESS RETURNS.**

The Metropolitan Police took into custody for drunkenness in 1832, 32,636; in 1833, 29,880; and in 1834 only 19,779. The city of London Police took into custody for drunkenness and for disorderly conduct in 1841, 3115, and in 1842 only 1143, being little more than a third of the year immediately preceding. In Edinburgh there were taken into custody for drunkenness and for disorderly conduct in 1843, 5372; in 1844, 4040; and in 1845 only 1826. Glasgow shows the least variation, perhaps, however, only from the return embracing a shorter period than any of the others. The highest proportion for the Metropolitan Police is for 1831, 1 in 36; for city of London, 1841, 1 in 39; for Edinburgh, 1843, 1 in 26; and for Glasgow, 1848, 1 in 20. The lowest proportion for the Metropolitan Police is for 1847, 1 in 98; for city of London, 1850, 1 in 142; for Edinburgh, 1846, 1 in 87; and for Glasgow, 1849, 1 in 27.

**PAUPERISM.**

On 1st July, 1852, the number of paupers in receipt of relief in 607 Unions of England and Wales was 796,234, being 16,855 less than the previous year. The expenditure for the half-year ending Michaelmas, 1852, was £1,583,130, being £26,631 less than the corresponding period of former year.

£23,181,588 is the amount of the property assessed for relief of the poor in England and Wales.

**PLACES OF WORSHIP.**

From a return it appears that 54,804 dissenting places of worship have been registered in England and Wales from 1688 to 1852, of which 39,817 are described as houses, rooms, or temporary buildings, and 14,987 as chapels or permanent buildings. The number of these still existing is not stated, but a note mentions that at the census of 1851 returns were received from upwards of 20,400 places of worship not belonging to the Established Church of England, of which nearly 17,000 were described as separate buildings.

**CRIME—IRELAND.**

The number committed for trial in Ireland during 1851 was 24,684, being 6642 less than the previous year, and 17,305 less than in 1849. The chief diminution is in assaults, breaches of peace, and rescues from peace officers.

**PARLIAMENTARY REPRESENTATION.**

From Parliamentary returns, it appears that the West Riding of Yorkshire, with a population of 794,779, inhabiting 248,333 houses, returns two members to Parliament; while Rutlandshire, with a population of 22,983, inhabiting 4588 houses, also returns two members. Tower Hamlets, with a population of 539,111, returns two members; while Honiton, with 3427 in 692 houses, also returns two members. In Scotland, Lanarkshire, with a population of 165,485, returns one member; while Selkirkshire, with a population of 9809, also returns a member. Glasgow, having 329,097, returns two members; while Wigtown district, with 9958 inhabitants, returns one member. The largest parish in England unrepresented is Chelsea, having 56,538 inhabitants, and the largest town in Scotland unrepresented is Coatbridge, having 8564 inhabitants.

The number of her Majesty's troops employed in the colonies was 38,842 in 1851, and 39,971 in 1852.

14,849 coroners' inquests were held in England and Wales during 1849.

£83,384,322 of legacy duty have been paid in Great Britain since 1797, on £1,561,109,328 of capital.

Out of 163 Unions into which Ireland is divided, there were only five in which the population had not diminished between 1841 and 1851.

# THE SCOTTISH REVIEW.

---

JULY, 1853.

---

## LITERARY MEN, PHILOSOPHERS, AND MEN OF ACTION.

AT a time like the present, when events of more than usual social importance are occurring all around us, and when, by consequence, human activity is directing itself, with more than ordinary enthusiasm and tenacity, to the investigation of particular social problems and the accomplishment of particular social ends, the claims and uses of literature, as that word is more properly understood, become naturally a topic for serious discussion.

On the one hand, it may be perceived, a mode of thought is gaining ground amongst us, the effect of which would be to discredit literary studies, or, at least, to lower the rank hitherto accorded to them in the education of men for life, and in their subsequent cares and occupations. This assault upon literature, if it may be so called, is made from two sides at once. In the first place, it is not uncommon to find philosophers and men of speculative habits looking at literature and its votaries with an unfriendly eye. Occupied themselves with the matter of thought, the internal elaboration and concatenation of principles, they regard the arts of expression as not only inferior in their nature, but actually, in many cases, mischievous in their effects. 'It is your poets,' they say, 'your rhetoricians, your journalists, your comic writers, your various functionaries of mere speech and expression; it is they who keep alive error in the world, and retard the progress of truth, both by being always in arrear of what is most profound in contemporary speculation, and by marring and attenuating what they do appropriate by their arbitrary treatment of it. Standing midway between us, the thinkers of the race, and the great world whom our labours might benefit, it is they who widen the interval between theory and practice—who obscure our conclusions, mince away our generalities, and, by their command over the prejudices of men, protract the life of what we have pronounced to be old, and decrepit, and wrong. Where do fallacies linger longest but in the pages of popular novels and periodicals; where, after the deepest intellect of the

time has declared against a thing, is that thing so sure of harbourage and applause as in the sounding sentence of a public oration, or the witty turn of a dramatic dialogue? Untaught in science, unfurnished with thoughts or principles of any real value, there are men who, in virtue of a certain trick and facility of language which they have acquired, step out into prominent positions, gain the ear of the commonwealth, and obtain for their own crude and empirical notions on all subjects an authority which should belong only to depth, clearness, and certitude.' Thus far men of research and speculation in their attacks on literary studies. Meanwhile literature is attacked also from a directly opposite quarter. If men of abstract and philosophic habits look askance upon literature as an encouragement to empiricism, men of active and energetic dispositions find fault with it on a very different ground—as being a kind of fantastic refuge and escape from the serious business of life. 'The true business of every man in this world,' they say, 'is not to write, or to talk, but to do work; and if a man chances to be more highly endowed than his fellows in intellect, ingenuity or wit, this only shows that a proportionately larger share of the current work of the world ought, by right, to devolve upon him. Literature is at best but a manifestation in words of power that might have taken the form of action; and that time is sadly out of joint in which, as a matter of course, all conspicuous talent is driven to seek for itself so poor an outlet, so paltry and mean an exercise. Yet it is so with us. It almost seems as if it were our practice, first systematically to extract out of society all the very capable men to be trained apart as independent speakers and writers, and then to instal the remainder in the exclusive possession of all direct social functions. Our whole modern system of education is essentially but a training in the use of language. Once, indeed, under a different constitution of society this was not so far wrong; grammatical and literary studies were then the appropriate finish to a character formed in the strict service of the camp or the castle; but now the relations of things are changed; that which was the ornament has become the substratum; and, on the principle that formal education ought to supply what is not already supplied by the daily conditions of life, the appropriate educational finish for most of us would now be a year of discipline on board of ship, a year's experience of the Australian wilderness, or a year's labour on a model farm. For, if the true work of intellect at any particular time be the investigation and solution of the social problems of that time, what is much of our academic education but a studied treachery to that aim, much of our literary assiduity and productivity but an Epicurean evasion of it? With the real Sphinx in person once more in our highways devouring citizens for vic-

times, shall we occupy ourselves with mere literary riddles and ingenuities; when the demand is for statesmen, and economists, and administrators, shall we go on training rhetoricians, and critics, and sonneteers; with moral and intellectual anarchy raging out of doors, shall we shut ourselves in, lean on purple cushions, and solace ourselves with luscious readings from Shakspeare, and Shelley, and Keats?

Caught thus, as it were, between two fires, it is not wonderful that the votaries of literature should be provoked to retaliate. Accordingly they do retaliate. They meet the attack made on them by men of speculative tastes and habits, by attacking them in turn. 'You who charge us with empiricism,' they say, 'are yourselves liable to a charge as serious—that of dryness, meagreness of view, a narrow and mechanical mode of thought. What you call empiricism in us is but a larger and stronger sense of what is real and concrete in life; in virtue of which it is, that we refuse to become the exponents of your abstractions, and that, when we do in part accept them, we modify and dilute them, and do not administer them, as you would have us, pure and simple. For, after all, the world does not go forward on the wheels of your generalisations. You proceed too easily and surely; you are not bound down sufficiently in your speculations by a sense of the complexity and difficulty of life; you are too nimble by far with your laws of mind, progress, and such like. What you call in us a disposition to protect fallacies, is often only a greater sensibility than your own to all the conditions of a particular case. When, therefore, you would degrade literature into a mere art for the exposition of contemporary speculation, we refuse to go along with you.' Turning then to the other phalanx of opponents, the men of energy and action, to them the votaries of literature say: 'The element in which you invite us to work, and in which we do to some extent work, is an element too rude to merit our exclusive activity. You define the whole function of intellect to be active and conscientious citizenship. In our view intellect has higher, more remote, more divine ends prescribed to it. The mind of man is not bound exclusively to that mode of exerting itself, which consists in reviewing things as they occur, and pronouncing them to be either right or wrong; thus painting, as it were, the whole surface of a most various and beautiful world, with one wretched alternation of the two colours, white and black. Then what an element of passion, strife, haste, uncertainty, folly, exaggeration of trifles, hap-hazard struggling in the dark, is this into which you invite us? How can a man preserve his sobriety in it; how avoid saying to-day what he would wish unsaid to-morrow; how contrive to be powerful and effective, and at the same time deep and true? Your social problems,

your schemes for rectifying abuses and abolishing misery, what a spectacle of waste effort do most such things turn out—sand eternally being spun into the semblance of ropes, and eternally falling back, sand still, into the primitive heap! To a man of thoughtfulness and sensibility looking at such a spectacle, the natural feeling is, Let me away; let me away out of all this into some quiet grove of my own meditations, where the turmoil of politics, and the war of partizanship may disturb me no more. The world has many regions—there is the limitless ether above, as well as the peopled surface of this miry earth; we may trust, alas, surely enough to the inevitable necessities of life for maintaining our connection with the one; let us follow, then, with free obedience, even the most fantastic of our aspirations that would lead us out, on wing, into the other.

‘ Search, Thea, search !  
Open thine eyes eterne, and sphere them round  
Upon all space—space starred, and lorn of light ;  
Space regioned with light air, and barren void ;  
Spaces of fire, and all the yawn of hell.’

Such, we believe, are the several trains of thought and remark, in connection with this subject, that are to be found meeting and crossing each other in the conversations and printed disquisitions of the time. There are certain points in the question thus brought forward, which it may be well to consider a little more thoroughly.

Thought, speech, action—the question, it will be seen, lies wholly involved in this series of three terms. What are the relations of speech to thought; and, again, what are the relations of speech, or of thought through speech, to action?

Thought, this substance, thing, faculty, or aggregate, of which we so often speak as something apart, how shall we fancy it, if we will insist upon so recognising it? How else than by picturing the mind of a man speechlessly and inactively surveying Nature, seated, as it were, on some elevated point, where, in greater or less proportion, the world with its wealth of objects may lie under him or pass before him—sea, cloud, hill, plain, and valley; cities, villages, streets, and houses; society in full throb and torture between its extremes of birth and death? What is thought, so considered, but the swaying of the mind to and fro under the stroke and action of a miscellaneous world thus confronted with it, and to which it finds itself most stringently and definitely, yet most inexplicably related? It is but the heaving of a sea pulled up and let down by agencies ceaseless and innumerable; the passing of successive shadows over a prepared surface; the inarticulate nervous response of a creature to the conditions it is placed amidst to thrill and tremble. So

far, men could differ from each other only in the degree of physical intimacy, so to speak, with which they were related to the world—the degree of sensibility with which they received the shower of Nature's impressions; and the degree of energy with which, on feeling themselves struck by Nature, they could shrink back to return the blow. Truth itself would be but the standard of the strongest known degree of this nervous relationship between man and nature.

But all this is merely hypothetical. Neither does record carry us back to any example of this state of purely speechless relationship between man and nature; nor in our own experience are there any remains of it, unless we account as such those vague masses of mental working, which, under the names of emotion, reverie, intuition, and the like, precede speech in most cases, seem to be transacted without it, and out of which speech often comes as a very poor precipitate. Setting aside those remains, if we are so to consider them, of that primitive process of mere *aisthesis*, or dumb nervous agitation, in which all the intercourse of man with nature may be conceived to have been transacted, we now recognise nothing in the shape of Thought that is not evidently identified and bound up with the process of *logos*, or discourse. For every man, civilised or savage, engaged in thought of whatever kind, there is ready an element of language, prepared from of old, into which he is plunged, as it were, at his birth; out of which he cannot go; which surrounds him, follows him, overpowers him, penetrates into every act of his mind, and, in a greater or less degree, consubstantiates itself with all that is there produced. Originating, as some theorists choose to think, in those primeval times when men, perambulating the earth and meeting each other, caught, owl-like, their first mimic hints at speech from the moaning of the winds, the plashing of the waters, and the other sounds of dead and living nature; originating thus, or how else we will, and matured, formed, and enriched, by who knows what ages of labour and attempt—Language has come down to us as a permanent element and investiture of our globe, going round and over its surface in a certain number of distinct streams, called tongues, which bear in them the tribute of such portions of the past as they have severally flowed through, and are coincident on our maps with national areas and diverse civilisations. Every man, savage or civilised, is constrained to transact his thinking in some tongue or other; and let his *aisthesis* be what it may, it takes the form of substantive thought only by being made to pass through the pores and intricacies of his peculiar *logos*.

Now, there are two uses of speech in relation to thought as transacted within the mind itself, independently of its external

and more obvious use as a means of communication. There is, first, what Bentham calls the *recordative* use of speech—that is, its use as a means of fixing and preserving for the mind itself the matter of thought that has already passed through it. But over and above this, there is what may be called the *inventive* or *stimulative* use of speech—that is, its use as a means of urging the mind to the production of new matter of thought, and of so helping, sustaining, and luring on the mind in its exercise, as to make the matter produced more rare, deep, precious, and exquisite. This second use of language in relation to thought is by no means sufficiently attended to. Language spoken or written is usually thought of merely as recordative of the matter of thought, merely as manifesting and bringing out in palpable shape what was previously in the mind. Even so viewed, its function would be invaluable. A man, then, only possesses, and has at command, the produce of his mind, when he has cast it into definite propositions, expressions or phrases, which he can summon up on occasion, weigh, as it were, in his hand, and measure against the bulk of all that remains pervading and troubling him as unexpressed longing. But language does more than this. It not only renders available to the mind what it has already done; it equips the mind for new flights, and qualifies it for new researches. Imposing on the mind certain conditions, tying it down to a certain mode of procedure, obliging it to use a certain special instrumentality in its operations upon what is presented to it, it actually increases its power and acuteness, enables it to leap from point to point, to tear new secrets from nature, and to make inroads on the region of what is yet unclaimed and indefinite.

This view, rather abstract as it may seem, is capable of many extensions, and susceptible of many illustrations. If, for example, language is not only a means of intellectual record, but also a mechanism for intellectual invention, it follows that the different languages of the earth may be very variously qualified in this respect. Not only must those languages which we call civilised be more powerful than savage tongues, as instruments both for logically investigating nature and for reacting creatively upon nature, but even these languages must differ amongst themselves in their genius and capabilities. French takes hold of nature and life in one way, English in another, and German in another; and, were a German to be transplanted into France, then, though he should preserve to the full his constitutional tendencies as a German, yet, if he were astricted to the use of the French language, his intellectual career and performances would necessarily be different from what they would have been had he remained at home. On the same principle one could make out

a distinct intellectual advantage in being so well acquainted with different tongues as to have the practical use of them. We have known a man whose intellectual constitution was such that he became positively a superior person when he passed from his native English, and began to talk in classical Latin; he was a stupid and common-place man in either tongue, but he positively was less stupid and common-place in Latin than in English. So also, though the instance is less extreme, it is an indubitable fact that Sir Walter Scott attained the greatest height of his genius, and rose intellectually nearer to the Shakspearian mark, when in the course of his stories he assumed the use of the Scottish dialect.

Even more curious than these instances, as illustrations of the way in which language affects intellectual invention, are the instances furnished by the various rhetorical complications of which any one language within itself may be made susceptible. Take, for example, oratory. Here language is subject to a more complex set of conditions than in common conversation—the conditions of a certain sustained continuity, a certain immediate power of impression, a certain roll and rhythm, a certain pitch of the voice, in addition to those necessities which hold in more ordinary speech. Now, the accumulation of these conditions seem and really are a difficulty imposed on the mind; it is not all persons that can surmount them; but when they are surmounted, the effect is a certain increase of inventive power, in virtue of which the intellectual matter produced by the public speaker is something different in kind, and often higher in order, than that which the same person could produce in conversation. But in all languages there are devices which raise speech even to a higher complexity of conditions than is known in oratory. In written prose-literature, for example, there are conditions of variety, of literary beauty, arrangement, and finish, which vie at least in difficulty with the conditions of oratory, and which in like manner repay the labour used to surmount them by the strength and agility they give to the invention. But it is in verse—where the conditions of metre and rhyme are superadded—that language assumes its highest degree of complexity, and that, in using it, the mind rises to its highest, boldest, and quaintest effects. Take, for example, the following passage from Shakspeare, in which all that is superadded to the ordinary conditions of prose-oratory is the condition of metre. It is from the speech of Ulysses, where, in the council of the Greek chiefs, he traces the disasters of the Greek armament before Troy to insubordination in the Greek camp :

‘When the planets  
In evil mixture to disorder wander,  
What plagues and what portents; what mutiny;



What raging of the sea; shaking of earth;  
 Commotion in the winds; frights, changes, horrors,  
 Divert and crack, rend and deracinate  
 The unity and married calm of states  
 Quite from their fixture! O, when degree is shaken,  
 Which is the ladder of all high designs,  
 The enterprise is sick! How could communities,  
 Degrees in schools, and brotherhoods in cities,  
 Peaceful commerce from dividable shores,  
 The primogenitive and due of birth,  
 Prerogative of age, crowns, sceptres, laurels,  
 But by degree, stand in authentic place?  
 Take but degree away, untune that string,  
 And hark what discord follows! Each thing meets  
 In mere oppugnancy—the bounded waters  
 Should lift their bosoms higher than the shores,  
 And make a sop of all this solid globe;  
 Strength should be lord of imbecility;  
 And the rude son should strike his father dead!

Now, what we would observe of this, as of all other such passages, is, that the intellectual matter contained in it is not something which pre-existed in the poet's mind exactly as it now stands, and was then poured into that mould, but actually something in great part produced by virtue of the peculiar set, the inordinate nimbleness from image to image, given to the poet's mind, with the main thought already in it, by its self-imposed conditions of language and metre. So, too, when we mount higher still above the level of prose, and consider the last and most beautiful examples of pure poetry either in blank verse or in rhyme. Always as the mechanical conditions of the expression are made consciously or unconsciously more complex, the intellectual meaning removes itself farther and farther from what is common, and becomes something more impressive, more rich, more occult, more exquisite. Shakspeare's blank verse furnishes innumerable examples of this, of a kind poetically higher than that quoted. And so, even more peculiarly, with the minor poems of Shakspeare, or with their rivals in lusciousness and beauty, the smaller pieces of Milton, and the poems of Coleridge, of Tennyson, or of Keats. Rhyme is the last device superadded by modern art to the conditions of exquisite intellectual production; it is the device whereby the poet, as it were, moves through a succession of small horizons, hanging forth in every new rhyme a little violet lamp to which he will steer his thoughts through the intervening gloom.

The net result of all this for our present purpose is, that discourse, whether written or spoken, is an instrument of intellectual production, and a means of increasing mental power; and, farther, that if our scientific notions on the subject were far enough advanced, it would be possible to make out for educational purposes a graduated list of various kinds of discourse—

conversation, public speaking, prose-composition in different styles, versification, and the like—predicating of each its exact educational value; that is, the kind of intellectual production it would stimulate, and the peculiar intellectual habits to which it would give rise. Hitherto, we have gone little farther in this direction than the well-known maxim of Bacon, 'Reading makes a full man, writing, an exact man, and speaking, a ready man.' We might go further: What kind of man, we might ask, does oratory or versification make, and what is likely to be the intellectual differentia between a poet who writes in rhyme, and a poet who writes in blank verse? It is on these and such like questions that the real controversy as to the effect of literary studies and exercises on the capacity for active life will be found, in point of fact, to turn. For, if the main principle be admitted, as we think we have proved it must, that discourse in general is a means—indeed, after mere rudimentary perception, *the* means—of increasing mental power, then, as mental power is power also for action, the only question can be, whether there are not certain kinds of discourse, holding high rank in literature, as oratory and versification, for example, which beget decided intellectual habits, indeed, but those habits of a kind disqualifying rather than qualifying for active life? Let us see, then, how, as we have connected thought with speech, we can still farther connect speech with action.

Here, of course, we must distinctly premise that we mean nothing so absurd as that literary studies alone will qualify for active life. Precisely as by nature some men are noble, strong, and honourable, and others mean, weak, and dishonourable, and as it is not in art or in literature so to determine the bent of a man's course as to make the mean man act the same part in life as a noble man would; so the culture of the character, as far as there may be such a culture, in special directions, is a matter of special discipline and habit. A soldier is made a soldier by actual service and drilling to the business of a soldier; a lawyer or a judge becomes great in his profession by assiduous practice in what pertains to it; an engineer is taught to be an engineer, not by serving in the militia or learning to play the flute, but by actual apprenticeship to the business of engineering. And so, generally, a citizen is made an efficient citizen by whatever educates him in those habits of obedience, order, political vigilance, control of others, and the like, in which citizenship pre-eminently consists. It is not, therefore, in literary studies to make a good citizen, any more than to qualify for a particular department of professional life. What we say is, not that skill and mastery in the practical affairs of life is to be acquired by literary training, but that all men, the soldier, the judge, the engineer, the states-

man, the citizen, will act better and not worse in their respective situations, if, being otherwise qualified, they have received in addition a literary training.

In considering whether it is so or not, it must be at once obvious that, viewed in relation to their matter or characteristic contents, there are certain kinds of literature which possess a more direct claim on men engaged in the active business of social life. They are those branches of literature which are conversant, whether in the guise of narrative, of exposition, or of comment, with that very kind of matter which forms also the element of social life itself. It will be admitted, for example, that History is a department of literature from which men engaged in public life may derive instruction and advantage. More directly still, as we are glad to see daily more and more recognised, Political Economy, and literature illustrative of established doctrines in social science, ought to form part of the indispensable reading of every citizen. And so, most emphatically of our current newspaper literature—a man who does not read the newspapers abjures his age and century, and it might be a just exercise of power to disfranchise him. But, all this being granted, are we to stop here? Is no literature but that which is directly conversant with the matter of social life to form part of the necessary reading and accomplishment of those who are, or are to be, breast-deep in the same kind of matter during their own lives? Is poetry, song, and all that store of rich and beautiful substance with which the phantasy of the past, working on ideal matter, has endowed the memory of our race, to be accounted as so much surplusage, powerless for civic utility, and good only for intellectual dillettantism? With an eminent public man of the present day, whose sayings are apt to be remembered, shall we promulgate the doctrine that the daily newspapers on the reading tables of our literary institutions furnish alone such ample intellectual nutriment to those who frequent these places that they may let alone the old stuff of Thucydides? Shall we not rather pronounce that it be a blind saying? Shall we not rather tell those who hold by it to their very faces that they are wrong; and that, honouring to the full this tenth Muse that they would impose upon us, this grimy, hard-featured Muse of the daily press, we are yet convinced that it is at our peril if we restrict our worship to her alone, and that men descending from the mountain of her fairer sisters, where the fresh springs break and the fresh winds blow, will bring with them a strength, even in practical affairs, which they know not of, will scatter mere news-fed functionaries like chaff, show amid the greater emergencies of life like demigods come to aid, ay, and manipulate even its smaller details with as competent hands? With all our heart we believe that

it is so. Nor is it difficult to assign the reason. Every action of life, small or great, is then only well done when it is done genially and beautifully, with large depths of character and sentiment concealed below; every part in life, small or great, is then only perfectly performed when, in the performance of it, there is indicated a nature harmonious and musical as a whole. But it is a truth as demonstrable to the modern understanding as it was obvious to the ear of a Greek, that it is by the society of the *muses* that the nature is softened and made musical; it is by daily cropping, as it were, images and examples of beauty from all the clusters we can see or reach, that the sense of beauty is nurtured; it is from the perpetual surrounding presence of high thoughts, stately models, and noble authentic creations, that there is poured into the soul of a man such a spirit of proportion and rhythm that his whole life shall shape itself into symmetry and song. Let not the newspaper, therefore, let not the newspaper displace Thucydides. The soldier will not fight the worse that he has read Homer, and can summon up the figures of Ajax and Achilles pacing the *Ægean* sands; the statesman will not be the less wise and shrewd to-day that he was moved yesterday by the storm and madness of *Lear*; the judge will not adjudicate the less clearly though he may carry with him into court the image of the dying Hercules, as Sophocles represents him, roaring till the rocks and promontories rang back his pain; no man will discharge any of the duties of life less well or punctually from having been taught by Shakspeare in the *Tempest* that life itself is but a dream, or from having received the same lesson from the *In Memoriam* of Tennyson. True, the question might here arise, are all the images with which established literature presents us, images of worth and beauty; and might there not even yet be a revolution in literature which should consist in the total proscription of certain literary methods and departments as noxious and false, and in the compulsory purification of others by reference to the highest standard of philosophic reason and social good? It is this question and no other that Plato has in view when, in the person of Socrates, he criticises the moral teaching of the poets, and even suggests that they should be excluded, as a class, from his ideal republic. But this is a question on which we cannot enter. It is enough if it is admitted that there is or may be a literature legitimate in the view of the higher ends of society, and yet clearly not within the province of that tenth Muse with whose absolute supremacy it is surely not Plato that threatens us.

But, apart from the matter or contents of literature, it may be shown that there is in literary studies and exercises a direct tendency to increase intellectual aptitude for the affairs of active

life. All exercises in literature, from the mere penning of a private letter up to the loftiest attempt in blank verse or rhyme, have this in common that they cultivate the faculty of expression; and we have already shown that this cannot be cultivated by itself, but that every act of expression is a draft upon the intellect, obliging it to produce and to deposit in the mind matter that was not there before. Consequently, in general, all literary studies promote intellectual power of some kind or other; and though it may seem that the kind of intellectual power promoted, for example, by the practice of versification, must have very little to do with the intellectual power necessary in the business of life, yet it would be hard to affirm this very positively, or to deny that skill in finding rhymes, may, more than we are aware of, lead to skill in fighting battles or shaping Parliamentary measures. But, farther, we have only to consider what a large portion of the business of life is actually transacted through the medium of expression; and we shall see what a direct part literary skill and aptitude may, at the present time in particular, expect to perform in the world. The Government of India is conducted almost entirely by written dispatches and correspondence connecting the officials abroad with their masters at home. All the legislative changes in our own Government, whether central or local, are preceded by official reports, blue books, and discussions both spoken and written; and there is hardly a step in private life but has its history written in a little packet of contemporary letters. Now what we maintain is, that the preparation of an official report, the abridgement of a public document, the statement of a case in a private letter, or the discussion of a measure in spoken language, are all occasions where literary talent and training will have a sure superiority over the want of them. A literary man, we believe, will, other things being equal, write a better business-letter than a man not so qualified—will draw up an official report more lucid, and, bringing more vividly under the eye of persons interested all the facts of value connected with a particular case and necessary to be taken into account in dealing with it, will also, in like manner, other things again being equal, bring a case more impressively in spoken language before an audience. We know how these assertions will be met. How many men, it will be said, that could not write a grammatical sentence, or speak three consecutive words without stammering, have yet thorough practical insight, and know how to hit the nail on the head; how many men, remarkable in history, have been dull, speechless individuals, great only in the field of action! But our theory reaches even to this depth. Wherever there is practical insight, wherever the nail is hit on the head, there, we maintain, by a law of nature, an act of speech has been gone through, and

the perception of what ought to be done stands associated in the man's mind more or less consciously with some phrase, proposition, or image, which he could throw forth if he liked. When the Abbé Sieyès, for example, published that famous pamphlet, which at the time was considered, and may even yet be considered, one of the most splendid examples of hitting the nail on the head that the world has seen—the pamphlet in which, replying to the question, ‘What is the Third Estate?’ he defines the third estate to be ‘the whole people of France *minus* the nobility and the clergy’—what he did was in reality a literary feat, and yet thought was here so consubstantiated with expression, that the utterance of that one phrase was virtually the action of a nation discovering its way, and the cleft of an axe into the social future of Europe. And so, generally, it may be denied that there is, in any case, a real disproportion between speech and action, between the value of what a man can say, and the value of what the same man can do. Taken all in all—quantity, quality, velocity, and finish—what a man has spoken or written during his life, is exactly an index of all that the man was and was capable of doing during his life. Illustrations might be given in abundance. On the one hand, it might be pointed out, not only that literary men have at all times been peculiarly forward and conspicuous in the current business of the world, but also that they have, generally speaking, been socially competent in precisely the same degree that they were excellent in literature; the so-called rhetoricians of whose predominance in practical affairs we hear so much complaint, being in all cases, if the matter is well looked into, men who, whatever condemnation may be passed on them at the bar of social criticism, merit and have previously received the same condemnation at the bar of literature. Dante was as truly the most original Italian statesman of his age, as he was its greatest poet; and what was the middle period of the life of Milton—the period, we mean, intervening between the exquisite phantasies of his youth, *Comus* and *Lycidas*, and the poetic masterpiece of his old age, *Paradise Lost*—but a voluntary surrender of himself to the politics of his time, as if to show the world, by one resistless instance, what fierceness and strength may lie in the nature of a man whom one sees gathering flowers in a garden, and going garlanded in the steps of the Muses? On the other hand, too, men who have given their right hands to action, as Milton gave but his left, have done correspondingly well with the hands that they gave to literature. Tried by a high standard of literary criticism, and not by the mere rules of orthography or grammar, the literary appearances of such men as Cæsar, Cromwell, Bonaparte, or Wellington, as seen in their dispatches, letters, speeches, and casual apothegms, are in exact intellectual proportion to the genius they displayed

in action; and we venture to say that, if we had a volume of the collected sayings of William the Taciturn himself, we should have therein an exact measure of the worth of that silent gentleman as a social functionary. In the latest volumes of Mr Grote's *History of Greece*, there is nothing more striking than the exposition he inweaves with his narrative, of the effects of literary and rhetorical studies on the character and career of the Athenians, as contrasted in particular with their rivals, the Lacedæmonians. Precisely as the Athenians were the greater in literature and in art, so were they the more original and comprehensive in their statesmanship and their conquests. Sparta had no governing intellect that could match that of Pericles; the exceptional Boeotian, Epaminondas, beat the Lacedæmonians by being intellectually an Athenian; and the greatest feat of Grecian valour and skill done out of the Grecian area before the times of Alexander—the retreat of the Ten Thousand—was the personal achievement of a single man trained in the schools of Athens, and ranking but as a second-rate name in Athenian literature. More curiously still, precisely as far as the Lacedæmonians did produce noble effects by their action, so far did they represent and give the measure of these effects by a special kind of literary outcome to which they were addicted. What laconism or terseness is to universal literary fluency, that were the Spartans in action as compared with the Athenians. The Spartans hit the nail on the head; the Athenians did this too, with the addition that they provided and put in more nails to be hit. The laconic in speech is akin to the sluggish, the dogged, the severe in action; literary fluency is akin to the inventive, the progressive, the revolutionary. Shall we choose or shall we blend?

In conclusion, let us sum up the tenor of these remarks in three practical statements or assertions:—

1. There may be, and there ought to be, a didactic literature; that is, a literature devoted to the exposition and the diffusion through society of the contemporary generalities of speculative science. Probably men of speculation themselves will ultimately take this literature into their hands; but let not literary men disdain it. Above all, let them not give into the cant of sneering at idealogues. There may be a narrowness and leanness of view in the men who live amid abstractions; but it is from abstraction to abstraction that humanity steps on. And of this at least we are sure, that if literature is to sustain itself among us, and not fall into worthlessness and frivolity, it must be by the growth and prevalence among our literary men, in a higher degree than perhaps exists at present, of reverence for thought as thought, and of a determination to march abreast of the speculation of the time.

2. There may be, and there ought to be, a literature of social reference; that is, a literature devoted to the direct illustration of the facts of contemporary society, and the direct elucidation of social problems. This species of literature has of late been largely on the increase. To biographies, romances, and histories, to epic and dramatic fictions, to songs and sentimental poems, there has recently been added, all over Europe, an express department of literature, consisting of whatever forms of writing can be devised for illustrating and improving the condition of the people. The thing, indeed, has become almost a fashion; but, even as a fashion, there is good in it. Let the tendency then be encouraged. Magnificent things may yet be done by the interposition of the literary spirit, through its representatives, in the affairs of active life; and there are many ways, were it but in connection with the preparation of our blue books and public documents, in which government could so organise literature as to make it an efficient arm of the public service.

3. But there still ought to be, and there always will be, a pure or independent literature, a literature of ideal or arbitrary matter. Attacks have been made on this species of literary activity, but it has survived, and will survive them all. There will still be the drama, the epic, the grotesque invention, the fantastic and luscious fiction. As in speculation, so in art, it is beginning to be seen that among the most splendid signs of life in a community is its possessing, in tolerable number, men who, if named according to the spirit in which they work, might wear the glorious appellation of devotees of the useless. No, but they are not useless. Such men are the salt of the earth. It is they, and they alone, that preserve an age from sciolism and degeneracy, from mere brutality and pride in full barns. They ennoble, they throw lights into the future, they lead humanity on through ever-succeeding, never-ending horizons; they shake the nerve of the world with longings and melancholies. True, if we may be allowed to use words which we have already used elsewhere, 'even this high form of literary genius can attain its full scope and energy only by allying itself to the social heart, and allowing the real and the historical to inspire its manifestations. Human interest is a necessary condition of every artistic work entitled to rank among the highest. The greatest poetic geniuses of all ages—Homer, Sophocles, Dante, Shakspeare, Goethe—have been men, who, though they possessed the power of spontaneously pouring forth the cold white vapour of causeless intellectual conceit, yet used that power sparingly, drew down around their teeming invention the habitual restriction of a reference to human destiny, and waited, on each specific occasion, for some powerful historic incident, or some keen personal experience, the heat of which,



shot out along with the intellectual vapour and instantaneously enkindling it, might convert it from mere whiteness and leisurely wreathing towards the sky, into glare and flame and a heaven of red explosion. Yet, on the other hand, every imagination of the intellect, every creation by the mind of a merely logical thing or existence, is an extension of the human sphere, and an aid in the evolution of the human universe. It is the function of man not only to cultivate his instincts of sociability, not only to illuminate and ennoble the whole sphere of his existing relations with the world as it exists up to the present moment, but also, by the generation of new thoughts, notions, chimeras, and mental combinations, to contribute to the general development which time unceasingly promotes. Hence conceptions like that of Oberon and Titania in the *Midsummer's Night's Dream*, or like that of Coleridge's *Christabel*, and poetry like that of Spenser and Keats, are by no means waste; they do not, it is true, add ought either of brightness or of heat to the already glowing sphere of human relations and concerns, but they are so many threads the more for that silver fringe of the possible where-with the golden orb of the actual is surrounded; and the time may come when the fringe too shall be overtaken by the expanding radiance, and all the ideal that the human phantasy may have originated, shall, by divine and omnipotent decree, be absorbed and incorporated in the established real.'

---

## THE DELIRIUM OF INTOXICATION.

### SECOND PAPER.

AMONG the intoxicating agents which we named at the commencement of our discussion, we shall first select the Hachisch for particular examination; its effects having been very carefully studied by a French physician, whose familiarity with different forms of Insanity has led him to devote much attention to the relations which exist between the kind of mental perversion artificially induced by this intoxicating agent, and that which occurs as a spontaneous disease. *Hachisch* is the Oriental name for the plant which is scientifically known as the *Cannabis Indica*, and in our own vernacular as Indian Hemp. This plant is very common in the centre and west of Asia, growing wild without any cultivation; and the intoxicating qualities of its juice appear to have been very early discovered. There is strong reason to believe that they were rendered subservient, in very ancient times, to the purposes of the priestly classes in practising on the credulity of the vulgar; and some of the most eminent Oriental

scholars attribute to it the origin of the term *assassin* (hachischin) which was first employed to designate a peculiar military and religious order of Mussulmans, founded in Persia in the eleventh century. The Syrian branch of this order became known to the early Crusaders as the followers of the 'old man of the mountain,' their chief having various strongholds among the hill-forts, and maintaining an independent sovereignty by means of the devotedness of a certain class of his subordinates, termed fedavees. These were youths often purchased or stolen from their parents at an early age, and brought up under a particular system of education, calculated to impress upon their minds the omnipotence and omniscience of the chief, and the criminality as well as utter impossibility of disobeying his orders, whatever these might be—which were like the mandates of Heaven itself. As a recompense for their obedience, they were assured of becoming participators in the joys of Paradise; and of these they every now and then received a foretaste, by means of the intoxication produced by the Hachisch, in the midst of scenes in which everything was provided to gratify their taste for sensual pleasures. The old traveller Marco Polo gives a curious and somewhat romantic account of the gardens which were contrived for this purpose, and to which the chief caused any youth to be conveyed in the state of stupor induced by the narcotic, whom he had noticed as distinguished for strength and resolution, and whose implicit obedience he wished to secure. On opening his eyes, the paradise of the prophet seemed to meet his view, and the language of its attendants confirmed his delusion, and when satiated with enjoyment and again sunk into insensibility, he was again conveyed back to the place from which he had been brought. Under the full possession of the idea (wherein they were confirmed by the assurances of the chief) that such was the bliss reserved for those who died in obediently executing their master's orders, the followers thus trained were ready to sacrifice either themselves or others at his direction, without the slightest hesitation.

The account of the action of Hachisch which is given us by M. Moreau, is chiefly based upon his own experiments; and it has the advantage of that care in the observation of the phenomena of his own consciousness, which has resulted from his previous habit of observing the phenomena of Insanity in others, and which can alone give to such details any scientific value. It is a curious feature in the operation of this agent, that except when under the complete effects of a very powerful dose, the individual does not altogether lose the power of self-control and introspection, and that he is subsequently able to retrace most of what he has felt and acted during the state of excitement. As with other drugs which have a special action on the nervous system, the

effects of Hachisch vary extremely, not only according to the dose that is taken, but also according to the susceptibility of the individual; and there are some persons on whom it seems to produce no effect whatever, no results having followed the administration of doses which would produce strongly-marked phenomena in the greater number of those who take them. A small dose usually seems to produce no other result than a moderate exhilaration of the spirits, or, at most, a tendency to unseasonable laughter; and this is generally one of the first effects of a larger dose, gradually developing itself into an intense sentiment of happiness, which fills the whole mind and accompanies all its operations—these being themselves performed with unusual activity. This state of unnatural exhilaration, we may stop to remark, is often the precursor of an attack of Insanity; showing, even in the mode of access of the disordered mental state, a close correspondence between the two conditions. Various odd bodily sensations are very commonly experienced in this stage; and these excite restless fidgetty contractions of the muscles of the limbs, which sometimes become violently spasmodic in their character; thus showing that the Sensori-motor portion of the nervous apparatus is affected by the poison.

Its essential and peculiar operation, however, is unquestionably upon the Cerebrum, whose actions it modifies in such a degree that the whole working of the mind is thereby disordered. One of its first appreciable effects is the gradual weakening of that *volitional direction and control over the current of thought*, the possession of which has been shown in our previous article to be the essential characteristic of the sound and vigorous mind in its complete state of development. The individual feels himself *incapable of fixing his attention* upon any subject, his thoughts being continually drawn off by a succession of ideas which force themselves upon his consciousness (through the undue activity of the *automatic* action of his brain), without his being in the least able to trace their origin. These speedily take possession of his attention, and present themselves in such strange combinations as to produce the most fantastic and impossible creations. By a strong effort of the Will, however, such as that which we put forth in resisting any powerful impulse in our ordinary state, the original thread of the ideas may still be recovered, and the interlopers driven away; the remembrance of the latter being still preserved, like that of a dream recalling events long since past. As the operation of the Hachisch becomes more potent, these 'lucid intervals' become of shorter and shorter duration, and can less frequently be procured by a voluntary effort; for the internal tempest becomes more violent, the rush of disconnected ideas is so powerful as completely to engross the attention, and the

mind is gradually withdrawn altogether from the contemplation of external realities, being conscious only of its own internal workings. There is always preserved, however, a much greater amount of self-consciousness than exists in ordinary dreaming, the condition rather corresponding to that which may be occasionally experienced, wherein the sleeper knows that he dreams, and may even, if his dream be agreeable, make an effort to prolong it, being conscious of a fear lest the present object of his thoughts should prove to be illusory. The *fantasia* of the Hachisch (as this state is commonly termed in the East) differs, moreover, from ordinary dreaming, in the greater coherence of the succession of ideas which possesses the mind, at least in the first instance, and in the degree in which these ideas may be traced to the *suggestions* given by external impressions, which produce effects of the most strangely exaggerated and distorted kind upon the mental operations, both intellectual and emotional. It is in the stage of the 'fantasia' which immediately precedes the withdrawal of the mind from external things, and in which the self-consciousness is weakened, and the power of the Will almost extinct, that this perverted impressibility becomes most remarkable. To use the language of M. Moreau:—

'We become the sport of impressions of the most opposite kind; the current of our ideas may be broken by the slightest cause; we are turned, according to a common expression, by every wind. By a word or a gesture our thoughts may be successively directed to a multitude of different subjects, with a rapidity and a lucidity which are truly marvellous. The mind becomes possessed with a feeling of pride, corresponding with the exaltation of its faculties, of whose increase in energy and power it becomes conscious. It will be entirely dependent on the circumstances in which we are placed, the objects which strike the eyes, the words which fall on our ears, whether the most lively sentiments of gaiety or sadness shall be produced, or passions of the most opposite character shall be excited, sometimes with extraordinary violence; for irritation shall rapidly pass into rage, dislike to hatred and desire of vengeance, and the calmest affection into the most transporting passion. Fear becomes terror, courage is developed into rashness, which nothing checks, and which seems not to be conscious of danger, and the most unfounded doubt or suspicion becomes a certainty. *The mind has a tendency to exaggerate everything, and the slightest impulse carries it along.* Those who make use of the Hachisch in the East, when they wish to give themselves up to the intoxication of the "fantasia," take great care to withdraw themselves from everything which could give to their delirium a tendency to melancholy, or excite in them anything else than feelings of

pleasurable enjoyment; and with this view they make use of all the means which the dissolute manners of the East place at their disposal.

The erroneous action of the perceptive powers is particularly shown in regard to time and space. Minutes seem hours, and hours are prolonged into years, and at last all idea of time seems obliterated, the past and present being confounded together. This has its parallel in ordinary Dreaming, and is partly to be explained by the unusually rapid and confused succession of ideas, our notions of the passage of time being founded upon the changes which occur in our own consciousness, so that a few minutes of extraordinary activity may seem like the lapse of years, as often happens in states of intense excitement. Of exaggeration in the idea of space, M. Moreau gives two curious instances. One evening he was traversing the passage of the opera-house under the influence of a moderate dose of Hachisch; he had made but a few steps, when it seemed as if he had been there two or three hours; and as he advanced, the passage appeared interminable, its extremity receding as he pressed onwards. The erroneous measurement of time might here suffice to explain the illusion; but in another instance which he cites, it is obvious that the effect was due to a wrong interpretation of a visual perception. In walking along the Boulevards of Paris, he has frequently seen persons and things at a certain distance presenting the same aspect as if he had viewed them through the large end of an opera-glass; that is, diminished in apparent size, and therefore suggesting the idea of increased distance.

Though all the senses appear to be peculiarly impressible in this condition, yet that of hearing seems to be the one through which the greatest influence may be exerted upon the mind, especially through the medium of musical sounds, in those, at least, who have what is commonly but erroneously termed 'a musical ear.' The simplest music of the commonest instrument, or even an air sung by a voice and in a style of the most mediocre kind, may excite the strongest emotions of joy or of melancholy, according as the air is cheerful or plaintive. The slightest deep sound may convey the idea of rolling thunder; the sound of the hour from a single clock may seem like the consentaneous striking of five hundred, with all varieties of tone; and even the individual's own voice may seem so tremendous to him, that he does not dare to speak out for fear of throwing down the walls, or of himself bursting like a bomb.

It is seldom that the excitement produced by the Hachisch fixes itself upon any particular train of ideas, and gives rise to a settled delusion; for in general one set of ideas succeeds another so rapidly, that there is not time for either of them to

engross the attention of the individual, more especially since (as already remarked) there is usually such a degree of self-consciousness preserved throughout, as prevents the individual from entirely yielding himself up to the erroneous notions to which his disordered perceptions would conduct him. But when this last relic of common sense is altogether extinguished for a time, as it may be by a larger dose, the erroneous ideas become transformed into absolute convictions, taking full possession of the mind; although sudden gleams of a clearer light still occasionally burst through the mists of the imagination, and show the illusory nature of the pictures which have been presented to the consciousness. Even these are at last extinguished; and the subject of the *fantasia* is entirely given up to the perverted action which has been induced in his mind, through the supply of poisoned blood to his brain.

All this has its exact parallel in the successive stages of Insanity. Morbid ideas, in the first instance, present themselves to the mind of an individual who is yet capable of recognising their abnormal character, and of withdrawing his attention from them. He sees spectral illusions, but knows that they are illusive. He hears imaginary conversations, but is conscious that they are empty words. He feels an extreme depression of spirits, but is willing to attribute this to some physical cause. He exhibits an excessive irritability of temper, but is conscious of his irascibility, and endeavours to restrain it. He has strange thoughts respecting those who are ordinarily most dear to him, suspects his wife of infidelity, his children of wilful disobedience, his most intimate friends of injurious designs; but he has still intelligence enough to perceive the utter baselessness of these suspicions, and refuses to harbour them in his breast. Dark visions of future ruin and disgrace flit before him; but he refuses to contemplate them, and resolutely directs his mental vision to other objects. In proportion as he succeeds in thus withdrawing himself, by a determinate effort of his will, from the morbid thoughts and feelings which intrude themselves upon his mind, and fixes his attention upon subjects which call forth the healthy operation of his powers, he does what in him lies to keep off the access of this fearful disease; and there can be no doubt that many a man has thus saved himself from being subjugated by it, and has preserved his vigour of mind unharmed through shocks which would have prostrated a spirit which exerted less resisting power. No one can read the 'Final Memorials of Charles Lamb' without feeling it probable that the sense of the solemn responsibility which he had undertaken, in the life-long care of his beloved sister (who had killed her mother in a paroxysm of insanity), had a most important influence on the preservation of his own mental health, and

tended most powerfully to prevent the recurrence of the disorder of which he had been himself the subject, and to which it was obvious that he had a constitutional predisposition.

We cannot refrain from asking our readers to pause for a few moments, upon this remarkable phenomenon, which shows what a resolute spirit may accomplish for its own good, and exhibits the influence of the single-minded performance of a loving duty, in sustaining the mental power in the most critical circumstances and under the most distressing anxieties. Never was there, perhaps a more remarkable contrast between two men whose early companionship ripened into life-long love and friendship, than between Coleridge with his giant intellect but deficient will, and Lamb with his delicate and playful genius but ever-abiding fixity of sad yet noble purpose. Of the 'gentle-hearted' Lamb, as he was affectionately designated by Coleridge, who represented him as 'winning his way with sad and patient soul through evil and pain and strange calamity,' few during his life knew the heroic side. 'Let them now consider it,' says his biographer, 'and ask if the annals of self-sacrifice can show anything in human action or endurance more lovely than its self-devotion exhibits. It was not merely that he saw through the ensanguined cloud of misfortune which had fallen upon his family, the unstained excellence of his sister, whose madness had caused it; that he was ready to take her to his own home with reverential affection and cherish her through life; that he gave up, for her sake, all meaner and more selfish love, and all the hopes which youth blends with the passion which disturbs and ennobles it; not even that he did all this cheerfully, and without pluming himself upon his brotherly nobleness as a virtue, or seeking to repay himself (as some uneasy martyrs do) by small instalments of long repining; but that he carried the spirit of the hour in which he first knew and took his course, to the last.' . . . 'Let it also be remembered, that this devotion of the entire nature was not exercised merely in the consciousness of a past tragedy, but during the frequent recurrences of the calamity which caused it, and the constant apprehension of its terrors;' and this, too, under the pressure of pecuniary difficulty, which rendered constant privation necessary in order to make the needful provision for expected distress. While his own constitutional predisposition to insanity 'may explain some occasional lightness of expression on serious matters, fringes of some wayward fancy which flitted through his brain without disturbing his constant reason or reaching his heart, and some little extravagances of fitful mirth, how does it heighten the moral courage by which the disease was controlled and the severest duties performed! Never, surely, was there a more striking example of the power of a virtuous, rather say, of a pious wish to conquer the fiery

suggestions of latent insanity, than that presented by Lamb's history.\*

But if, unlike Lamb, the individual affected with the incipient mental disorder should unfortunately give way to it, by dwelling upon his morbid ideas, instead of continually exercising his will in the withdrawal of his attention from them, they come at last to obtain a complete mastery over him; and his will, from want of use, yields itself powerless without a struggle. As there is no power which is so capable of being invigorated and developed by proper cultivation, as that which the Will exerts in the direction of the thoughts, so there is none which more rapidly deteriorates when unemployed; and from the time that the subject of mental disorder begins to brood over his perverted ideas, does his power of bringing them to the test of reality diminish, and he soon becomes fully possessed with convictions which he treated not long before as transient illusions. The visual appearances which he at first dismissed as unreal, become to his mind actual objects of sight; the airy words are conversations which he distinctly hears, and to which he gives full credence, however repugnant their import may be to his sober sense; his suspicions of wife, children, and friends acquire the force of certainties, although they may not have the slightest basis of reality; the conviction of impending ruin is ever before him, and he makes no effort to escape from it; no reasoning can now dispel his delusions; no proof, that to the sane mind would be complete, can demonstrate that his alarms are groundless. His temper, now entirely uncontrolled, becomes more and more violent; the slightest variations produce the most vehement outbreaks; and these are excited, not merely by the exaggeration or misinterpretation of actual occurrences, but by notions which are altogether imaginary. No conception can be too obviously fallacious or absurd (when judged by the sound intellect), to command the assent and govern the actions of the individual, so long as his mind is occupied by it; for his power of comparison is altogether lost, so soon as he loses his power of voluntarily directing his thoughts; since he cannot in any way bring his ideas to the test of his previous experience, and has, therefore, no corrective standard by which to estimate them.

In Mania or raving madness, (see p. 131,) as in the *fantasia* of the Hachisch, there is usually a rapid passage from one idea to another, and a want of that coherence which gives to the succession of ideas the character of 'a train of thought.' But sometimes the mind of the individual intoxicated with Hachisch becomes 'possessed' by some *dominant idea*, which takes full possession of it for a time, and directs the whole course of thought. Thus M.

\* 'Final Memorials of Charles Lamb.' By Sir Thomas Noon Talford. Vol. II., pp. 208-214.



Moreau mentions that on one occasion having taken an overdose, and being sensible of unusual effects, he thought himself poisoned by the friend who administered it, and persisted in this idea in spite of every proof to the contrary, until it gave way to another—namely, that he was dead and about to be buried—his self-consciousness, however, being yet so far preserved that he believed his body only to be defunct, imagining that his soul had quitted it. This condition only requires to be persistent to constitute *Monomania*, which is by far the most frequent form of Insanity, and which is characterised by the dominance of a particular set of feelings or of ideas,\* to which the Will has passively yielded itself up, the individual being sane upon other subjects which have no relation with this disordered condition. These ideas, however absurd and illusory, can seldom be dispelled by any process of reasoning; for the individual cannot be brought to *feel* their inconsistency with actual realities, these not being, in fact, so real to him as the creations of his own disordered imagination.

But it is, in addition, a characteristic of almost every form of Monomania, and one which makes this 'possession,' by delusions which seem the most innocent in themselves, dangerous to others and often to the individual himself, that he is prone to states of passionate excitement which frequently arise without any ostensible cause; offence being often taken at the best intended language or actions of the most affectionate relatives and attached friends, and, in the blindness of rage, the most serious or even fatal injuries being inflicted on their persons, the most destructive assaults being made on valuable property—that of the lunatic himself being as little spared as that which belongs to others. We remember to have heard a late eminent physician describe a case in which his advice was requested; the friends of the patient being well assured of his insanity by the unusual and unaccountable violence of his temper, and being desirous of placing him under restraint, and yet no ostensible ground being furnished by his conversation or actions, which would legally justify the use of coercive measures. Several medical men had been consulted, who had failed to obtain any such justification, notwithstanding that they employed all the means which their experience dictated, for gaining an insight into the nature of his disorder. Our friend who was introduced to him as a scientific man in whose conversation he would feel interested, was struck, on entering the room, with the evidence of paroxysms of violent

\* The Author some years since expressed the opinion, which the result of all his subsequent inquiries have tended to confirm, that the *delusions* of Monomania are all secondary to a perverted state of *feeling*, which has caused the mind to misinterpret actual occurrences, and to dwell upon and to exaggerate thoughts which would otherwise flit transiently through it, until they come to possess the force of realities.

passion afforded by the shivering of a large pier-glass, the fracture of the arms and legs of chairs, and other damages to the handsome furniture of the apartments; and he felt convinced that there was some mysterious perversion of this gentleman's feelings or intellect, which it was his business to discover. For this purpose he directed the conversation into a great variety of channels; and being himself a man of very comprehensive information and fluent speech, and finding a ready response on the other side, he ran through a great variety of topics in the course of a couple of hours; and assured us that he had never enjoyed a more agreeable or instructive conversation, his patient being evidently a gentleman of great attainments in literature, science, and art, and having a most original as well as agreeable manner of expressing himself upon every subject that came before him. Our friend was beginning to despair of finding out the mystery of his disorder, when it chanced that animal magnetism was adverted to; on which the patient began to speak of an influence which some of his relatives had acquired over him by this agency, described in the most vehement language the sufferings which he endured by their means, and vowed vengeance against his persecutors with such terrible excitement, that it was obviously needful, alike for their security and his own welfare, that he should be placed under restraint.

We may further notice it as a remarkable feature in Monomania, that the *particular nature* of the delusion under which the patient labours, seems often to be determined by the suggestion of accidental circumstances; the mind being previously under the influence of some morbid tendency, which gave the *general direction* to the thoughts. Thus, after the Queen's first public visit to Scotland, it was remarked that the insane delusions of several persons who became deranged about that period, (the attack being itself, in many instances, traceable to the excitement induced by that event,) had a direct reference to some of the occurrences which it involved; thus, a woman whose insanity supervened upon her lying-in, believed that, in consequence of her confinement having taken place on such a remarkable occasion, she must have given birth to a person of royal or divine dignity. During the religious excitement which prevailed at the time of the 'Disruption' of the Scottish Church, an unusually large number of patients were admitted into the various asylums of Scotland labouring under delusions connected with religion. And more recently, in localities in which mesmerism has been the object of general attention, many of those who have become insane have represented themselves as the victims of mesmeric agency; whilst the gold discoveries in California and Australia have had a most wide-spread influence of this kind, almost every

lunatic asylum containing patients who talk of the bags full of gold which they have obtained at the 'diggings,' and some imagining their own bodies to be transmuted into gold. It may be commonly remarked, too, that the perverted tendency of the thoughts and feelings is but an exaggeration of that which has been natural to the individual in health, so that the particular form which his insanity may take is determined by his previous habits of thought and action; and although his character may seem greatly changed, yet the change frequently consists in the now exaggerated and irrepressible activity of tendencies, which, in the sane state, had been kept under restraint by the individual's sense of duty or of propriety.

Such of our readers as have followed us thus far, must now, we think, be fully satisfied of the truth of the position which we set ourselves to demonstrate, namely, the essential conformity between the state of Insanity and the Delirium of Intoxication, so far, at least, as relates to the Hachisch. There is, in fact, no point of difference between their manifestations, save as regards their duration and the fixity of their cause. In the one, as in the other, we observe, as the fundamental condition, the weakening of that voluntary power of controlling and directing the thoughts, whereby the suggestions of fancy or imagination are brought, in the healthful state, to the test of reality, and are at once discarded if found to be inconsistent with it,—whereby the mind is prevented from dwelling on thoughts whose indulgence is undesirable, and its intellectual activity is restrained within the limits imposed by the laws of right, of prudence, or of taste,—and whereby the rising passions are curbed, the impetuous torrents of emotions are moderated and finally subdued,—so as, in its most perfect operation, to attune all the many feelings and desires of the mind into one harmonious whole, and to assimilate these to the divine ideal. In so far, then, as we allow this volitional power to be weakened or perverted by neglect or misuse, do we throw away our chief instrument of self-elevation, and place ourselves at the mercy of the degrading tendencies of our lower nature. In the one state, as in the other, moreover, do we observe an excessive activity of the intellectual operations, and an unusual proneness to emotional excitement; but the sequence of ideas is so incoherent as to have no value in itself, and the individual is the slave instead of being the master of his thoughts, having no power of his own to turn them to account; and in like manner he is completely carried away by his feelings, whether pleasurable or painful, and can neither restrain their intensity nor alter their direction. Hence, whatever is uppermost in his mind completely 'possesses' him for the time; and thus, all power of

self-control being lost, his actions express, not his own proper mind, but the perverted results of its unregulated action. Although the comparison may seem a rough one, we may perhaps best explain our meaning by likening the well-disciplined mind to a sort of centaur compounded of a locomotive engine and its driver; the engine representing the automatic portion of our mental nature, the driver being the impersonation of the directing will. So long as the driver has perfect command over his machine, he regulates its rate of speed to the greatest nicety, accelerates or retards, checks or reverses, in accordance with his knowledge of the duty required. But the driver voluntarily abandons his engine, or he is thrown from it by accident, or he incapacitates himself by intoxication from exercising control over it, or some part of the machinery gives way so as to prevent him from putting his intentions into effectual execution,—the inherent power of the machine, kept up by the vehement combustion of the furnace within, carries it madly along, dealing death and destruction to whatever may be unfortunate enough to stand in the way of its reckless course.

W. B. C.

---

### THE HEROIC IN HISTORY AND IN LIFE.\*

THE thoughtful reader of history can scarcely have failed to remark how comparatively little of that high style of human character, which we call heroic, has been developed by political power, and how rare are the instances in which historic greatness has been the result of a lofty tone of spirituality. It would seem as if we could enumerate in a few lines the cases in which the balance of life has maintained a horizontal position, being equal in weight, as studies of manhood and as historic landmarks. We can scarcely doubt that we speak to the experience of many, when we say that much of the admiration with which we have traced, in the pages of the historian, the career of men, great enough in political stature to have cast a shadow over generations, has sprung not from a consideration of their moral qualities, but of their intellectual resources, the dexterity with which these were applied to certain circumstances, and the successful results of that application. How seldom have we found that these resources were directly used to accomplish ends fitted either to magnify the real and the immortal nature of the doer, or to promote in any great degree the moral life of the community immediately affected by the deed? Were it possible to take each single reign of ancient or modern monarchs, for ex-

\* Life of Robert Blake. By Hepworth Dixon. London: James Nisbet & Co.

ample, and to estimate the substantial and enduring good which has accrued to mankind from the representative man of each, be he king or statesman, we might be surprised at the small amount of moral force which has entered into the government of nations. Looking down the long vista of centuries, we see almost indistinguishable crowds who, in their day, rose to an altitude beyond the horizon of which men could not see, with only here and there a gigantic human nature which still rises Chimborazo-like into that pure air, beyond which there is nothing but heaven. It will be found, we think, that prone as we are to estimate the intellectual above the moral, it is the conjunction of both, in efforts for the production of a good beyond what is either personal or transitory, that has won the immortality which these represent. The world, notwithstanding all its perversion, is in this sense just, often as it were involuntarily. It needs must remember the sources of its greatest good. However it may for a time magnify those of temporary advantage, it looks back upon the characters of the men whose lives have been deeds, long after they have passed away out of the smoke of conflict; it recognises them as they stand apart, stripped of the uniforms of conventionality within which their great hearts beat. It is necessary, however, that in these the moral element shall have preponderated; without it the severe spirituality will not affect us fully. Yet how few of these elevated and purified types of the great forces at work in our everyday world are to be found in the pages of history? still fewer are seen in the art of national valhallas; those whom we do see have in most cases reared their own star-pointed pyramids; and it is only when we look beyond the things for which man engraves his brass and piles up monumental stone, that we see these gleaming with the keen light of morning stars amid the paleness of some new dawn of thought, or with the steadfast calm of evening ones after the storms of a troubled day. It does not seem necessary that these should occupy great space in history. Good deeds greatly done write their own chronicles in this world, and the pens of angels record them in the other. They are written often in a language which is that of an age to come; if they are understood at once, the character of the age must approximate to that of the deed and the doer of it. This was manifestly the case, we think, in that brief period during which England was governed by one who, in all that constitutes the idea of government, was more than king—the age of Oliver Cromwell. Then, if ever in the world's history, good deeds were greatly done; deeds that make but a small show in history made a powerful impression upon the mind of Europe; and some that have not been recorded by the historic pen at all, were recorded on the national character as surely as in heaven.

They were recognised and appreciated in the age of the actors too; for amid all the strife without and the struggle within, there was a tendency to the belief in moral heroism. The standard by which character and action were judged, in spite of all the contracting influences of bigotry, was higher than it had been for ages, than perhaps it had ever been before; and so fully were the stronger parts of England's nationality—its muscle, as it were, developed, that even fanaticism wore an English cast of countenance. For once in the history of England, the throwing off of old forms, the tendency towards making the voice of conscience heard as a political engine, the real heart-felt desire of the many to do something for the general weal, called forth from private life men in whom the heroic virtues had been nursed by suffering, and who applied to the business of the state those practical ideas of religion which had sustained them in the preceding years of trouble. There were errors among them—many, and to us who are reaping the benefits which they sowed, great errors—but their purposes were in the main right, their aims were essentially moral aims—the maintenance of a national character which commanded respect. The age was to all intents and purposes that of the common weal; 'it solved the question, Which is most, one, or a million?' There are those who believed that the solution was effected chiefly through the combined moral and intellectual power of the one,—that in the character of Cromwell alone we must recognise the elements which made this age of England a great, a heroic age. It is not necessary, in order to give due prominence to the effect of that strong soul upon the events of his time, that we should conceive of it being the only potent force. Doubtless it was a mighty one; but the manifestation of high moral qualities in others was one of the chief sources of its might. These fitted men for the work of legislating, of leading armies, and of achieving victories by land and sea, who came, like the purest and most remarkable of old Rome's dictators, from the plough. It has been well said by the thoughtful author of the *Imaginary Conversations*, 'In the compass of sixteen centuries you will not number so many wise and admirable men as you could have found united then in one single day.' They were giants; not giants who fought against God, but who feared him.

One of these was ROBERT BLAKE, Admiral and General at sea; and in selecting him as a representative of the class of men who were called from the quiet of rural life in England to take prominent places in the state, and to inscribe their names in its historic annals, we do so from a conviction that the leading features of his character, and the chief incidents of his career, may be taken as fair types of a class, and are less known than they ought to be, considering the importance of the one to

the study of true manhood, and of the other as historical events. Next to that of Nelson, the name of Blake is unquestionably the greatest on the roll of Britain's naval heroes; looked at from the point of view indicated in our preceding remarks, the brave old Puritan was the greater of the two. Our present purpose requires that we should take up the history of Robert Blake before his entrance upon public life; for it was on his own home-hearth, and in his resolute strong-willed endeavour to walk uprightly there, that the heroism of his nature was first developed. He was son of an extensive merchant in the then flourishing town of Bridgewater, and received all the educational advantages which one of the best grammar-schools in the country could afford. His aptitude for the acquirement of knowledge seemed to point to a scholastic life. His own taste, habits, and ambition led to the field of literary effort, and a desire to encourage these, induced his father to send him at once to Oxford. Young Blake was only sixteen when he entered on his college life, and he had had but little experience of it when he began to be distinguished as a student. At the end of a nine years' residence at the University he was a Master of Arts, well read in all the classical authors, and obviously destined to shine in some peaceful pursuit. Such, however, was not the work in store for him. In the twenty-seventh year of his age his father died, leaving him sole heir of an estate encumbered with debts, and a business which had begun to decline, and leaving also a widow and nine other children to be provided for. It was obvious that his small inheritance was insufficient to enable Blake to carry out his long-cherished ideas. The blow, and it was a hard one, came upon him unexpectedly too; but it had no other effect than that of giving him courage to relinquish his fond expectations, and to look his difficulties manfully in the face. The result of this scrutiny convinced him that by a politic course of procedure, he might still reserve for himself a considerable income, but that, by the adoption of the right one, in justice to his father's memory, and to his own sense of honour, he would be compelled to take upon himself not only the liabilities of the estate, but the responsibilities of the family. And he did this, paying his father's debts, and labouring earnestly to realise two hundred pounds a-year wherewith to provide for and educate the younger members of the household at Bridgewater. The assiduity with which he prosecuted the commercial calling thus suddenly and unexpectedly entered upon, is evident from the position he soon occupied in his native town as a man of integrity and foresight. And he did this not only ungrudgingly, but with that heartiness and cheerfulness which were so strongly marked in his subsequent career. Now, we think this was a brave action of Robert Blake's. It shows us the stuff

of which the hero was made. Granted that it was simply the result of a strong sense of duty, and the operation of a firm will, it was an achievement over self and circumstances, the issue of which proved that even in a worldly sense he had taken the best course because it was the right one. Victories of this kind, though much more common than the taking of an enemy's fort or the breaking of a battle line, are yet victories of a higher moral kind, and as such, have frequently more important effects. They touch all moral intelligences, they make joy in heaven, and they evolve in human nature those elements which are likely to produce the highest good to the world. In the case of our embryo military and naval hero, we find that his brave struggle greatly promoted that power of endurance in the right cause which was manifested so remarkably in subsequent events, and that sense of independence which led him to be among the first in his neighbourhood to protest against the abuses in Church and State. The selfish worldliness of the prelates, and the greediness with which the Church pandered to and shared in the vices of the Court, drove Blake, like many other bold and earnest spirits of his day, into Puritanism. Naturally, however, he was only a Puritan in the stronger attributes of his character. A keen sense of humour, a fine *bonhomie*, a large and susceptible heart, all protested against formalism and rigidity. He had that rapidity of decision too which we find so largely exemplified in the remarkable men of his time, and which arose from a distinctness of aim, saving all the wavering delay of a calculating policy. A great many of the extraordinary exploits recorded of Cromwell and his officers resulted from this. They saw the right thing to be done, and it cost them little time to inquire whether the present time or some other was the time for doing it. This energy, we have said, was displayed on Blake's part by his being among the very first to offer himself and a small band of friends whom he had speedily called together to the Parliament, when Charles I. had raised his standard at Nottingham and lighted the flames of civil war. It was as much a defensive movement as anything else on his part; for he felt that no other course was left. With this little band, then, he assisted in maintaining the defence of Bristol, until it was given up in a panic by the governor. The military experience of the royalist troops had considerably shaken the strength of the Parliament, and both Fairfax and Cromwell, the latter not yet fully roused, had been defeated, when Robert Blake threw himself into the little fishing town of Lyme, knowing that Prince Maurice was marching in that direction for the purpose of taking two or three insignificant places, and punishing the garrisons which still held out. Lyme contained scarcely a thousand inhabitants, including women and children; its defences consisted of a dry ditch, a few earth-works



hastily thrown up, and three small batteries. Blake's force numbered less than five hundred, yet with this handful, many of them ultimately shirtless and shoeless, and all of them volunteers, he not only held the little town for many weeks, but by dint of fierce fighting, completely discomfited the royalist army of nearly twenty thousand men flushed with their recent successes. Nor was this affair, desperate as it may seem, merely a mad struggle. Blake had time to call his little band to their devotions morning and evening, to look after the wounded, and to be humane even to the enemy. The effect of this daring defence was marvellous, and it was shortly followed by a still more protracted one at Taunton. Here Blake found sufficient use for that resolute spirit of endurance which he had strengthened at the old house in Bridgewater; for notwithstanding the numerous force by which the unfortified town was environed, he declined to surrender it so long as the boots of his soldiers could furnish dinners for them and the inhabitants. At the end of twelve months it is true he was only master of a heap of ruins, but he had baffled and broken the finest troops in the king's army.

The active and high-minded Bridgewater merchant had now become a man of sufficient power to be feared by those whose public conduct was regulated by more questionable motives and less upright purposes than his. His position as a military chief would have been a dangerous one to a man of less singleness of heart; and although he could not but be aware of the signal services which he had rendered to the Parliament, he would have willingly retired into private life, but that his appointment as Governor of Taunton compelled him to take a part in public duties. He took no share, however, in those movements which might have afforded him so many opportunities for securing his personal advancement; and when Charles fell into the hands of the Parliament, and was brought to trial, he loudly proclaimed his dissatisfaction with the objects of those who advocated his death. He had long lost all confidence in Charles, and considered it necessary for the safety of his country that he should be deposed, but he did not conceive his death at all necessary so long as the power of the English people was such as it then was. He represented the highest ideas of the period; and reasoning from the principle which had animated him in all his actions, that of bringing to bear upon the real business of life, his responsibility to defend the truth of God and the liberty of man, he conceived it possible to found a republic based upon spiritual laws. Nor was this a mere dream; Blake was too practical in his turn of mind, and had battled too much with the stern realities of life to be a dreamer. With him, and such as were animated by like principles, the ideal of government was a theocracy, for whether under king or pro-

tector, it was God's laws written on the conscience, which he obeyed and acted under. And to men in whom the moral sense is thus clear and strong, it must ever be so. They walk the earth always with the consciousness, alike chastening and inspiring, of being directly under the cognisance of that Omniscience which notes at once the fall of the sparrow, and the revolution of every world which wheels its glorious way through space, and 'in its motion like an angel sings.' Blake, says his biographer, 'had seen monarchy in what was then considered its best form, produce only falsehood, tyranny, spiritual intolerance, and moral debauchery; he therefore wished to try the experiment of a government founded on religious principles.' The wish was natural to one with whom government was a great and sacred thing, and in combination with it there reigned in Blake's heart the strong sense of patriotic devotion. It was so strong as at once to render him obnoxious to intrigantes, and to make him indispensable to the establishment of the Commonwealth.

Luckily for some who were then in office, and for England also, a necessity arose for an energetic naval commander, and the hero of Lyme and Taunton was appointed 'Admiral of the fleet, and General at sea.' He at once accepted the appointment, although the extent of his nautical knowledge must have been little else than such as was acquired in early boyhood from the conversation of his father and his trading friends. He had the desire to serve his country, and strength of will, combined with soundness of judgment, sufficient to lead him in the direction of what was right, and accordingly he set about his work by reforming the navy and preparing it for those events which were to form a new era in British history. He saw that there was no room for the idle and lukewarm; and surrounding himself with a force of bold and zealous men, he entered upon his vocation with a determination to uphold the interests and honour of his country. It is not possible for us to give even an outline of the brilliant achievements by which he carried out this determination. Suffice it to say, that the first of them consisted in the complete discomfiture of Prince Rupert, whose piratical outrages had rendered him a terror to the traders of every nation, and with his defeat the power of the royalists was totally at an end. The renowned Van Tromp, the greatest naval commander of the age, was next shorn of his laurels and compelled to own his defeat. The red cross flag of the Commonwealth flying at the maintop of Blake's ship, the *George*, commanded the respect of all nations. Spain was intimidated by it; France, the France of Richelieu and Mazarin, paid it homage. The Grand Duke of Tuscany made reparation to it for the injuries done by his consent to British traders; while, to avert the threatened wrath of England, the

host was exposed at Rome for forty hours, and the Pope was compelled to make restitution out of his treasury for injuries inflicted on English Protestants.

There are few exploits in the whole of our British annals equal to some of those by which this Puritan Sea-king overawed the world, humiliating the most experienced seamen of the age, and compelling nations to respect his sense of justice, and redress long-felt wrongs. And we find him in all his great victories displaying that high moral courage which gave strength to his purposes and potency to his arm. His triumphs were distinguished by the promptitude and energy with which he achieved them, as much as by the daring bravery by which they were achieved. It might with perfect truth be said of Blake—he saw and conquered. No commander by land or sea ever had a greater irresponsible power, so far as instructions from the Government of the country were concerned. He had positively no restrictions placed upon him, but was left to the dictates of his own uprightness. He went on board his fleet with no other order than the general one—to promote the honour and interests of his country; and he would have obeyed no other, for we find him, when the news of Cromwell's dissolution of the Long Parliament, and the institution of military rule had reached the fleet, then lying before Aberdeen, calling his captains together and freely declaring to them his detestation of government by the sword, but showing them that it was his duty and theirs, however strong their private opinions might be, still to maintain the honour and the liberties of their country from the assaults of foreign enemies. And when urged to declare against Cromwell and the army—to become the representative of the Parliamentary cause—he at once took up a position which he never afterwards abandoned. He declared his intention never to accept of any office under the Lord Protector, but the one which he held for England's good; and he maintained that resolution even at a time when a single movement of opposition would have drawn around him not only many of the most celebrated leaders of the Parliamentary party but many of the army chiefs. In all his great actions, too, we have evidence of the strong love of religious freedom which characterised him. The Roman Catholic captives in his fleet were always permitted to worship after their own forms. When before Malaga, for example, in the beginning of the war with Spain, some of his sailors had behaved indecorously while the procession of the host was passing through the city, and had so provoked the fury of the populace as to be driven back to their ships. Blake having learned the English version of the insult offered to his fleet, at once sent a trumpeter into the town to demand that the priest who had instigated the mob should be at

once given up. The Spaniards were astounded at the bare idea of being called on to give up a servant of the church, and the demand was refused; but 'I will not stay,' said Blake, 'to inquire who has power to send the offender to me; if he be not on board the *St George* within three hours, I will not hesitate to burn your city to the ground.' The sincerity of the great Admiral's threats was too well known to admit of delay, and the priest was sent. An impartial inquiry proved, however, that the sailors had been to blame, and after severely reprimanding them, warning them that any other instance of an affront offered to the religion of a people at whose ports they touched, would be severely punished, he sent their accuser back to his friends on shore. It was this magnanimous adherence to justice, at a time when war gave a licence of which all availed themselves, that led the name of Robert Blake to be respected while his power was feared. Nor was this stern righteousness unfrequently manifested in something of the old Roman style. A fine instance of this occurred after the terrible but glorious capture of *Santa Cruz*, which effectually broke the right arm of Spain. In this action, which even the royalist historian Clarendon speaks of as something akin to the miraculous, the Admiral's brother, Humphery, had exhibited a degree of cowardice which became too notorious to escape the knowledge of the stern disciplinarian. A court martial was at once summoned, contrary to the wishes and even the earnest entreaties of the chief officers in the fleet. The culprit was arraigned before his brother, and convicted. There could be but one sentence, and the offender was dismissed. It required not a little of the true heroic nature to say in such circumstances to a brother—

'Cassio, I love thee,  
But never more be officer of mine.'

Yet, to this brother, whose offence after all was little else than that of wavering in what seemed a hopeless conflict, Blake left the greater part of his property. It was after the great achievement at *Santa Cruz* that the English hero repared to *Salée* in order to emancipate the Christian captives who had fallen into the hands of its Moorish pirates, already sufficiently humbled to purchase their personal safety on any terms. This crowning act of a great and virtuous life accomplished—the Admiral, battered and suffering from long unhealed wounds, turned his thoughts to home. He had never done so while there was work for him to do; but the echoes of his thunder had been heard from *Norway* to *Barbary*. 'The wavering were confirmed in their adherence to the Commonwealth; States which had held aloof evinced the desire to form a close alliance with it. The name of England was everywhere held in fear and in honour.'

The disinterestedness and devotion which had achieved all this were worthy of being considered the characteristics of a heroic nature, and accordingly all Europe rung with the praises of Robert Blake. Even the enemies of his country owned his nobleness, for he had been a generous victor; while at home men waited eagerly to salute him on his return. His mission, however, had been fulfilled, the long life of suffering, and struggle, and triumph, and worship, was about to close. Sad and sorrowful watchers on the deck of the *St George* heeded little the shouts of thousands on the beach and pierhead of Plymouth, as the vessel sailed proudly into the Sound; for in its silent cabin the bright eye of the brave old Puritan was waxing dim with the shades of death, and as the boats put off from the shore, he in the midst of his lion-hearted comrades, yielded up his soul to God. In all England that day there was not left a nobler heart than that which had ceased to beat in the battered body of Robert Blake; never, perhaps, had that of a warrior taken less of the taint of earth with it into the regions of the blessed; few, if any, had been animated by a purer ambition, or more lofty virtue. So pure, indeed, had been the life thus ended, that the Second Charles, in his instinctive repugnance to all that was worthy in God's eyes and noble in man's, tore up the mortal part of the hero from the honourable grave in which it had been laid, eager to immortalise his own infamy with the greatness of the upright Puritan's name. With what a lofty scorn does history record this pitiful act of the royal profligate! how fully did Virtue avenge herself for the desecration of that tomb!

Such, then, was Robert Blake, a notable man in an age in which all who took a part in public affairs were remarkable—a hero, we think he was, at a time when there was more of the heroic developed in connection with the ordinary business of life than there had ever been in England before. And, moreover, we think that this great sailor was chiefly distinguished for those things which the historian takes least pains to narrate. We care comparatively little about the extraordinary battles he fought, or the rapidity with which he swept the seas of all his enemies; it is the man's way of life—the motives which animated him, and the end of his purposes, that interest us. Generally speaking, the historic heroes are not themselves if not on the battle-field or the quarter-deck; they are professional, so to speak, in almost all their achievements; Blake, on the other hand, cared not in what way he obeyed the inward call to do something for his country and for man, so that it was in a way in which he could safely ask and rely upon God's guidance. He was a fighting man, because it was in the army or the fleet in which he could best work out his purposes, and, therefore, the

work of making a great principle, viz., that of the strength of the English people respected throughout Europe, was precisely his mission. He sought no honours save those which he received from the consciousness of duty done; and if we except an occasional small grant of money and a jewel voted him by the Parliament, he received no other reward than that which all of us may expect from our own nature by the cultivation of its noblest attributes. It was clearly Blake's vocation to make his work the means of expressing high moral purposes, not of seeking his personal advantage. And so he fulfilled it. How seldom do we find men walking along the same path without either making it slippery with human gore, or becoming giddy in their ascent, until they lose sight altogether of the things for which they have entered upon that path. There were many men in Blake's time who walked as uprightly as he did, but there were only two, Cromwell and Monk, who walked as far, and these both fell, the one by proving false to his ideal at the instigation of ambition, the other by proving false to his country for the sake of his personal advantage; the former fell not, however, till he had hurled to the ground the time and blood-cemented fabric of regal supremacy over the soul of man.

We have thus endeavoured to show how Robert Blake made his profession the school of his nature—an education which brought out what was most noble in it; and we have, with the help of his biographer, Mr Hepworth Dixon, endeavoured to illustrate that by a brief sketch of his career. Our object now is to ascertain whether pure aims and principles of action may not develop the heroic in every-day life and in all actions, producing such achievements as the angels chronicle, just as readily as in those events and occasions which claim the notice of the historian.

It is our firm belief that some of the greatest instances of moral heroism in which the soul of man asserted its divine origin, will never be known on earth. Their influence has been felt, we doubt not, in the defeat of some legion of Satan's army—some array of wild passions, or firm phalanx of deadly vices, but the brave heart which was victorious then, perhaps in some of our murky alleys, will never be known until it is called forward to receive its crown. Were there more of this silent and unseen heroism in our world, how seldom would it be necessary for men to employ it in such a vocation as that of Robert Blake? In the compass of centuries, no occasion may arise for the exercise of moral power precisely in the way in which he exercised it, viz., in conjunction with and as the director of physical forces; but the power itself may be called into action at any moment; and it behoves that we not only strengthen it, but know its strength. Strictly speaking, it is the only power which can make human

life great, and no man has ever yet been capable of performing potent actions or of conceiving high ideas, who had not a strong, almost a dread sense of the significance and value of life, of its great duties and its eternal issues. And let it ever be borne in mind that such heroism as we have been attempting to illustrate is not dependent on situations; it is a thing of the soul, and the soul that has a consciousness of God's presence and connects itself with him by a firm faith, will evolve it in any condition of this temporal state of existence. It will be fearless, because it has strength from the source of all real strength; it will be hopeful and joyous, because it carries its reward with it in all its outgoings; it will be energetic and free, because of the singleness of its aim, and because he only is a freeman whom the truth makes free. We see this finely illustrated in Blake's case. Though a terror to evil-doers, he was a man of a buoyant and happy nature, possessing all the sailor's proverbial gallantry and far more than the ordinary love of freedom, which is inspired by constant proximity to the boundless sea; he had that sense of dignity which great responsibility ought to give, yet he was a man of simple tastes, and had the habits of a Puritan. Had he occupied the humblest place in the Commonwealth, he would have been no other than he was in all the essential elements of his character; for the morally heroic knows nothing of conventional dignities. Hence all callings and external ways of life are the same to it. Paul,—we reverently use his name,—the brave, fearless, hopeful Paul—had sat at the feet of Gamaliel, and was learned in all the wisdom of his age, yet in that higher wisdom than the schools could give, he saw that he could work out the mighty purpose of his great life in connexion with the humble craft of the tent-maker, and doing so, could tell all the generations of men how to walk with singleness of heart, as to God, and not with eye-service as men-pleasers. The lesson is a glorious one, the realisation of it far more so than many victories are. Would that it were oftener realised!

The world has lost much by its false ideas of heroism. History has too often erected a standard which associates the heroic with mere conventional and temporary things, pointing us to deeds which were little else than developments of selfishness, and to men who owned no higher law than the dictates of their ambition. Let no one who rightly estimates the greatness of human life as a probationary state of the soul be led astray by these conventionalities. Man is an immortal being, and all his acts affect his vast futurity. There is no situation in this sublunary state of existence which we may not glorify with the sunshine of that truth which is the light of heaven; no occupation which may not in one sense be made an act of worship by being carried on with strict reference to God's approval; no work which may not be

made the source of happiness through the principles upon which it is done. The heroic is thus a thing of our every-day existence, not of the battle-field and the quarter-deck alone. It may be fully evolved by the missionary in the wynds of our great cities, by the solitary student in his threadbare coat, by the patient wife of the sensualist, by the upright artisan, by the poorest and meanest in the eyes of the world, by Lazarus at the gate, much more readily than by Dives in the banquet hall—by all who realise their spirituality, acting according to that law of which the judgment-seat is in heaven, and the awards eternal.

---

#### BLACKWOOD ON TEMPERANCE AND TEETOTAL SOCIETIES.\*

OUR periodical press, much boasted of, and not without reason, as a great moral power, does not usually *originate* movements, whether of political or social reform; and rarely contends for unpopular truths, until, as the work of other agencies, they have found a respectable body of adherents in the land. We mean not this as a charge against the morality of the press; for in the nature of the case, it is more the creature than the creator of public movements. It is called into existence (we speak not here of purely literary organs) to expound the principles and develop the plans of movements already organised; it represents constituencies which other influences have formed; it is the mouthpiece of parties anxious to have their voice heard and their hand felt in the work of their generation. If we may correctly speak of the periodical press as a lever by which mind is moved, we may not less correctly speak of it as a mirror in which that piebald thing, public opinion, is, with proximate fidelity, reflected. It has, consequently, generally happened that movements which took their rise in the sufferings of the people, or in a thoughtful philanthropy which aimed at their alleviation, have, in the first instance, been met by the press with a contemptuous silence, and have obtained a more or less respectful recognition in the form of ridicule, or argument, or guarded approval, only when they have begun to be felt as independent and powerful forces in society. This is understood by those who take an interest in the origination and working of great benevolent schemes for the good of the community. So much so, that when they would ascertain what progress their schemes are making, they consult the periodical press, believing the spirit of its references to be a tolerably faithful index.

For many years the leaders of the temperance movement

\* *Blackwood's Edinburgh Magazine*, April, 1853. Article, 'Temperance and Teetotal Societies.'



looked to the press only to find either that their efforts were quietly ignored, or that, when they assumed a form of such publicity as to force a notice, they were referred to with a shyness or a contempt which too surely indicated that they had made but little impression on the general community. It has lately, however, been a subject of congratulation at all gatherings of total abstiners, that the press, while not committing itself to a thorough advocacy of their principles, now makes frequent graceful acknowledgment of the good which temperance societies have accomplished and are still accomplishing. Within the last twelve months, indeed, the favourable notices of the operations of temperance societies, and of the spirit of temperance literature, have been so numerous and so hearty, as to satisfy all interested in the matter that there is a leavening process going on which will soon extend to the whole lump. It is rather a curious circumstance, that just at the time when total abstiners were congratulating each other on the progress of their principles, indicated by the altered tone of the press, there should have been made one of the most impetuous assaults, of a literary kind, which their movement has ever had to sustain. *Blackwood* has entered the lists, and made the point of his lance ring against the shield of the temperance champion. He has declared himself for mortal combat. No quarter for teetotalers! is his cry. Down with the fanatics!

The most of our readers interested in the temperance movement have, of course, heard of the article in the April number of our patriarchal contemporary—'Temperance and Teetotal Societies;' and not a little dismay, we imagine, may have been felt by right-minded friends of the movement throughout the country, at the bare thought of the *imprimatur* of *Blackwood* being affixed to a deliberate denunciation of it. We hasten to assure our friends that there is no reason for dismay. The article in question is a sign of the times of which total abstiners have reason to be proud. More emphatically even than the approving notices of the general press, does it indicate that temperance principles and practices are enlisting public sympathy, and finding their way into the downcast and most self-indulgent circles of society.

It is to be remembered that this article appeared in *Blackwood*, the organ, we say, not of political conservatives, but of conservatism in the widest sense of the term. To hint change, unless it be back to the usages and institutions of the halcyon old-world times, in which his imagination holds revel amid the shades of dead things, is to throw down the glove to *Blackwood*. And if he has not until now hurled his thunder at teetotalers, it is because he has really thought, what he still

affects to think, that they are 'insignificant;' that 'their extravagant assumptions make them too ridiculous to attract much serious attention;' and that 'they have little influence over general society.' It will take more witchery, however, than he has now at command, to persuade any but the few who swear by him as an oracle, that he has not felt that in teetotal societies quite a new power has sprung up in the land—a power seriously endangering a usage of the dear past, which it is his province to defend. Let teetotalers record it as a sign of the progress of their cause, next to the respectful recognition with which the general press now greets them, that *Blackwood* has devoted twenty-two dreary pages 'most seriously, earnestly, nay, solemnly, to warn all people' against them. *Blackwood*, the opposer of all the philanthropic movements of the day, who defends European despotism, weeps over British corn-laws, and sighs at the thought of dropping from the entail of the past even 'so small a thing as small beer.'

If the mere fact that *Blackwood* has at length come to think teetotalism a 'foeman worthy of his steel,' be somewhat flattering to its pretensions as one of the great forces of society, what shall we make of the sorry figure which he cuts in the combat? He was once famous for a steady eye and a strong arm, and has given his opponents in times past many a good slash in the very place where he meant to hit them; but here, for 'a long hour by Shrewsbury clock,' he lays about him, without 'science,' oftener hitting with the flat of his sword than with the edge, and never once drawing blood. He is not without inspiration of a kind; there is a glare in his eye; but he uses his sword like one weakened by fever. Seriously, this paper is not worthy of *Blackwood*, even now, when 'the light of other days' no longer glorifies its pages. The writer *naïvely* remarks that he has 'thought it his imperative duty to employ every argument, and use every vein of seriousness or of ridicule.' It is lucky that he thought of informing us of this. We would not have suspected it. The ingenuous artist's subscription, 'This is a horse,' was not better timed. It is a pity he did not carry his condescension a little further, and indicate, on the margin, what part he intended for 'argument,' what part was in 'the vein of ridicule,' and what in the vein of 'seriousness.' It would have been an eminent service to his readers, who are in danger, we fear, of becoming hopelessly confused in their attempts to discriminate. We are curious to know how he would have classified his tit-bits. Over against this gem on the wine question he would, we suppose, have written 'argument:'

'One or two queries we should think would suffice to settle the matter. If the wine was unfermented, why was that made at the marriage of Cana considered old and

the best? What is the meaning of new wine and old bottles, and the bottles bursting?"

This must be argument, for it is 'to settle the matter.' Let us make a present of it to those ungifted creatures who have actually been studying history, and inflaming their brains over Hebrew and Greek, in the belief that to settle the 'wine question,' pretty wide information about usages long ago abolished or modified is necessary. Dullards! see what it is to be able 'to employ argument.' Two queries—just two—and these staring in your faces from the pages of your English New Testament, 'suffice to settle the matter.'

Under what name are we to accept the following? Are they in 'the vein of ridicule,' or the vein of 'seriousness'?

'Mr Smithies has proved his case (that there is some flagrant deficiency in our Sabbath-school tuition). He is no misanthropist. He would not make out a bad case if he could help it; no man is endowed with more tenderness, especially on the side of pious sentimentalism. He loves no liquor so well as the tears of sinners.'

'Mr James Teare, whose very name may draw sympathetic tears from all who love weeping,' etc.

We are responsible for the italics. Here is 'wit as quick as the greyhound's mouth.' It catches a joke in tears, even 'the tears of sinners,' if indeed this be not a specimen of 'the vein of seriousness,'—a question which our readers must decide for themselves. We incline to the opinion that the writer is here 'using the vein of ridicule,' though, we confess, it rather surprises us to find such nimbleness of wit in a writer, who seems utterly incapable of discriminating between a joke and a moral, in the writings of others. Here is a specimen of his obtuseness:—

'We have this moment hit upon the following passage in the *Temperance Advocate* for 1852:—"The Grand Duke of Tuscany has enacted that all young men leading an irregular life, or who have contracted habits of rioting and debauchery, shall be subjected to military discipline. Would that we had some such law for the English 'fast'!" In the same number of the *Advocate* we find the inconsistent deprecation of punishment: 'Floggings, tread-mills, solitary cells, chains, hulks, penal colonies, and hangmen, are rude, cruel, and irrational methods of reforming human hearts.' Here is commiseration for the vagabonds, the usual recipients of flogging, etc.; but who are the 'fast' men? who are they to whom this cant word is applied? youthful members of our universities, and of our fashionable clubs. These, indeed, are a class beyond the pale of commiseration, irreclaimable reprobates, truly meriting floggings, and not less penetrating arguments of "Tuscan military discipline."

'Cousin, you apprehend passing shrewdly. I have a good eye, uncle, I can see a church by daylight!' A professor of 'ridicule,' verily! Why here is a joke which grins so broadly, that none but the blind can be excused for misconstruing it, treated as a serious proposal, and made the occasion of an indignant warning against 'the incipient will that would set up an inquisition, issue commissions to our universities,' etc.

It is by no means clear, however, that this and other apparently

random criticisms, with which the article abounds, are to be traced to the stupidity of the writer. The misapprehension of the meaning of a writer who is, for the time, treated as an antagonist, is perhaps as often to be traced to a want of candour as to a want of wit. And it certainly has not been our fortune for many a day to read any piece of controversial writing, on any subject whatever, in which there was so evident a bent towards misconstruction, or a spirit so systematically and unscrupulously uncandid. It is against the grain with us to deal in charges of this kind with regard to our contemporaries. We believe that that charity which 'thinketh no evil,' and which according to christian law should inspire the private intercourse of christian men, should also regulate the courtesies and give tone to the utterances of the press. But it is no part of Charity's duty to prophesy smooth things with regard to the slippery, uncandid and hypocritical. She ought to silence slander and cynicism, but she may not muzzle fidelity.

We can scarcely imagine that even *Blackwood*, who seems, to the letter of Lamb's joke, 'to write for antiquity,' and who has the freedom of more country parlours and easy chairs than any of the literary guild, has any great number of readers of such infinite credulity as to be blind to the torturing process to which he here subjects his teetotal witnesses, in order to draw from them evidence condemnatory of their system, and fitted to awaken against them a general prejudice. The whole article bears evidence of utter ignorance of the temperance movement; its literature, the style of advocacy which its friends adopt, and the temper of its leaders. It has been clearly got up to support a foregone conclusion, which the writer thus expresses: 'The besetting sin of these temperance and teetotal societies is their utter deficiency of that greatest of the virtues, "charity." It is all devoured by their arrogance. They exclusively are "the salt of the earth."' There is neither religion nor morality in any other. As their proselytism is chiefly among the working classes, the richer and less accessible are the peculiar objects of their aversion.' Such is the sweeping interdict which he undertakes 'by every argument,' etc., to prove. And how has he gone about collecting his proof? He has borrowed or bought up a few numbers of the *Temperance Chronicle*, the *British Temperance Advocate*, and the *Progressionist*. There is no evidence that he knows anything of temperance literature beyond the few numbers of these periodicals from which he quotes, but much evidence to the contrary. Out of these he rakes together obituary notices, fragments of reports and leaders, torn from their connection, jokes and morals, with transposed headings, and whatever can be made, upon any principle of interpretation, even to look a justification of his charge that 'the besetting sin of these tem-

perance and teetotal societies is their utter deficiency of that greatest of the virtues—"charity." The obituary is his stronghold. He recurs to it again and again. And, certainly, in illustrating the uncharitableness of teetotalers, he does not himself present that phase of 'charity' which the apostle describes, when he speaks of it as 'believing all things.' Thus, the account of the death of a weaver in Carlisle, who died in consequence of drinking to excess 'free drink given by Tory canvassers,' is 'discredited as a *telling* fabrication.' In another case, the name of the victim, Rachel Winterbottom, 'induces him to believe' the narrative of her death 'apocryphal.' He thinks it 'scarcely credible' that 'Thomas Ridings of Bolton, aged 20 months, died under the following circumstances:—Its father went home drunk, when a warm supper awaited him on the table. He, however, kicked the table over, and the hot gravy burnt the child so severely, that death ensued.' These references quite fairly indicate the kind of proof which is advanced to sustain the charge of uncharitableness. 'The obituaries would be a lamentable catalogue,' he admits, 'if we could in the least credit them;' they would be no evidence of uncharitableness, that is, if they were only true; and, therefore, that he may bring them into court, he marks one off as probably 'a telling fabrication;' another as 'an apocryphal narrative;' and a third as 'scarcely credible;' and this without any counter-evidence, except what his own notions of the probable, or his own experience in 'fabrication,' supplies to him. It should, in fairness, be stated that the critic '*happened once* (our italics) to look in at a temperance society meeting while an orator was swinging about his arms and vociferating with wondrous vehemence;' and this, along with the fact that he has actually 'conversed with very many, and found them steeped to the lips in the waters of bitterness,' constitutes apparently the means he has had of arriving, from personal observation, at the conclusion which he announces as a matter of unquestionable certainty, that 'their publications fall far short of their virulence of speech and public meetings, and their missionary influence, and their secret workings.' The temperance movement and temperance principles are, throughout, made responsible for all the sins against good taste and a catholic charity, of which any of their advocates may have been guilty, or of which this scribe may have suspected them. Need we say, at this time of the world's day, that there can be no fair or intelligent canvassing of the merits of any scheme, where it is not acknowledged as a canon—that principles are not to be held responsible for, nor judged of, by the extravagances or the temper of those who expound and enforce them? It is a canon of grave importance; for the better and purer a system is, it is

the less likely to have advocates altogether worthy of it; and if this canon be ignored, after the fashion so abundantly illustrated in the article before us, the best and healthiest movements will be most imperilled. Our divine religion itself—a 'treasure in earthen vessels'—what would become of it if made to answer for the follies and crimes perpetrated in its name?

It seems to us that the total abstainers have a fair right to claim that they shall not be judged of as a body; and that their principles shall not be judged of by the occasional infelicities of illustration, or eccentricities of temper into which their 'prophets' may fall. But were the advocates of temperance characterised by all the vulgarity and intolerance which are charged upon them, we should still claim to have the movement, which proposes to destroy drunkenness by means of total abstinence, tried by another test; not by the temper of its advocates, but by the soundness or unsoundness of its principles. And, withal, it seems not unfit that we should say to those who complain of the low style of advocacy by which the temperance movement has been 'hindered,' that the temperance movement has availed itself of such advocacy as was forthcoming; that it has never ceased to appeal to the eloquent and the liberal to come forward and do its work—an appeal, alas! too often made in vain; that it has grown in the hands of the plain (in *Blackwood's* nomenclature, '*vulgar*') men who have spoken and toiled in its service, to be the widest spread, and the most animated, and the best organised of the movements of the day; and that it ill becomes those who have not moved a little finger in the matter, to talk, as our critic doth, rather more kindly than is his wont, of '*marring a good work*' by injudicious proceedings. The pertinent question is ready, Why have you not set the example of 'the gentleness, kindness, and judicious persuasion' which you recommend?

In no part of the article before us is the want of candour, of which we complain, more conspicuous than in the observations made upon Sabbath schools. The writer fastens upon a pamphlet, entitled, 'Voices from Prisons and Penitentiaries, especially addressed to Patrons and Teachers of Sabbath Schools,' represented as consisting chiefly of the experience of Mr T. B. Smithies, 'a zealous and efficient Sabbath school teacher.' Mr Smithies has found, what is no secret, that of the persons convicted of crime in this country, a large number have enjoyed the advantages of Sabbath school tuition, but have subsequently fallen into intemperate habits; to which habits almost, with one voice, they attribute their position as criminals. Mr Smithies is led to conclude that there is 'some flagrant deficiency in our Sabbath school tuition;' and recommends to Sabbath school

teachers the adoption of the total abstinence principle for themselves, and the inculcation of it upon the youth who are under their care. This is the full extent of his conclusion and recommendation. It is not quite so gross and bulky as our reviewer seems to have expected. He finds some difficulty in making anything out of it against the Sabbath school system. But he will not stick at trifles. He enlarges Mr Smithies' conclusion, thus:— 'Of one thing he (Mr S.) is sure: the present system of Sunday and Sabbath schools has but one efficiency—that of making drunkards.' Mr Smithies is sure of no such thing. He complains that the Sabbath school tuition is not efficient to prevent the drunkenness which other causes tend to create. But the reviewer is not sure of hitting so small a point as Mr Smithies' moral, and so he enlarges the bull's eye, and brings it close to the muzzle of his gun, then, crack! and down goes the Sabbath school system. It is safe practice. Even the redoubtable *Mansie Waugh* might have been a hero in it. In these days of the Minié rifle, however, which 'picks down a man at a mile,' we are not sure that it will bring much distinction. The homily on Dissenting Sabbath schools proceeds on the assumption, enlarged from Mr Smithies, that they are training schools of vice. Inquiry is then made into the cause of this; and, with an ingenious charity, the cause is found in a 'deficiency in moral teaching,' in 'the preference' alleged to be 'given to quasi-religious teaching over moral duties,' in the 'ecstatic hymns the children are taught,' in the 'too marked distinction made between being good God-ward and good man-ward.' 'The hymn singing,' especially, he regards as a kind of *origo mali*. It is 'of itself an intoxication of its own kind, and easily slips into intoxication of another kind.' And so 'the efficiency' of Sabbath schools in 'making drunkards,' which he libellously represents Mr Smithies as asserting, is accounted for. Could the genius of misrepresentation do more? Talk of men of straw set up to be knocked down again! Why, here is, first, an effect falsely attributed to the Sabbath school system; and, then, that system grossly caricatured to account for the effect. Men do not usually sacrifice their morality, and wriggle in their logic in this fashion, but when they have some undeclared purpose to serve. Falsehood is seldom uttered for its own sake; it is used to cover some meanness or crime. The following extracts betray the secret of the logical and moral tortuosities of the reviewer:—

'We have seen in the temperance publications, often in subtle disguise, disaffection to the institutions of our country, disloyalty and dissent. Where these are, we expect to find more hatred than love.'

'We grieve to see the English character deteriorating under the influence or tuition of societies and leagues. In olden times, at least, there was a blunt honesty, if there was not always wisdom. "The family of the Wrongheads," says Sir Francis Wronghead, "have been famous ever since England was England; but happily the Wrongheads

intermarried with the Goodhearts and the Stouthearts, and the progeny has not been very bad. But there has sprung up an unhealthy race of quite a different breed, amidst the ill-ventilated fever-rooms of manufactories, and they are doing a world of mischief—making inroads upon the old truth, the old honesty, and the old bravery of England—quarrelsome, disaffected, conceited—children of religious and political Puritanism, which, in whatever line it moves, is agape for persecution. . . . Once in so many years, they say, the people of England enact some insane extravagance. The disease is certainly at all times catching. It is kept alive in isolated communities, leagues, and societies.'

'Teach all to be religious, to be temperate in all things. . . . A people so taught will not be the worst subjects; they will not be disaffected, nor curious to look out for the spiders in Church and State. They will see that contentment is their enjoined duty, and one that brings its own blessings.'

Is it not evident from these—and there are other assertions of a like kind in the article—that total abstiners are held in suspicion, from a fear that there is a tendency in their movement to stir the masses of the people to thoughtfulness, and so to raise them to a position in which they shall have more influence in national concerns? Chartists, anti-state Churchmen, and teetotalers, are assumed to be but wings of one army, whose cry is for reform and progress, and whose weapons are drawn to make their cry a fact. The assumption is unfounded; it may suit *Blackwood's* purposes as the organ of the old-fashioned Toryism—'died on the wool'—and who must furnish his monthly dose to keep awake the suspicions and the hatred of all modern things, which form the principle of political life in the old ladies, male and female, who worship leaning over his pages, to represent it so. But there is nothing in the facts of the case to justify the representation. Total abstiners, as such, have no political cry, or religious creed, or ecclesiastical preferences. They are what they profess to be, men leagued together, that by suasion and example they may raise the people to habits of dignified and principled sobriety. It may be that, as a result of their efforts, the masses of the people, by becoming better and more intelligent, will have more power to work out social or even political changes; but with this they do not concern themselves; it is no part of the mission of temperance societies.

We have already expressed our confidence that the temperance movement will not suffer from the pointless invective which it has pleased its masked assailant to pour upon it. The thing is overdone. He has 'o'er leaped his saddle, and fallen on t'other side.' If he could not command more candour, he should by all means have employed more cunning. The *animus* is too evident; he hates teetotalism, and in attacking it, he cannot conceal his hatred. His testimony will be accepted only by those who are animated by the same hatred as himself, and they did not need it; with the candid and unprejudiced it will have about as much weight as that of the '*non mi ricordo*' witnesses of infamous memory. For ourselves, we wish the temperance



movement 'God-speed,' and shall do what we can to promote it. We are not careful to deny that extravagances may have been at times uttered or enacted by some of its more zealous and less discreet promoters. We are sorry that it has been so, but not surprised. Men who have lost sons, or friends, or who have nearly lost themselves, under the shade of the deadly upas, are not likely to use great nicety of speech in warning others from the fatal umbrage, or in denouncing those who invite them to it. No candid observer, however, can have failed to notice that there has been a marked improvement in temperance advocacy in this respect within the last few years. The prosperity of the cause has cheered the hearts, and enlarged the sympathies, and subdued the tone of its advocates. We know of no movement which points its enginery against popular and deep-rooted abuses, which has so little that is offensive in its ways and sayings.

To our minds the great principle of the movement—to dry up the sources of drunkenness by personal abstinence, and the discouraging of our popular drinking usages—is defensible alike on the ground of common reason and of holy scripture. In the Book of God is its stronghold. We admit that there is no precept there inculcating abstinence as an absolute and universal duty. But we maintain, on the other hand, that nowhere is the *use* of intoxicating drinks represented as a duty, or abstinence from them, as common beverages, as a slighting of that bounteous providence which has bestowed them upon us. There is no scriptural precept which *directly* settles the question as to the comparative claims of abstinence and use. But there are grand general obligations which the Bible imposes upon man, which seem to us in no ambiguous manner to require that, in the present condition of society in Britain, and considering the disastrous operation of our drinking usages, we abstain utterly from the use of intoxicating drinks. Our liberal use of these drinks has entailed upon us a debasing national vice,—a vice which has, for a long time now, smitten down many of the ablest and most promising of our men in successive generations,—a vice which is peculiarly insidious and virtue-looking in its beginnings, but which is more tyrannous in its power, and more odious in its forms, and more prolific in other immoralities, when once it secures a mastery of the man, than any other vice whatever. And we believe that when the Bible requires us to control our passions and our appetites; when it commands us to flee such temptations as do not lie in the path of duty; when, with the spectacle before us of thousands, some of them conceived in a nobler style of manhood than ourselves, falling victims of the temptations with which our drinking usages surround them, it says, 'take heed lest ye fall;' it virtually inculcates abstinence from the potent drinks

which are in use among us. Of this we are sure, that we can better meet these requirements by abstinence than otherwise. And we further believe that when the Bible commands us to be helpful to our fellow-men, doing what we can to raise them out of the obscene pit into which sin has cast them down, and to keep them out of the snares of the devil, it, in effect, inculcates abstinence from the strong drinks, and a discouragement of the drinking usages of Britain, which form perhaps the most subtle and powerful agency of temptation which Satan has ever wielded for the destruction of men. We believe that the abstainer is safer in the matter of his own virtue, than he who indulges, however moderately, and that he is more helpful unspeakably to other men in the preserving of theirs; and on such general ground, so long as intoxicating drinks cannot be shown to be necessary, or the use of them a positive duty, we rest our conviction that the sacrifice which the abstainer makes in abandoning them, is in the spirit of scriptural morality, and is fully justified, if not made sternly obligatory, by scriptural principles. Indeed, it has always seemed to us a monstrous anomaly that, in this christian land, considering all the desolation which strong drinks have wrought among us, christian men—the majority of them—have been found ingeniously framing arguments, and culling Bible proofs in justification of their continued use. It would have been more in the spirit of a self-denying philanthropy, if they had been found eagerly making the most of whatever warrant they could discover for banishing them for ever from our shores. But we forbear. To us it seems that, looking at the prevalence of intemperance, no valid plea for retaining intoxicating drinks among us in common use, can be raised, unless it be that they are necessary to life, or that they are commanded by the Bible. The latter of these pleas has never been raised, and the former has been abundantly disproved.

---

#### JUVENILE DELINQUENTS.\*

IN the slow and difficult progression towards truth and wisdom made by the earnest spirits of each generation, the results of which they bequeath to their successors, as steadfast points whence to start afresh and give more elevated heights and surer footing, there are no lessons more valuable than the stern teachings of failure, which come to each successively till the actual truth is gained. Each division of labourers, in accomplishing a certain amount of good, bring to light a fresh mass of evil, and

\* *Juvenile Delinquents: Their Condition and Treatment.* By Mary Carpenter. London: W. & F. G. Cash.

by showing what they have been able to do, indicate a new field of endeavour to other labourers. Since the moment when John Howard was moved to devote his life to the cause of the poor prisoners, whom he found perishing in their dark and dismal dungeons, or crowded in narrow compass in one noisome companionship of misery and disease, down through all successive reforms of the criminal law, abatement of capital punishment, improvement in prison discipline and attempts at the reformation of criminals, to the present day, we find one result ever present; one characteristic common to every successive effort. That result, that characteristic, in respect of the extinction of crime, is failure. Still, in spite of every effort to subdue it, does crime continue; still we have present in the midst of us a 'perishing and dangerous class'—a criminal population; to quote the work before us:

'A gigantic array of learned judges, recorders, gownsmen, benched magistrates, vigilant police officers, with their numerous subordinates, is compelled to wage a close and interminable warfare with a degraded class;—these, nevertheless, go on and flourish in our very midst, living in idleness and luxury on the spoil of the industrious and frugal, until, undeterred by the detection of their companions, they too are taken prisoners; still, though in durance, they live on the toil of their countrymen, until again at liberty to pursue the same mode of life with greater circumspection, with unconverted hearts!'

It is so, there is no denying it. Our finely-organised police force, our whole array of law officers upwards to the Lord Chief Justice, our trial by jury, our city and county jails, bridewells, model prisons and penal colonies, with the enormous expenditure which they involve, are all, if measured by their results in the comparative extinction of criminal violation of the law, one great failure.

Except to the few, who, having devoted their energies to the cause, are only too mournfully alive to the truth of these assertions, they will appear rash and incredible; but in this book, entitled '*Juvenile Delinquents*,' by which Miss Carpenter has most ably followed up her former impressive one, '*Reformatory Schools*,' she deals so powerfully with the question as to make these assertions assume the form of facts proved by demonstration. With the gentle earnestness of a spirit imbued with christian love, and fervently impressed with the importance of the work to which it is devoted, she has traced the evil from its wide-spreading efforts down to its cause, and thence, with logical precision, proceeding step by step, she brings into strong relief, things which are hidden from the eye of day, but which, not the less exist and, existing, necessarily produce the bitter fruits which we, having sown in our error and apathy, are compelled to reap to our shame and our cost. Having accomplished this task, unfolding in her progress a series of fearful tragedies in real life, sometimes involving large classes, sometimes centring round one unfortunate being, she traces with equal clearness the principles developed from present evils which ought

to guide us if we would overcome these evils; she illustrates her principles by examples derived from the isolated but successful efforts of benevolent individuals, in our own country, and from the experience of foreign countries where, with more or less support and sanction of their respective governments, these principles are now in operation; finally, she states and meets the objections which are or may be urged against them on moral, political, or economical grounds.

Such is the scope of the work, which, with as much clearness as our narrow limits will permit, we design to follow step by step; by no means intending, as we do so, to preclude the study of the book itself, but rather, by indicating its purpose, so ably accomplished, to send readers to it. The vast subject it embraces is indeed condensed by the author to its utmost limits, and can only be announced—cannot be investigated by any analysis of it.

‘Juvenile Delinquents’—the title itself is significant of the whole matter; for here is the very pith and marrow of the evil; the fruitful germ whence springs the hydra; and whence come our Juvenile Delinquents?

‘When do we hear of a child being brought to trial for his offences from the higher classes of society? When do we see the children of parents of respectable character appear before the magistrates?—When do we find fathers who live honestly bringing their sons up for punishment for thefts committed on themselves? Yet every magistrate exercising his duties in a large town can testify how often such cases appear before him from among the pariah class. Why is this? Is it that dishonesty does not occur among the higher ranks of society? We know the contrary, and that even children of noble parents have been found as regardless of the property of others as those of the poor. But in these higher classes the young have a protecting care to shield them from a treatment which would be their inevitable ruin;—in the “perishing and dangerous classes,” the child is, almost from infancy, exposed in his immatured, inexperienced, and untaught condition to face the dangers and share the treatment of a *man*! In the more favoured portion of society, parental love shelters like a guardian angel tender childhood, defending it from physical want, from spiritual danger; nor is the care relaxed, but rather increased, when independent boyhood would fain be freed from parental control, for then even greater dangers may assail him, and he still needs for his guidance the firm authority of a father, the yet more powerful check of a mother’s love. How can the law grasp him? Is it to him or to his father that men complain when he has proved a nuisance to them? Is it from him or from his father that they claim indemnity, for losses sustained from him? Our courts of law can bear testimony. But these poor pariah children, these “moral orphans,” who watches over them with tender care through their early years? The streets their nursery, an elder brother or sister already well versed in crime their nurse, sometimes driven almost from their mother’s breast to seek their own living, knowing a father often only by hearing his curses, or bearing his drunken brutality, defying in the earliest years a parental authority which has been used but to abuse them, they have at twelve, perchance even at eight or nine years of age, the determined will, the violent passions, even the knowledge, in crime, of a man; why should not the law treat them as such? *And so it does!*

‘*Why should it not?*’ Because there is another law besides the law of man,—the law of nature, of Christ, of God; a much higher one, infinitely higher, to which the human law must bow, however much with its whips and scourges, its bolts and bars, it may defy the law divine. True christian men will never obey any human authority, if by doing so they disobey their Master. Why do we not find those who are defrauded by a high-born child, delivering him up to the magistrates? Why do we not hear of those whose gardens are assailed by constant attacks from the sons of gentlemen in a neigh-

bouring school, pursuing the thieves, and handing them over to the next Justice of the Peace? Why do we not read of pious parents carrying to a court of law their children who have practised on themselves or their neighbours serious thefts, and as a religious duty delivering them up to be dealt with as the law directs? The answer is self-evident. Because society is fully assured that such a course pursued towards a child would brand him for life, would not reform him, but would almost certainly ruin his character; it is equally certain that it is to parental authority that the child ought to be consigned. Why, on the other hand, do we hear of a young child being seized by an officer, carried before the magistrates, introduced to the prison, for the theft of a few halfpence;—boys sent for three months to Bridewell for stealing three apples;—parents having their children sent to jail for robbing themselves? Because society, though equally assured that such treatment will but harden, and probably corrupt the child, is actuated towards him only by a desire of self-protection, and too often also a spirit of revenge; because there is no parental authority to which the child *can* be consigned.'

And in the absence of this parental love and care, what ought we to do? Herein lies the whole question to be answered, In the absence of this parental love and care, what is it that we actually do? We suffer these unfortunate children to roam the streets as little vagrants and beggars, regarding them as so much vermin, till, having committed some trifling theft, they come under the grasp of the law, and then we deal with them as if they had already attained the dignity of manhood, except that we recognise the fact of their tender age and ignorance sufficiently to order them, in many cases, the additional indignity and suffering of a whipping. We incarcerate children of six and seven years of age, children so small that they have to be raised at the bar of justice in order that their eyes may meet the eyes of the judge who sentences them. It was not so among our Saxon ancestors, nor is it so now in France, where, by an article in the penal code, it is provided that in the case of children an acquittal must be granted because they have acted '*sans discernement*.' The Saxon law on this subject was appended to the 'law of Frankpledge.'

If we would see the results of our practice, let us turn to the annals of crime, and observe how soon the little criminal, having at this tender age got over his first dread of prison, returns there for a new offence; returns there again and again, for ever more and more serious offences, ten times, twenty times, in some cases more than a hundred times, at great cost to the community, and becoming always more careless of punishment, and more hardened in guilt, preying on society meanwhile, and inflicting on it all the injury he can when he is at large; till having reached adult age, he commits an offence grave enough, perhaps some dreadful atrocity that makes all the world shudder, and fills whole families with mourning—to deserve transportation or the gallows. This is the nearly invariable course. Some cases there are of reform by prison discipline of adults, rarely, perhaps never of children. The chapter entitled '*A Single Captive*,' is full of histories, tragic and deeply instructive on this point; so also is

the chapter entitled 'Characteristics and Classes,' terminated by Sheriff Barclay's dismal biography of the criminal, *as he has known it*, from the birth of the infant 'in the cold garret or damp cellar,' till sentence of transportation sends the youth of sixteen from the country which had done its best and its worst for him. From these chapters we extract one or two examples:—

"Let a boy," says Sheriff Barclay,\* "tell his own story, taken at random from many similar ones to be found in the prison reports. [*Inspector's Eleventh Report, Glasgow*, p. 8.] 'My father and mother died soon after each other, when I was twelve years old. *No one looked after me.* At first I went about carrying gentlemen's luggage, but sometimes I could get no job, and had nothing to eat. *I then began to steal; and ever since have been living chiefly by begging and stealing. I have not been out of prison a fortnight together, for three years.* When out I cannot get employment. I have tried every place, but there is no one to speak for me. All the clothes that I have I got from the prison for overwork, but sometimes I am obliged to pawn them. I have two sisters; but one of them has been banished, and the other will do nothing for me. I have also a brother, but he has been banished. *I have led a miserable life, but I cannot do better.* I should be glad to go to sea, or anywhere that I could get a living.'"

It is agreed on all sides, that though girls, when placed in favourable circumstances, are less prone to crime than boys, yet when once they have commenced a criminal career, they fall into lower degradation.

'A poor half-starved outcast girl, trained up in ignorance and filth and sin, is even a more painful and a more degraded sight than a boy of the same description. She seems to have fallen, or to have been forced, into a state farther below her right place in the world than the boy; and yet, owing to her more plastic nature, it is easier to raise her up again.'

But, whether boys or girls, one school only—the jail, is now provided; yet there are great varieties in the nature of their criminality. Miss Carpenter reckons six at least. There is the independent and daring young thief, an adept in his profession, such as the boy who, having been asked what he would do when discharged from jail, answered, 'I shall get work in the Brick Croft in summer, and come in here in winter.' These are generally the children of incompetent or careless parents, but often not destitute or even needy. There are the professed pick-pockets, or coiners, regularly trained by their parents or others. A third, and more numerous class, have fallen into habits of petty theft from want of moral and religious influence, and their parents connive at their dishonesty, and use their gains in drink and self-indulgence. A moment's reflection will be sufficient to show that, in all these cases, it is the parents who should be made answerable for the crimes of their children. A fourth class is driven to dishonesty by destitution, being either orphans, or the children of paupers or beggars, and therefore possessing a claim on the poor laws, which has been unnoticed, or rejected;

\* 'Juvenile Delinquency, its causes and Cure, by a Country Magistrate.' Blackwood and Sons, Edinburgh and London.

for their crimes, therefore, it is the administrators of those laws who ought to be made chargeable. The fifth and sixth classes enumerated by Miss Carpenter, are the children of hawkers in towns, and of travellers in the country, generally having some pretence to an honest livelihood, but, together with their parents, being actually in a state of squalid poverty and crime; to the latter class belonged seven members of the notorious 'Frimley Gang,' convicted of the burglary at Uckfield. When to all these we add the various classes whose violation of the laws is, like all the others, treated with one common antidote—the jail—we shall see how differently, yet in every case how badly, this universal panacea acts. The anomaly is felt, and has been repeatedly lamented by judges and magistrates. Mr M. D. Hill spoke the sentiments of many of his brethren, when addressing the conference at Birmingham on the subject of reformatory schools, in 1851. He said,—

'We must endure "to behold these little creatures,—to see them on tiptoe raising their eyes over the bar and meeting the gaze of the pitying spectator with an indifference revolting at any age, but doubly painful to witness at this early period. And while we are but too conscious for our own peace of mind that their fate is placed in our hands, we feel that we are compelled to carry into operation *an ignorant and vengeful system, which augments to a fearful extent the very evil it was framed to correct.*"'

Yet knowing these things, judges and magistrates are compelled to award punishment such as that related in page 146, in which a mother is sentenced to transportation for seven years, and her little girl at the same time to imprisonment for fourteen days; when it is recorded that this wretched mother and child, in their despairing grief at their separation, fell senseless on each other to the ground, as they were removed from the dock. What is to become of this miserable little girl? Perhaps in the course of a few more years she will be a degraded object, like the unfortunate Caroline Davis, who had been sixty times in Bridewell, and is always intoxicated when at large. With one more tragedy, illustrative of our present system of punishments, we must close this portion of the argument. It is derived from the last report of the Chaplain of the Manchester Jail. He had been interested in a boy twelve years of age, then undergoing his ninth imprisonment. He had vainly tried to get him admitted, on his discharge, into an institution near London:—

'Two days after I opened the door of a cell, and to my surprise found him again an inmate. My first exclamation of sorrow and surprise was,—"*What! B., you here again?*" He hung down his head, as though unwilling to meet my eye, and after a few moments of silence, he suddenly raised it, and looking at me with an appealing and hopeless expression of anguish I can never forget, he said, with an almost passionate emphasis, "*Sir, what could I do?*" and then told me his tale thus: "*On leaving the jail, he went directly to look for his mother, in the cellar where he had left her. She was not there; gone, the neighbours said, into the workhouse. Penniless and houseless, he wandered about all day and all night in the streets, and the next day, driven by hunger, he stole*

some bread, and was committed for the offence. He said he knew not what to do, and everything was better than his condition outside. Shortly after, an officer looked into his cell, one Sunday afternoon, and found him lying on his bed, which he had unrolled contrary to orders, reading his Bible. The officer reproved him, and desired him to roll it up till the proper hour. To his surprise, the boy rose immediately, and without a word, or a look of anger and defiance,—his usual answer on such occasions,—quietly obeyed the order. The same officer passing the cell not long after, looked in again, and found the unhappy boy suspended by a hammock girth to the gas-pipe,—and *dead!* ”

‘Of whom will the blood of this child be required? “Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me!” ’

Not these helpless outcasts, then, but the community at large, and who must become their guardians, and bring to account, or stand in the stead of ignorant, vicious, and careless parents and neglectful parish authorities, are answerable for these things. This is the first principle. The second is, that here, among these outcasts—these infants and young children—is the source of the whole torrent of criminality which disgraces the age. Let it be remembered and laid down as an incontestable fact, that the mass of our criminal population is born and bred to crime; that nearly every hardened offender has commenced his career as a little vagrant. If we would diminish crime, it is on the little vagrant we must concentrate our efforts. We must cease to push him aside and turn from him with disgust. We must become to him the father and mother that he has never known, and depute careful, earnest spirits to guide him. It will be no easy task—no light labour; religion alone can accomplish such a work, and carry out a mission which demands great sacrifices and painful labour every day and every hour. So said a devoted labourer in this cause, the late Joseph Fletcher, whose loss Miss Carpenter more than once deploras, as she records his services. No; it will be no easy task, as Dickens says in his touching picture of one of these outcasts in the May number of ‘*Bleak-House* :’ ‘He is not softened by distance and unfamiliarity; he is not a genuine foreign-grown savage; he is the ordinary home-made article. Dirty, ugly, disagreeable to all the senses; in body a common creature of the common streets, only in soul a heathen. Homely filth begrimes him, homely parasites devour him, homely sores are in him, homely rags are on him; native ignorance, the growth of English soil and climate, sinks his immortal nature lower than the beasts that perish.’

That no system of national education, however extensive, can do the work, is proved equally by the nature of the case and by the experience of countries in which a national free education is universal, such as America. Education adapted to the children of the classes who live in general obedience to the laws, and are honest and industrious, however poor and lowly they may be, will not suit these outcasts. They are diseased, afflicted with grievous maladies, spiritual and often physical. The parents



and teachers of the healthy fear them, and with reason; they, with their dirt, their sores, and their benighted ignorance, slink away from the healthy. Twenty years ago, Dr Tuckerman, who was the originator of domestic missions in America, and probably in our own country, pointed this out. The ragged school movement has commenced since that period, and on this subject no one is better qualified to give an opinion than Miss Carpenter, from her own valuable services at Bristol, and her devotion to the cause of the children for whom this was designed; but these also she shows to be insufficient, much as they have accomplished, for they have done and are doing much. They have thrown an arch of communication over the gulf that formerly separated 'the perishing and dangerous classes' from the other classes of the community, sown germs of good in many a heart; and thrown light on many an evil hitherto shrouded in darkness; but they cannot stem the flood of contamination from ignorant, vicious, and degraded parentage and companionship, denlike places of abode, crowded, filthy, airless, waterless, nor give support to the destitute, nor find employment for those branded with the name of felons. Even the free day-schools that have arisen out of the evening ragged schools can only meet the wants of certain of those classes, but are so valuable to them as to deserve the aid from the state which as yet they have not received.

Workhouse schools and prison schools, including the fine Government establishment at Parkhurst, in the Isle of Wight, have been unable to effect a real reformation. Experience shows that whatever outward decorum may be induced whilst the inmates are under discipline, a lapse into crime is the nearly invariable result of liberty. FEAR is a principle that will never succeed in education. In vain is it resorted to. Failure again and again will be the result, till it is superseded by its opposite, LOVE; not a weak indulgence, but a holy, religious principle, exerted constantly for the highest good of the children. For these outcasts especially, whose wretched circumstances have driven them into a totally unnatural position of independence, it is found above all important, to adopt a system as nearly resembling the discipline of a well-ordered family as possible, so as to awaken in them that faith and obedience which are the natural characteristics of childhood. Accordingly the greatest success has attended those establishments which most closely adhere to this form. Such are the Rauhe Haus, near Hamburg, founded in 1833, which has served as a model to most of those existing in Germany; and the Swiss Rural Schools, erected on the plans of Werhli, who has inherited the spirit and views of Fellenberg and Pestalozzi, the great leader in this work of love, and who

died believing he had failed in it. If his spirit now watches over the 'moral orphans' of his country, whom in his life he so cherished, how must it rejoice! Most interesting descriptions of these schools, and of the Rauhe Haus, are given by Miss Carpenter. At the latter, the pupils are divided into families of twelve, each twelve having a separate thatched cottage to itself. It began with one family, assisted by the energy and benevolence of a few individuals; it now contains more than 150 children, girls as well as boys. These schools are extending over Prussia, Bavaria, Baden, Denmark, Norway, Sweden, and even Russia, with more or less government aid and sanction. In France there are no less than 434 such establishments; that of Mettrai being the original and type of them all. In America they have been established on a large scale by acts of the Legislature, in Boston, New York, Philadelphia and Baltimore. A deputation from the Governor of Canada visited the principal cities of the United States to inspect these schools in 1848, and gave important testimony to their success, by recommending to their own Legislature the immediate erection of one or more houses of refuge in Canada.

In our own country all the efforts made in this cause have been by individual benevolence, but most encouraging success has attended them. We may mention, as examples, the philanthropic farm school at Red Hill near Reigate, that at Stretton on Dunsmoor near Warwick; an experiment in London on adult thieves, and the plans adopted at Aberdeen, of which Sheriff Watson was the originator, by which juvenile vagrancy has been entirely extinguished in that county. But the principles on which they were founded were completely recognised in the report of the Select Committee of the House of Lords, appointed to inquire into the execution of the Criminal Law. The question also received incidental consideration in the Select Committee on Prison Discipline in the House of Commons in 1850. It was searchingly investigated at Birmingham in the Conference on Preventive and Reformatory Schools in the past year.

The committee of the Conference has, however, been relieved from the necessity of taking any steps to bring their report before Government, by the appointment of a committee of inquiry towards the close of last Session, into the condition of 'Criminal and Destitute Juveniles.' This committee is still sitting, and in addition, a measure is looked for on the subject from the Earl of Shaftesbury, than whom no legislator is better fitted, by earnest benevolence and long services in the cause of the oppressed and miserable, to carry it through.

If there remain on any minds, after such a survey of the sub-

ject as this brief analysis of the comprehensive work before us can afford, objections to the movement in behalf of these perishing and dangerous classes, such as we occasionally hear on the score of expense, and of the encouragement it would afford to guilty parents to neglect their children, we must refer them to the work itself for answer, offering only the following suggestions. The expense of prevention would probably be infinitely less than the cost of the present unsuccessful efforts at cure; and whatever course is adopted, the community cannot escape the charge. In prison and out of prison they have to maintain their criminal population now. As to the guilty parents, they are too ignorant and miserable, the victims as well as the scourges of society, and such measures as have been here advocated would force them to maintain their children, if possible, now they get rid of all charge for them every time the prison receives them.

We conclude in a spirit of earnest sympathy with the labourer in this neglected vineyard. Three experimental institutions have been commenced, we are informed, during the course of the past year; and 'it is known,' says Miss Carpenter, 'that the due support and success of these will lead to the establishment of others.' We feel entire faith that the seed thus sown amid thorns and brambles, by hands that have worked on ungrudgingly and without fainting, will in due time bear fruit, under the blessing of the Lord of the harvest.

---

#### THE LAIRD OF ALLENDERS.\*

HARRY MUIR, the hero of this story of Scottish life, is a Glasgow clerk; born, however, as it turns out, to the inheritance of a slender lairdship. But whether as the disguised manipulator of bills of lading, or the flushed and fevered owner of a small estate, the drift of the narrative is to show the irresolute, squeezable, boneless 'lad that couldna tak' care o' himsel'. By early initiation in the ways of the bottle, either in the after-dinner carousals of patronising friends, or in the more jovial and uproarious gatherings of tap and tavern, likings were awakened and confirmed which domineered through life. So that Harry Muir, clerk, and Laird of Allenders, caught in the fangs of custom, is squeezed into habits that bring his brief and dissipated career to an untimely end.

This office appurtenance of George Buchanan & Sons is introduced as already married. With sixty pounds a-year, he has not

\* Harry Muir. *A Story of Scottish Life.* By the author of '*Passages in the Life of Mrs Margaret Maitland*,' '*Merkland*,' '*Adam Graeme*,' etc. London: Hurst and Blackett. 1853.

only a wife and baby, but has an elder strong-willed sister, with two younger ones, under his roof. These latter, however, are no encumbrance. The kind of work obtained by female hands in such a city as Glasgow makes it a matter comparatively easy for any number of sisters, cousins, aunts, nieces, or daughters in single blessedness to support themselves: and not only themselves, but in the case of that not uncommon parasite, a toping male relative, frequently to bear him up in his sinking downward career of habitual dissipation. Harry is young, clever, agreeable, witty, and kindly social. He is the pride of his home, but the growing fountain of its inquietude. The junior Buchanans relish the society of their more brilliant-minded vassal, and, as a consequence, secure his convivial capabilities as often as pleasure or necessity requires. He is not only up to the ledger and the mysteries of cent per cent, but is a capital joker, laughier, talker, story-teller, singer—in short, the very soul of an evening party. And so, for the sake of his warm cephalic outpourings, he is privileged to sip the delusive demon that steals away his brain.

A lawyer cousin of the younger Buchanans, Cuthbert Charteris, from Edinburgh, visits his Glasgow friend, and is introduced to Muir as the ledger packhorse and the after-dinner toping Jim Crow. Having dined at the family residence, George Square, on their way in the evening to the theatre, Harry, in attempting to save a child from the plunging or kicking of a horse, is himself struck, and has one of his limbs fractured. Homeward he is borne to his little wife and baby, his tall grim sister, Martha, and the younger ones, Violet and Rose. This lays the foundation for the lawyer's ultimately tracing Muir's relationship as heir-at-law to the estate of Allenders, situated on the banks of the Forth near to Stirling. But ere that link in the fortunes of the unfledged laird is reached, his progress in the bottle infatuation leads to his removal from the employment of George Buchanan & Sons.

This consequence to Muir is natural enough. Those physical peculiarities, whatever they are, which, in a certain proportion of human creatures environed with the drinking usages, lead inevitably to the vice of intemperance, were present in the witty, facile, highly emotional Muir. He hates the degradation implied in being merely a lackey. He feels that he knows more, thinks more, utters himself more fluently, and gathers the fire of conversation more quickly than his commercial lords. Yet the temptation of convivial flattery comes, and notwithstanding his 'firm resolve' to the contrary, again and again he succumbs. The flattery that ministers adulation at last dwindles into contempt, purse-proud contempt galls the jaded spirit of exhausted inebriation, and mutual variance, conflict, and repulsion at length ensue.

Harry Muir is no longer the office utensil and after-dinner droll of the impinioned heirs of the West India merchant. The issue is natural enough. But with the exception of results, we see little in the story of the real habits of the bibacious youths whose less porous clay withstood the liquor that mastered the feeble Muir. He falls as myriads fall; but a veil, felicitously or infelicitously, is thrown around the table of the convivial wealthy in their alcoholic potations. We are not admitted to witness the toasting customs, as the sparkling claret or the purple port careers the hospitable board. We are not permitted to witness the gathering warmth, the glistening eye, the loquacious tongue, the merry peal, as wit and fun and jovial kindness rule the hour. Martha, Rose, and Violet, together with a little wife, dread the evening hours as they would dread the approach of a midnight crisis. Their hearts are sad, and Harry's tipsy looks gave token of the evening's debauch. But we are not ushered into the vision of the real business of an after-dinner demonstration. The 'hip, hip, hurrah,' the song, the gathering energy of tongue, and brain, and boisterous mirth, the drivelling senility of enfeebled thought; all are shut out in so far as Muir's progress in the career of incipient or confirmed intemperance is here displayed.

Nor do we find the Scottish tavern, in its seductive influences, obtruded on our view. Yet Muir's advance in the ways of jollification must have been not unfrequently through an evening's revel in such a region; not the low public-house, where all comers are welcome; not the brazen, gilded, dazzling 'gin-palace,' where tattered wretchedness tries to drown its care; but the smiling, reputable, handsome, somewhat retiring resort of middle-class votaries of bacchanalian orgies, or their allied retainers. We should like to have seen depicted, with the pencil of a Scott or a Cervantes, some of the lustrous scenes in which the youth of our great cities, especially of the clerking and upper rank gradation, seek relaxation, excitement, pleasure, after the tension of business hours has passed away; above all, such a gathering of youthful graduates in tavern accomplishments as found a Harry Muir the soul of fun and frolic. What an insight as to the social training of some whose best years are thus consumed in the frivolous, visionary, sensual waste of the very bloom of youth and manhood! what unhappy homes, and rendered so by tavern folly! what parental quakings for the dead hour of the night! what agonies, and tears, and consuming griefs, and all for sons, brothers, fathers, whose footsteps have been directed to the trim, glittering, seductive resort of boon companions! It was here especially that the hero of this story of Scottish life became habituated to tastes and cravings, which ultimately mastered every better feeling. It was thither he went, 'like a fool to the correc-

tion of the stocks,' notwithstanding Martha's motherly expostulation, the little wife's melting tears, and the baby's winning smiles; and, what is more, notwithstanding the inward protest of conscience and of right reason. Thither, for the sake of the convivial laugh, the song, and the spirituous hilarity, Muir hied him, and there, instead of quenching appetite, caused appetite simply to grow by what it fed on. All this, however, is veiled, and we have merely results—a broken limb, inattention to business, leading to the loss of place and occupation, with all the domestic fears, torments, and anxieties consequent on even the mildest course of dissipation.

Muir has recruited his health with renewed vows of sobriety, has relapsed, and is without an income or an occupation, when cousin Charteris finds from an old Bible at Ayr the lineage of Muir and his sisters, and connects their pedigree with the small estate of Allenders. They are transferred to that old romantic picturesque residence of the Allenders of Allenders, and enter hopefully on their new career of rural life and rural felicities. But in the very outset of this movement, the feeble hero is again in contact with temptation. Young Gilbert Allenders, son of Dr John of Stirling, is already an adept in the ways of Bacchus. Harry and he meet, and soon, in contradiction of the famed principle of Hahnemann, '*similia similibus curantur*,' like cures like, they are plump over head and ears in the bottle. The Laird of Allenders resolves to be equal to his new vocation and new position in the social scale; but the seasoned young physician knows his victim, and pursues with heartless and malignant pleasure his selfish ends. Muir of Allenders is the same as Muir of George Buchanan & Sons. He is always going to be. He has a good heart and a good head, and good resolves, and good everything, but the leaky spungy craving tendency for alcoholic stimulation. And without a bad wish for any one, or a bad look, or a bad deed, he is still sinking and sinking beneath the grasp of the tyrant habit, till accidental destruction steps in, and he is soon hurried into the invisible. Nothing can build up a barrier in his being against the subtle inroads of stealthy desire. For a day, for a week, for a month, he seems erect, vigorous, self-moved as with the impulse of a new creature. He lays his plans, he gathers his means, he acts as one endowed with the spirit of a martyr. All is hope around him. Martha, that firm angel of 'carl hemp,' and Agnes, the soft unrecorded witness of Harry's sins, alike rejoice. But it is all as it ever was and will be—a mere dyke of sand against ocean's waves—the gossamer in the way of the laden team, the vapour in the path of the avalanche. The material of the physical man is loosened in its texture. Spirituous indulgence has planted imbecility at the very core,

and up and away he is whirled in the simplest gust of alcoholic desire.

‘Poor Harry! he was always “led away;” for not one of his anxious watchers could prevail with herself to speak of his errors in harder words than these.’ Yet Adam Comrie, the old Dragon of Allenders, had a glimmering conceit that there was something more in the evil than simply the passive conjugation—*being led*. He could not, however, make it clear, but said, ‘I would like to hear somebody explain in a sensible way what gies Gilbert Allenders such a grip o’ Mr Hairy. You’ll no ken, missie, you’re owre wee; but if there was the like of Boston, or the young lad Livingstone, that converted sae mony hunder folk on the Monday of the preachings at the Kirk of Shotts, or John Welsh, that wore the very stanes with his praying, to the fore now, I wouldna care to take my fit in my hand, and gang away to ask their counsel. . . . How the like of this chield has gotten such mastery over him is a miracle to me.’

How eager is fond affection to conceal the vileness of domestic vice! It is not from within. It is all or nearly all the fierce onset of external seduction. It is the roaring lion moving without. But ‘Dragon,’ said Lettie gravely, ‘when folk are led away, are they no doing ill themselves? Is it a’ the blame of the one that leads them away, and no their ain, Dragon?’

‘Weeld, I’ll just tell you a story, missie,’ said the old man. ‘When I was a young lad, I had ance a brother, and he was easily beguiled. So a sodger out of the town got him, and courted at him, and garred him drink, and led him into every kind of evil, till the poor callant lost his employ, and listed, and gaed away across the sea to the war. By a’ accounts, he was little steadier when he was away, than he had been at hame, though he had a guid heart for a’ that, and was aye kind to his friends; and at the end of the war he came back just as simple as ever he was, with a sma’ pension, and as many wounds as might have served a regiment. He wasna weel hame, when up turned this deevil of a sodger again—where the tane was, ye were sure to find the tither—and within a year George Comrie was dead and buried. Now ye’ve baith guid judgments to be bairns—wha was’t that should bear the blame?’

‘It was the sodger, Dragon,’ said Katie Calder, with instant determination. Violet said nothing. She was pulling away the withered fibres of ivy from Dragon’s wall.

‘I think folk shouldna be led away,’ said Lettie slowly, after a considerable pause; ‘and you never say folk are led away when they do *good* things, Dragon. I think it was *his* blame too, as well as the other man’s.’

‘Never more! never more!’ was the repeated utterance from

the depths of his being, as Muir recovered from each successive self-degrading conviction that he had been led away. But 'vows made in pain are violent and void,' and speedily cancelled. And so it was with this poor, feeble, sensational creature, meshed fairly in by the trammels of custom. There was but one weakness—one soft, quaggy, restless brain-point, through which all the mischief entered; and, though resolution, founded on shame, self-loathing, self-upbraiding, came again and again to buttress the yielding material, yield it did, as often as the demon drink sought an entrance. A different arrangement of external circumstances might have saved him. Had there been no after-dinner jolliment, no trim, smiling, brightly-luring, sequestered tavern, no Gilbert Allenders, no mid-day ceremonious quaffing of wine, and no evening merry carousal, all might have been well. But the cankerous evil once introduced, onward it careered under the influence of the ever-present conditions which awakened it. As the verdant foliage of the vegetable kingdom turns with an all but conscious volitional effort to greet the beams of the orb of day, so the dumb cravings of a vitiated nervous frame moved towards the bottle, and the bumper, and the wine-crowned gatherings of jovial men. It was the quicksand of his being, in which disappeared every utterance of truth, and duty, and manhood, till ruin reigned over the mental waste. Poor Harry! Fondly depicted as a sister's pride, a wife's loving joy, a baby's prattle, a laughing home's delight, a somebody ever about to be, but for this one frailty—this one mocking imbecility. He, the dupe of a mere gastric craving, knows it; and Martha knows it, and Agnes, and Rose, and Violet; everybody else knows it, and what is more, Martha and everybody else that knows it wishes poor Harry to yield never more. Yet the contagious evil is ever around, and consequently up and towards it the stealthy, tyrannising destructive appetite tends; and Muir-Allenders, Allenders-Muir, are but obverse and reverse exponents of the same doomed imbecility.

As a phase of the drunkenness diatheses, so gravely afflictive on all hands, this story of Harry Muir is fitted to do good service in the cause of moral reform. The author has seized some of the points of social life as characteristic of the Scotch, both rural and civic, and touched them off with graphic colouring and care. Whether derived from personal observation, or a mastery of the great models of Caledonian speech and idiosyncrasy, no Scotchman but must feel that the characters are native to the Lowlands of the North. Uncle Sandy is a warm, verdant specimen of the good old man. By nature kindly, and by the most genial action of a non-ascetic religious bearing, 'wishfu' to see ither cratur happy,' he enjoys nature in his garden, and in the



gentle youngkers that chirp, or sing, or sit a story-telling under the old tree. He grudges not 'a hanfu' o' berries,' and can even relish a stanza from Burns, or a verse from the Book that best fits man for 'the coming struggle.' He is a gem of an unsophisticated Scot, fresh from the banks of 'bonnie Doon.' Yet it is only in glimpses that we see this refreshing specimen of the genus 'Sanders'—always, however, to find the mellowness of a green old age mantled with the dew of a child-like piety.

Perhaps, however, the most effective embodiment of Scottish character is in the old Dragon of Allenders—Edom Comrie. Garrulous, quaint, and somewhat wise, with a dash of superstition, mingled, at the same time, with a fair share of the everyday religion of a Scottish peasant, the old man of Allenders stands perfectly unique. The familiar earnestness of the feeble Comrie in matters of religion is finely brought out in the following passage. It relates to the time that Muir is a-dying:—

'They tell me the horse had thrown him, and dragged him along the road wi' ae fit i' the stirrup—was that true, Missie? and I aye kent mysel' it was a thrawart beast, and no to be depended on,' said Dragon. 'I've been lying here thinking on the puir lad this haill morning; and I was just putting ower in my mind if it wadna be best to crave the Lord to take *me* and spare the young life; but I never can win that length though I try, for I aye mind I'm a harmless auld body, doing ill to *nae* man, and what for should I ask to die?'

Violet proposes that Dragon and herself should be taken in place of Harry, when the old man, raising himself from his bed feebly, and leaning on his elbow, says,—

'Missie, I'm auld, and whiles forget things I ken weel, and speak as if I was a bairn mysel'; but ae life canna redeem anither, little bairn. Na, na; I wad gang wi' ye, blythe, puir wee innocent heart, to take care of ye, if God didna send an angel to take care of us baith,' said the old man with a momentary wandering; 'but there never was but Ane that could redeem lives out of God's hand with his ain. We're a' forfeit ourselves, bairnie; if my life was mine, and yours your ain, we might offer them for Mr Hairy; but God has your bit heartie in his hand, as well as mine, and will lay them quiet when it is his pleasure, and no a day before. There *was* Ane that had his life free to lay down, and free to take up—and there was but Ane. I've had glimmerings o' Him mysel', continued Dragon, fixing his unsteady eyes on the roof, and wandering from the first subject into the more immediate personal interest which his own words recalled to him—'glimmerings like blinks of the sun out of the clouds; but if I whiles lose mind of the Lord—for I'm auld and feeble, and sae lang in this warld, that it's ill to

believe I have to gang away—if *I* whiles lose mind, that am but a puir useless creature, is that to say that he loses mind o' me? as if he didna ken what was the guid reason wherefore I wasna taken hence in my strength, but left to wear out my days like a sleep, and to forget! Ane might think the like o' ine, sae aged and frail, had been forgotten out of the usual course of nature, and left because he didna mind; but never you trow, bairnie—I ken he minds, and when it's my time, he'll send for me, as thoughtful as if I was the grandest man on the earth. What's about *my* memory, though it whiles can carry naething but bairnly things? Is that to rule his, think ye, that grows not auld for ever? And I ken he never forgets.'

Yet Adam Comrie, when upwards of fourscore, could indulge a little of the ambition of prolonged life. 'I was born this day fourscore and five years ago,' said Dragon. 'It's a great age, bairns, and what few folk live to see; and for every appearance that's visible to me, I may live ither ten, missie, and never ane be a prin the waur. I would like grand, missie, to make out the hunder years, and it would be a credit to the place and a' belonging till't; and naebody wishes ill to me, nor envies me for my lang life. Just you look at that arm, missie, it's a strong arm for a man o' eighty-five.' . . . Dragon waved it in the air exultingly, and was proud of his age and strength, and repeated again with earnestness, 'But I would like grand to make out the hunder years.'

As presenting one aspect of the drunkenness ravages—and but one—the story to which we have directed attention is a healthful contribution to the fictional literature of the day. Its tone and bearing are well fitted, not only to point out the subtle, ensnaring, and, at last, inflexible grasp of the liking for strong drink, and its not unfrequent miserable end, but, at the same time, fitted to awaken emotions of a virtuous and elevated kind. The beauties of nature are caught and depicted with a keen relish, the opinions and habits of the rural population strikingly delineated, and the whole calculated to enforce the lesson, that it is only in the path of virtuous self-command, diligent attention to the duties of one's calling, and a thorough circumscribing of the artificial desires, that the happiness of the present life can be attained. And whilst, as a contribution to the evanescent literature of the time, it helps to purify the public taste and promote the dominion of the best feelings of human nature, it cannot but be taken as an index of the improvement already attained. Such works are partly cause and partly effect; and although the temperance movement, as against our national evil, is not referred to, its existence and influence cannot but arise in the mind of the reader as in some way implied in the existence of such a work.

In nine cases out of ten, it will awaken the remembrance that such an institution as the Drunkenness Suppression Society exists, or some one of the many agencies at work—from teetotalism to Forbes Mackenzie's Bill—to meet and counteract our drinking degradation, and cannot but aid the earnest and onward agitation that exists for the wiping away of our national shame.

---

#### LORD JEFFREY.\*

FIFTY years ago there met in the third *flat* of No. 18 Buccleuch Place, one of the new parts of the old town of Edinburgh, at that time the *exalted* residence of a young barrister then unknown to fame, a choice band of aspiring youths, who, after mature deliberation, determined to start a new Review. This young barrister was Francis Jeffrey, whose professional income up to that time had never brought him £100 a-year; his compeers were, among others, Sidney Smith, Francis Horner, Thomas Brown, and Henry Brougham. It happened that a tempest raged that night when the above proposition was carried by acclamation, and the chivalrous knights made themselves merry at the greater storm their bold undertaking was about to raise in the world of literature and science, of politics and philosophy. At length, after repeated delays, on the 10th of October, 1802, the first number of the *Edinburgh Review* appeared. The effect was electrical. Those only who lived at the time can imagine the impression produced by the appearance of this luminary. Old periodicals were eclipsed or at once extinguished. A new day in letters and liberty began to dawn. Deep were the denunciations, rapturous was the applause, with which the enemies or the abettors of freedom and reform hailed the approach, and watched the motions, of this bright morning star. The splendid course it was destined to run neither its authors, nor admirers, nor enemies were able to anticipate. Its learning, talent, spirit, tone, writing, independence, at once placed it on high as the first journal of the age; and the many improvements we have since reaped in our social state and civic institutions, may be traced, in a great measure, to its genial influence. Of this great work, from its commencement, for seven and twenty years, Jeffrey was the mainspring and mainstay.

Francis Jeffrey was born in Edinburgh, Oct. 23, 1773. His father was one of the depute clerks in the Court of Session; his mother was the daughter of a gentleman educated for the church, but who preferred the occupation of the literal to the spiritual

\* Life of Lord Jeffrey, with a Selection from his Correspondence. By Lord Cockburn. Two Vols. Edinburgh, 1852.

husbandman. He practised farming near Lanark. His mother died suddenly when Francis was thirteen years of age. His father, who died in 1812, aged 70, was a sensible man, but of a gloomy disposition, and a high Tory. Our author tells us:—‘Francis learned his mere letters at home, and John Cockburn, who had a school in the abyss of Bailie Fyfe’s Close, taught him to put them together. He was the tiniest possible child, but dark and vigorous, and gained some reputation there while still in petticoats.’ That he was tiny and vigorous as a child we can easily believe—he was so as a man. Hence his friend Horner used to say: ‘If Jeffrey could only speak slow, and add a cubit to his stature, and be a little dull, nobody could oppose him.’ Our difficulty is in the phrase, ‘*but dark* ;’ does our learned author consider a dark complexion scarcely compatible with a puny yet powerful frame?

At the age of eight he entered the High School of Edinburgh, where he continued for six years. His first master was Mr Fraser, who, from three successive classes, had the singular good fortune to turn out Walter Scott, Francis Jeffrey, and Henry Brougham. Before he left school he was standing one day in the High Street, gazing at a man whose appearance struck him; a person observing this, tapped him on the shoulder, and said: ‘Ay, laddie! ye may weel look at that man! That’s Robert Burns.’ He never saw Burns again.

In 1787 he was sent to Glasgow University. The first session he was not favourably distinguished; but, in his second year, in Professor Jardine’s logic class, he gave early promise of that critical acumen which was afterwards so fully developed in the pages of the *Edinburgh*. He began here the practice, which he ever afterwards continued, of taking full notes of all the lectures he heard—not a mere transcript of what the lecturer said, but adding remarks and discussions of his own on the views and doctrines advanced—an excellent exercise both in thinking and composing. From his boyhood he was not only a diligent but a systematic student. All his studies he followed up with collateral composition, not for display but improvement. His diligence is attested by the mass of his juvenile writings still preserved; essays, translations, abridgements, speeches, criticisms, tales, poems, all carefully wrought out with a view to his own mental culture. Quick though he naturally was, he was no idler. His example is another lesson to young men, that whatever their talents, if they would rise to distinction, they must work for it by systematic, persevering toil. His ruling passion soon began to be developed; nearly all his early prose writings are of a critical character; and this characteristic was even then so strong that almost every one of his compositions closes with a criticism on itself.

After leaving Glasgow in May, 1789, he remained in and about Edinburgh till September, 1791, when he went to Oxford. During this time he was left to follow very much the bent of his own mind; and the proofs of his diligence and success in study furnished by his biographer are both numerous and striking. At Oxford he remained only nine months; not at all in love with the place, its practices or pursuits. Dissipation and idleness were then the order of the day; and as he went thither panting for improvement, and glowing with enthusiasm for literary distinction, he was shocked to find the fame of this renowned seat of learning so different from the fact. One accomplishment he was anxious to acquire at Oxford, but even in this his friends never thought him particularly fortunate. He was ambitious to get rid of the dialect and accent of his native land: 'The only part of a Scotchman I mean to abandon is the language, and language is all I expect to learn in England.' He succeeded in abandoning his Scotch, but was by no means so successful in acquiring English. On his return the change was so sudden and strange that it excited the surprise of many and the ridicule of more. What he picked up was a high-keyed accent, and a sharp pronunciation, which, with the rapidity of his utterance, and the shrillness of his notes, gave such an air of affectation to his delivery as could only be tolerated because of the pertinence and power of his matter. The result was as described by his friend, the late Lord Holland, who used to say, though Jeffrey 'had lost the *broad Scotch* at Oxford, he had only gained the *narrow English*.' In later years the peculiarity somewhat wore off; what remained only marked his individuality without much marring his popularity and success.

On his return to Edinburgh, the law was his destiny. He had thought of the English bar; but the expense and risk his friends durst not encounter. In 1792-3, he attended law lectures. About this time he joined the Speculative Society, an event that did more for his improvement than the whole course of his education. The Speculative was a literary and debating society, in connection with the University of Edinburgh, formed in 1764—is still flourishing, and can only sink and expire when our youth shall prove unworthy successors of the worthies who have gone before. Jeffrey scarcely needed this society for improvement in composition; but for debate and public speaking, it was precisely what he required. He gave himself to it with all his heart. Here he met compeers and competitors to sharpen his intellect, fire his zeal, and stimulate emulation. In debate he especially excelled. What brilliant meetings must these have been, when he had to contend with Lansdowne and Brougham, Kinnaird and Horner, Glenelg and Scarlett, all in the fervour of

youth, and glowing with the fire of genius, venturing for the first time, untried and unaided, into the mazes of speculation, and revelling ‘uncontrolled through the bright and boundless realms of literature and science!’ In this society were formed and cemented many of the most valued friendships of his life.

On the 16th December, 1794, he was admitted to practise at the bar. No idea of his prospects, or of the good he effected, can be formed, without remembering the political state of Scotland when he entered on public life. Everything in England was then inflamed by the first French Revolution. Never since our own Revolution had public life been so exasperated by hatred, or private life so soured by political antipathies. In Scotland, our author reminds us, ‘there were no popular representation, no emancipated burghs, no effective rival of the Established Church, no independent press, no free public meetings, and no better trial by jury, even in political cases, (except high treason,) than what was consistent with the circumstances, that the jurors were not sent into court under any impartial rule, and that, when in court, those who were to try the case were named by the presiding judge.’ The Scotch representatives were only forty-five—thirty for counties, fifteen for towns. With the election of the town or county members the people had nothing to do. It was to them a matter so utterly irrelevant, ‘that they often only knew of it by the ringing of a bell, or by seeing it mentioned next day in a newspaper.’ Meetings of the adherents of Government, for party purposes, were common enough; meetings for opposition purposes were unknown, or dangerous. The very banks were overawed. Scotland was politically dead. A reformer was regarded as a republican, who had the desire, and watched for the means to become a regicide; and in numerous instances was treated accordingly. To be a zealot on the one side led to success; to espouse the other insured suspicion, neglect, and often ruin. Jeffrey allied himself at once with the party then in disgrace. Liberal principles were, in his mind, coeval with the dawn of his reason. He nobly sacrificed his interests to his principles, and started in life with nothing to rely on but his own talents, his character, and his pains. Young barristers of his stamp, renouncing all hope of official patronage, were compelled to cultivate another field. It was then hard work and dreary winter; but, at length, the spring and the harvest came; and we are reaping the results at the present day in the rise and progress of improvements, social, civil, and sacred, which everywhere abound. Who that looks back to Jeffrey’s early days can say, the former times were better than these?

At first his success at the bar was not very flattering. His

talents and reputation were considerable, but people did not like his English, his sarcasms, his loquacity, his seeming affectation. He was not much troubled with fees, but the following incident is characteristic and creditable: Returning home one day with a guinea, he cast it to his grandmother, saying, 'There is my first fee, granny; give it to your old woman at Leith.' So disheartened was he at his tardy progress, that he had some thoughts of giving up, and settling in London as a literary grub. Writing to a friend in 1798, telling he was going to London, he says, 'I am going to be very literary in London, and have thoughts of settling there as a grub. Will you go into partnership with me? - I have introductions to review and newspaper editors, and I am almost certain that I could make four times the sum that ever I shall do at the bar.' This project came to nothing. He returned to Edinburgh, toiled on, and ere long a brighter day dawned.

On the 1st November, 1801, he was united in marriage to a second cousin of his own, Catherine, one of the daughters of the Rev. Dr Wilson, Professor of Church History at St Andrews. The lady had no fortune; and Jeffrey, writing to his brother on the subject, says: 'My profession has never yet brought me £100 a-year. Yet have I determined to venture upon this new state. It shows a reliance on Providence scarcely to be equalled in this degenerate age, and indicates such resolutions of economy as would terrify any less magnanimous adventurer.' His choice he describes as neither showy in person nor character; but having good sense, good manners, good temper, good hands, and, above all, a good heart. His domestic arrangements were set about with honourable economy. To make his study comfortable, we learn, from an inventory preserved in his own handwriting, cost £7 18s, the banquetting-hall rose to £13 8s, and the drawing room reached the magnificent sum of £22 19s.

In May, 1802, he made his first professional speech in the General Assembly. It increased both his reputation and his practice. At that time there were no regular reporters of the decisions of the court, except two advocates, who were elected to this office by their brethren, and performed the task at a small salary. A vacancy occurring, Jeffrey presented himself, as a candidate. The election being made very much a party question, he was rejected by a large majority. This exclusion increased his despair of success in his profession, and was one means of leading him to throw his whole soul into that great work with which his name and fame are now permanently associated.

The field was open for this new enterprise. No critical journal existed in Scotland. Two numbers of an 'Edinburgh Review' had, indeed, been published nearly half a century

before, but it never reached a third number. This was not to be wondered at, whether we consider the principles or the practice of these primitive reviewers. Their professions were: 'Opinions they are only to relate, *not to combat*.' 'Immoralities they would rather choose to bury in oblivion.' Yet, in the first number, the following is a specimen of their taste and tenderness: 'We are almost ashamed to say we have read this pamphlet. 'Tis such a low scurrilous libel, that even the most necessitous printer or publisher must be at a loss for finding a decent excuse for publishing it.' Reviews there were in England, but they languished on at best in feeble mediocrity, confining themselves to criticisms on books, never venturing to place at their bar public men and public measures. When the *Edinburgh Review* started into life, like Minerva, and went on in increasing power and splendour, the country was taken by surprise. All eyes watched this northern light. To Edinburgh it was of special benefit. It extended the literary reputation of the place, connected it with public affairs, and gave to the North a political importance it had hitherto failed to secure. Years had to pass ere reforms were effected; but every successive number scattered broadcast the good seed from which we have now reaped an abundant harvest.

At first it was to be all gentlemen, and no pay. But this blunder was soon corrected, as our author says, 'by a magnificent recurrence to the rule of common sense.' Constable was the spirited publisher. The first three numbers were *given* to him—he taking the risk and defraying the charges. The writers used to repair singly, by back approaches, or different lanes, to a dingy room off Willison's printing-office, in Craig's Close, to read the *proofs*, and prepare their batteries. A responsible editor soon became indispensable; this office was pressed on Jeffrey; on him the fraternity mainly leant, criticism having long been his passion and pursuit. About this time, he tells us, 'Constable was told that he must allow ten guineas a sheet to the contributors, to which he at once assented; and not long after, the *minimum* was raised to sixteen guineas, at which it remained during my reign, though two-thirds of the articles were paid much higher—averaging, I should think, from twenty to twenty-five guineas a sheet on the whole number. I had, I might say, an unlimited discretion in this respect, and must do the publishers the justice to say that they never made the slightest objection.'

After nine years' steady attendance at the bar, his professional income had not exceeded £240 per annum. Everything, however, was opening and brightening before him, when, unexpectedly, she who was the light of his dwelling was removed by



death. Naturally indolent, and regardless of riches and renown, the influence Mrs Jeffrey had exerted over him had been most beneficial. For her sake he toiled; and proud he was to lay the public tests of his merit, now rapidly clustering round him, as trophies at her feet. His loss he bore in a becoming manner.

His practice now, in all our courts, civil, criminal, and ecclesiastical, began rapidly to increase. The bar of the General Assembly, on one side, was, for more than twenty years, his unchallenged monopoly. There he was the grand favourite; and his argumentative, declamatory, and humorous speeches were the delight of many, who could say as little for his piety as others could of his politics. He displayed as much tact as talent in managing this peculiar audience. Once he nearly committed a fatal mistake, but recovered himself with great adroitness. He had to defend a clerical client charged with drunkenness—a melancholy spectacle; in former days, at least, not so rare as, we trust, it has become since the temperance movement has been espoused so nobly by so many pastors as an example and encouragement to their flocks. He first contested the evidence; then, assuming it to be sufficient, tried, most unwisely, to extenuate the offence. Addressing the venerable Court, he asked—‘Is there a single reverend gentleman in the house who can lay his hand on his heart, and say that he has never been overtaken by the same infirmity?’ Instantly there was an uproar—loud cries of order, apology, rebuke, indignation. He stood still, calm, unmoved, till the tumult subsided; then, with a half innocent, half cunning air, said, ‘I beg your pardon, Moderator; it was entirely my ignorance of the habits of the Church.’ This subdued them, and—‘*the offence was forgiven in a general laugh.*’ Such is the termination of this *faux pas*, as described by his biographer. Hilarity, it strikes us, seems scarcely a suitable sequence to such a scene, such a subject, and such an insinuation. More than once, we regret to say, in reading these volumes, has our moral sense been somewhat shocked at the jocose and genial manner in which the crying sin of our loved land is, if not lauded, at least glossed over. Why should we be told, for example, with apparent glee, that Jeffrey, when a boy, ‘had the honour of assisting to carry the biographer of Johnson, in a state of great intoxication, to bed;’ that ‘for this he was rewarded next morning by Boswell clapping his head, and telling him that he was a very promising lad, and that, “if you go on as you’ve begun, you may live to be a Bozzy yourself yet;”’—why record this, without one word reprobating the sin and shame of so disgraceful a spectacle? The *bon mot* is too dearly purchased when we consider the tendency of the story as thus told. As a warning to our youth, the brand of infamy should have been

stamped on it. Thanks to the reform already effected, promising lads, we trust, are seldom now-a-days rewarded for such degrading deeds. As a contrast to the case of poor Bozzy, we may give Jeffrey's playful reference to a venerable octogenarian he once met with, when visiting a family near Bath. Writing to Lord Murray, he says, 'I have been much pleased, especially with the patriarch, a marvellous brisk young gentleman of eighty-two, who gallops up and down the country in all weathers, reads without spectacles, and is neither deaf, dull, nor testy. I find, to my great delight, that he never rose early in his life; though I am concerned to add that he has for some years been a water-drinker—a vice, however, which he talks of reforming.' Let our readers eschew Bozzy's vice, and emulate this patriarch's virtue—superadding early rising to persevering temperance—and verily they shall have their reward.

The *Review* was now careering along in unchecked and unexampled prosperity. Besides his vexatious labour as editor, Jeffrey had been writing, on an average, more than three articles in each successive number. These papers were profound, piquant, sparkling disquisitions on metaphysics and morals, politics and poetry, political economy and physical science, travels, history, biography, and all the exciting questions of the day. No journal in this country had ever attained such circulation, or held such sway. Competition seemed vain. At length, however, in February, 1809, a formidable rival did appear. The *Quarterly* was started to counteract the violent, and, as it was alleged, inflammatory and dangerous politics of the *Edinburgh*. On its first appearance, Jeffrey styled it 'an inspired work,' compared with the senile prattle of previous periodicals. He felt no unworthy jealousy, still less any unmanly fear. 'My natural indolence,' he tells us, 'would have been better pleased not to be always in sight of an alert and keen antagonist. But I do rejoice at the prospect of this kind of literature, which seems to be more and more attended to than any other, being generally improved in quality, and shall be proud to have set the example.' He buckled his armour tighter, more firmly grasped his sword, and right manfully fought for freedom and reform.

With all his legal lore and literary travail, Jeffrey's chief delight was in the social circle. His home had long been bereft of its chief attraction; but, in 1813, we find him leaving his clients and the *Review* to their fate, and venturing across the Atlantic, to bring home his second wife. This union was one of the greatest blessings of his future life; still, its attainment cost him a considerable amount of discomfort. He recoiled with nervous horror from all aquatic excursions, great or small. No steam frigates in these days wafted voyagers in ease and luxury

across the deep; and war was then waging between us and America. But after many difficulties were conquered, he sailed in a cartel, 'the ship full of visitors, and a monstrous music of cheering mariners, squeaking pigs, and crying children.'

In America, he had two curious interviews, one with the Secretary, the other with the President of the United States. In prolonged and renewed discussions, he manfully took the side of his country in the presence of an enemy who had him in his power. However, he got safe back to Caledonia, bringing with him his bride, for whom he had undertaken this 'tedious navigation.' In 1815, he removed his *penates* to Craigherook, which, for thirty-four summers, became his happy home; and, during that time, a greater number of illustrious strangers were regaled and delighted there, than, with the exception of Abbotsford, in any other mansion in Scotland.

The Whig party in Scotland had long been seeking constitutional and economical reforms. After peace was established, the people began to press them on a reluctant Government with greater earnestness and unanimity than ever. The best leaders of the advance party were members of the Faculty of Advocates. To Parliament House the country looked for guidance,—to no person with greater confidence than to Jeffrey. This confidence he repaid with cautious zeal and patient effort. The current was setting in; its progress was slow; but he saw it would become, ere long, irresistible. He, therefore, watched and guided it with intelligent and persevering care.

The first official honour conferred on him was by the students of Glasgow University. They elected him their Lord Rector in 1820. At his installation, which, from the peculiar circumstances of the times, was a scene of prodigious excitement, he delivered an admirable address, eloquent, wise, and practical. Prior to this time, the professors virtually managed the election; matters had now begun to change; the young men took the election into their own hands, where they have kept it ever since, and their first choice fell on him. Next year two overtures were made to him to take a seat in Parliament, but he declined the honour. He worked hard; delighted himself with a sojourn at Lochlomond, or a ramble over the Continent, and thought it best to bide his time. In 1825, his practice had reached its zenith; this lessened his contributions to the *Review*, and made him feverish about new writers. In 1829, he was elected Dean of the Faculty of Advocates; and deeming it scarcely fitting that the official head of a great law corporation should continue to conduct what might be called a party journal, he withdrew at once and altogether from its management. The 98th number was the last he edited.

Relieved from the toil and responsibility of the *Review*, he was anticipating repose and retirement; but, in December, 1830, the Whigs came into office, and he became Lord Advocate. He was returned member for what were called the Forfarshire Burghs, on which occasion he had the honour of being very roughly handled. His maiden speech in the House was on the Reform Bill, on the 4th March, 1831. Remarkable both for eloquence and argument, as a debating speech it fell below the expectations of his friends and himself. There was a flaw in his election that unseated him. On the 6th of April, he was returned for Malton; but within a fortnight, Parliament was dissolved. He was ambitious to represent his native city. A canvass was begun for him without his knowledge. Almost all the public bodies petitioned the town-council on his behalf. A petition, voted at a public meeting of the inhabitants on a Saturday about three o'clock, was signed in his favour, ere Monday evening next, by 17,400 persons. Next day, the thirty-one voters, composing the town-council, met in a small room to choose the city member. They read all these applications, and then, by a majority of seventeen to fourteen, elected a Mr Dundas, and rejected Jeffrey. Well do we remember the popular indignation on that day. It was the last time, however, a Scotch town-council had an opportunity of performing such a farce.

He was returned again for Malton early in June, and on the 1st July he brought in the Scotch Reform Bill. In October, Parliament was prorogued; but he was too ill to return to Scotland, and spent the recess at Wimbledon. It was a trying time for Government, and Jeffrey's humanity trembled for the consequences if the Reform Bill were thrown out by the Peers. This did happen in May, 1832: a resignation of the Ministry was the immediate result; and many of us well remember how an indignant nation rose up and demanded redress.

Within a week the Ministry was replaced, and all ended better than the most sanguine dared to anticipate. He was returned at the head of the poll by his native city in the first Reformed Parliament, free of expense. He toiled in Parliament at his duties as Lord Advocate till May, 1834; when, a vacancy occurring in the Court of Session, he became a judge, and Lord Jeffrey. Henceforward all practical interference with politics was laid aside. His official duties he faithfully discharged, giving his leisure to society and correspondence, his garden and his books. When the question that rent the Established Church of Scotland in twain came before the Court, his opinion from the bench was opposed to that of the majority of his brethren, and confirmed by the House of Lords. His views and feelings were entirely with the people. In November, 1843, his selected and

arranged '*Contributions to the Edinburgh Review*' were published with a preface becoming his position and his age. 'Though now above seventy, his intellect was as vigorous, and his heart as sunny as ever.' Yet he felt himself becoming old and feeble, and submitted with great propriety to our inevitable doom. His taste for reading continued to the last. Among the books he studied in his old age and affliction, we are glad to find the *Pilgrim's Progress*, the life of Wycliffe, the *Memoirs of Selina*, Countess of Huntingdon, 'and many biographies of missionaries, chancellors, and other worthies,' mentioned with approbation. In preparing for the last *great assize*, we trust the *Book of books* was not neglected. On Tuesday the 22d of January, 1850, he appeared for the last time in Court. He was then much as usual, and, before going home, walked round the Calton Hill with his usual quick step and alert gait. That night his last illness commenced, and four days after, he breathed his last, in the seventy-seventh year of his age.

In sketching his career we have left no space for the delineation of his character. What we have recorded shows what he was, and what he accomplished. As a man, he was upright and amiable, incapable of anything dishonourable and mean, with a well-balanced, well-cultivated mind; his intellect quick and vigorous; moral worth ever giving a charm and potency to his mental superiority. As a scholar, his attainments were, perhaps, more various than profound. His style was clear and beautiful; his taste exquisitely delicate and refined; his critical acumen could scarcely be surpassed. Had his intellectual power and resources spent on periodical literature been concentrated on original works, the magnitude of his achievements might have been better estimated. 'He has raised a great momentum, but it is one on which his own name is too faintly engraved.' By early persevering application, and painstaking effort, he raised himself from obscurity and poverty to affluence and renown. As the Pontifex Maximus of our craft, we delight to do him homage. He founded a new order of criticism; elevated the public mind; and did more to advance 'social progress and general literature' than any other man in our day.

---

#### SIGNS OF SOCIAL ADVANCEMENT.\*

As the eye of benevolence sweeps around the horizon of human evil in quest of signs as to our social state, the indications are

\* Public Education as affected by the Minutes of the Committee of Privy Council, from 1846 to 1852; with suggestions as to future policy. By Sir James Kay Shuttleworth, Bart. London: Longman, Brown, Green, and Longmans. 1853.

Crime: Its Amount, Causes, and Remedies. By Frederic Hill, Barrister-at-Law, late Inspector of Prisons. London: John Murray, Albemarle Street. 1853.

ever moulded, ever modified by the special atmosphere glowing within. If gloomy, despondent, terror-foreboding sentiments cast their pall over the embrazure through which the phenomena are surveyed, 'evil, and only evil continually,' will be the echo and response on every hand. But, should the buoyancy of hope, or the elasticity of never-to-be-defeated energy and enterprise well up and overflow the tearful opening, then the darkest vision will sparkle here and there with a star-like sign of better and better yet to come. The enslaved descendants of Ham will not be regarded as hopeless for ever, or the drunken hordes of northern kingdoms as the doomed and lost debris of modern civilisation. Ever as there is faith in the reality and omnipotence of truth, in the priority and supremacy of virtue, and in the pre-ordained ultimate dominion of both, will the spirit of benevolence hopefully labour on, assured that the final victory is with the good, the holy, the just, and the true. And as soon, in such a case, will it be permitted to imagine that, in the midst of the agricultural improvements which have turned the surface of the British Isles, far and wide, into golden corn fields and verdant pasture lands of unsurpassed fertility and beauty, we are hastening backwards to the aboriginal wilds and forests of ante-Roman times, as that our present wide-spread instruments of enlightenment, our improved perception of moral grandeur, our world-wide sympathies and philanthropic movements, are only hastening back to the reign of painted skins, a domicile of Saxon wigwams, or the sovereignty of the club and spear. So far the hopeful age, resting on the general aspect of advance undeniably gained in the progress of ages, infers a more exalted future about to be. But no less so will this assurance be awakened, if, in the contemplation of subsidiary signs, the condition of the commonwealth is fairly and justly estimated. Now, as affording an opportunity for such a passing estimate, the volumes named have come to hand, and cannot, when honestly looked at, be otherwise regarded than as themselves signs of our social state.

Among those who take an interest in the progress of the people, education stands a first and essential agency. From the most distinguished statesman, to the humblest and most obscure labourers in the field of philanthropic effort, with a fractional eccentricity here and there, the sentiment is one—EDUCATE, EDUCATE, if the semi-barbarism of our city populations is not to arise and endanger the safety and well-being of the state. The special form in which this instrument is to be applied, or the special organisations under which its benign and elevating power is to be put forth, may not be agreed upon. Whether it is to be by the state alone, or by the church alone, or by a combination

including both ; whether purely secular or purely religious, or partly the one and partly the other, may be equally undetermined ; but as to the value, necessity, and urgent call for education, all are agreed. Whatever other agencies may be demanded in gaining the thorough elevation of the millions, this one at least on all hands is agreed upon, viz., that the general mass of the working population, and, above all, the myriads that constitute the lowest stratum of society must be permeated thoroughly and extensively with the living influence of education. Whether, amid the conflict of free opinion and prejudice, a system of national education, ~~one~~ and uniform, is ever to be attained in these realms, may be questioned by many ; or whether we are to have the theoretically best instruction given to the people, may be more than questioned ; but that education should advance, both in quantity and quality, appears to be a settled conviction in the minds of all who have a thorough living interest in the progress of the nation.

The last twenty years, the last ten, have brought forth a marvellous development of this conviction. Nearly twenty years ago, the National School system was planted in Ireland by a reforming parliament, notwithstanding the virulence of the opposition manifested by not a few. And out of this system, whatever may be its defects, incalculable benefit to Ireland and the Irish has arisen. No attempt of a similar kind was made, or perhaps could be made, in Great Britain. But in 1839, the Government of the day attempted, through the Committee of Privy Council on Education, to found a normal school, recognising the equality of the people's civil rights in matters of religion, and failed. This consequence arose chiefly through the alarm awakened in the Church of England at the suspected encroachments of the civil power. In 1842, Sir Robert Peel's Government suffered defeat on the education clauses in the Factories' Regulations Bill, chiefly through the alarm awakened in the middle class non-conformists as to the encroachments of the ecclesiastical power in matters of religious education. But onward in the increase of the educational grants, and their more defined distribution, the action of the Committee of Council proceeded, till the results, at the present time, in the state of education in Great Britain, are pleasingly illustrative of the awakened zeal among all parties in the state, to wield this instrument more effectively than in any previous period of our national history.

Twelve years ago, the first English training college or normal school was founded at Battersea. This may be said, without hesitation, to have been the work of Sir James Kay Shuttleworth, and now, inclusive of four in Scotland, there are in all forty such

institutions, either already, or about to be, in vigorous operation. These, with one exception, are aided by grants from the Committee of Council, and are under Government inspection. 'In 1852, the existing colleges had 583 male, and 504 female students in attendance, of whom, deducting 245 non-residents, 842 were accommodated within the colleges.' Of these institutions, 27 are in connection with the Church of England, two with the Church of Scotland, two with the Free Church, and nine with other religious communions. And taking into view that they have been raised 'at a cost of £353,402, and with a probable annual outlay of £70,000 for the education of 1,600 to 1,900 students, after the lapse of another year,' we have in this a remarkable evidence of the growth of the educational agency at a point where most demanded, viz., trained and certificated teachers.

It is difficult, if not impossible, at present, to state the exact number of schools and scholars existing in England.\* But it appears from the reports made to the Committee of Council, that there are at least 20,000 schools in connection with the religious communions of England and Wales; that in these there are 1,281,077 scholars receiving instruction, in some degree, at an annual expense of at least one million sterling. Taking the usual rate of one scholar for every eight persons, these schools, supposing them made efficient, would provide education for the children of a population of 10,248,616; whereas, by the Census of 1851, the inhabitants of England and Wales amounted to 17,922,768. Of these 20,000 schools, 17,015 belong to the Church of England, and the rest to other religious communions separate from that Church. And after making allowance for what may be done by increased efficiency and otherwise, Sir James Shuttleworth concludes, that 'there remain the children of 3,070,272 inhabitants in England and Wales, or, at the rate of one scholar for every eight persons, 383,784 children, for whom schools ought to exist. In proportion as these are not instructed in private and dame's schools, no evidence exists that education is provided for them, except in workhouses and prisons.' So that the quantity of Education existing in England is still far below the exigencies of the population, and especially

\* Since the publication of Sir James Kay Shuttleworth's volume, Lord John Russell, in his speech on education, gave as the result of the Census of 1851, the schools and scholars in England and Wales—

|                        |                       |                                       |
|------------------------|-----------------------|---------------------------------------|
| Public Day-schools,... | 15,473—Scholars,..... | 1,407,569                             |
| Private Do. ....       | 29,425— Do. ....      | 700,904                               |
| Total,.....            |                       | 44,898                      2,108,473 |

But the details as to the nature of the schools, and the quality of education communicated, are as yet undisclosed. And until these are known, a correct opinion, founded on the mere aggregate, is impossible.



of that section that lies more immediately in contact with the temptations to vice and crime.

But, notwithstanding this dark part of the picture, the improvement since 1846 is greatly encouraging. Not only have 40 training colleges been called into existence, but a body of well-trained candidates for admission into these institutions, is furnished in the case of the pupil-teachers, apprenticed in the various schools under Government inspection. These pupil-teachers, whose term of apprenticeship is five years, numbered, in Great Britain, at the close of 1851, 5607 (3657 boys and 1950 girls), in connection with 1173 teachers certificated by the Government. Add to this that the number of schools built, enlarged, and repaired, on the 31st December, 1851, amounted to 3474, and they contained accommodation for 532,350 scholars, at eight square feet for each child. The money paid by the Committee of Council towards this object amounted, at the same date, to upwards of £400,000, towards a total of more than £1,000,000, whilst the inspection of the whole, inclusive of the Normal and Workhouse Schools, is placed under twenty-five Inspectors and nine Assistant Inspectors. These are facts which tell of the progress already made in the increased quality of the public education of Great Britain. The conviction grows that schools must be increased—that teachers must be better qualified—and, as a plain and irrefragable attestation of its reality and power, both in the Government and the nation at large, this progress has been made, notwithstanding fears, conflicts, opposition, and the strife of absolute extremes.

‘Allowing for any probable number of failures,’ says Sir James Shuttleworth, ‘it is obvious, that the instances in which these arrangements have been successful must have a most salutary influence in raising the tone of elementary education throughout the country.’ ‘So long,’ says Mr Morell, ‘as examples of a thoroughly efficient primary school were wanting, there was no wonder at the little zeal exhibited in the progress of education, and in the improvement of schools already existing. A single effective school, held up as a model to a district, is a *realised idea*, which places the entire problem of education, to the minds of observers, in a new light. To bring the mass of our population under such influences is seen at once to be an object worth all the effort and the sacrifice that can be directed towards it. To witness the calm and settled purpose which marks the efforts of a highly principled and accomplished master; to observe the sedate, yet cheerful, activity of his young assistants; to stumble upon some incident disclosing their early studies, or to surprise the little class of students attentively receiving their special instructions in the school-house at night; to become conscious how, under the influence of the school, barbarism is retreating from the street of the village—courtesy supplanting rudeness, and intelligent civility a brutish apathy; to hear, even as a casual wayfarer, the school hymn harmoniously closing the labours of the day; or, . . . to stand in that school, and in its cheerful order, its quiet intelligence, in the acquirements of the several classes, and, still more, in the reverential tone of the little flock, to feel a load of cares lifted from a weary heart;—these things cannot occur in any one village, without an influence which nothing can insulate. If evil is a dangerous and subtle contagion, truth is everywhere like the electric force, ready to reveal its life-giving power.’

In Scotland, the parochial system has existed for at least two

hundred years. In the year 1616 the Privy Council directed 'that in any parish of this kingdom, where convenient means may be had for entertaining a school, a school shall be established, and a fit person appointed to teach the same, upon the expense of the parochinaries, according to the quantity and quality of the parish.' Parliament, in 1633, ratified this Act—the first legislative enactment for the establishment of parish schools. The statute of 1646, incorporated in that of 1690, gave to Scotland her present parochial system. But, notwithstanding the early and extensive benefits conferred on the northern kingdom by this institution, at present parish schools constitute less than a fourth part of the seminaries of education called into existence there. The disruption of the Kirk brought with it a vast increase of zeal in favour of public education; so that, besides two additional training colleges, the Free Church planted upwards of six hundred schools, awakening, at the same time, a large amount of earnest effort in other religious communions. The result has been, that the state of education, both as to quantity and quality, was never more hopefully effective than at the present time. Yet, Sir James Shuttleworth says, 'Probably an average attendance of 50 scholars, in 4500 schools, would represent a larger number than can be found in any schools in Scotland. This would give 225,000 scholars for the whole of Scotland and the Islands. The population of Scotland, in 1851, was 2,870,784; and if we presume that one-eighth, or 358,848, ought to be at school, then there were 133,848 of these who were either not at school, or belonged to the upper and middle classes of society. This statement, in the absence of the Census Tables of Education for 1851, must be regarded as merely conjectural; but, from the accounts given of the condition of juvenile depravity in the large towns, and of the destitution in the Highlands, little doubt can be entertained that barely two-thirds of the children who ought to be at school are in attendance in any school in Scotland.' This conjectural proportion gives a dark enough view of the destitution of, or indifference to, the means of education existing in the north. But, to whatever extent we allow it to stand as an approximation to the truth, the vast improvement in the number and efficiency of the public and private seminaries of Scotland—in the existence of industrial, ragged, and other schools, affording the means of enlightenment to sections of the most debased and helpless—cannot but awaken heartfelt confidence in the future course of public education.

Whether we look to the efforts put forth in England or in Scotland, it is clear the tide of educational reform rises, and rises especially in connection with the religious sentiment of the United Kingdom. A vast and highly encouraging improve-

ment has been made in the tone, the temper, and, above all, the active exertion, of the school promoters of the United Kingdom.

In turning to the condition of crime, the aspect which the cause of public instruction wears is still more cheering. In every statistical account of the criminal population of this country—in every opinion advanced by those who have come into official contact with criminals—in short, in every fact bearing on the real state of the juvenile or adult violators of the law, it is shown, that ‘bad training and ignorance’ constitute one of the most powerful causes of crime. From Aberdeen to Pentonville the prison reports are the same. Children without parents, and uncared for; illegitimate children; those of widowed mothers, or of the profligate and worthless; children that have known little or nothing of the influence of the school, and still less, if possible, of the humanizing influence of a well-conducted, heaven-comforted home; are the staple dwellers in the prison nurseries of the state. ‘Of more than 16,000 persons in Scotland,’ says Mr Hill, ‘(where education is more general than in England), received into the prisons in one year, while I was inspector there, only 4700, or less than one in three, could read well; and less than 1200, or one in thirteen, could write well; and of the whole number, only 312, or one in fifty, had learnt more than mere reading and writing. 3400 of these prisoners could not read at all, and 8500 could not write at all.’\* The same authority bears witness to the small number of well-trained husbandmen or skilled artisans found in prison. ‘The great mass of the prisoners, whether in town or country, being day labourers, butchers, carters, and other persons engaged in employments bespeaking the lowest order of talent and knowledge. . . . A really good carpenter, shoemaker, or blacksmith, is seldom to be found in prison, and still less frequently a good machine-maker, watch-maker, or mathematical instrument maker.’ In short, the great mass of the criminal population is the comparatively uneducated, and, still more, the entirely untrained.

Of course, ignorance alone, whether as resulting from the non-cultivation of the intelligence, or the untrained waywardness or viciousity of the moral nature, would not explain the amount of crime daily perpetrated in England. There are other causes no less potent, and no less disastrous in their results. The mightiest of these, taken especially in connection with that which has been already pointed to, is drunkenness. It not only excites the criminally disposed to more reckless ventures, but is ever casting forth on the earth the houseless, homeless, uncared-for swarms, which grow up the pests and plunderers of society; so that, while ignorance leads, in multitudes of instances, to

\* Crime: its Amount, Causes, and Remedies. P. 40.

crime, through the medium of drunkenness; drunkenness, on the other hand, leads to a vast amount of crime through the medium of its offspring, ignorance. 'I am sure,' says Mr Hill, 'that I am within the truth when I state, as the result of extensive and minute inquiry, that in four cases out of five, when an offence is committed, intoxicating drink has been one of the causes.' Not only do those who live by thieving swallow enormous quantities of whisky—sometimes as much as twelve glasses a-day, when they can get it\*—but the young criminals have frequently been sent out to steal, in order to buy whisky for their parents; so that in the parental ignorance and depravity are found the causes of their children's debasement, and that debasement, operating anew, comes forth again in the criminal statistics of the kingdom.

The remedies are obvious: enlightened educational appliances and a thorough temperance reform. These must go hand in hand. Education may, no doubt, make large advances, and much intemperance remain. Temperance may, in like manner, make very great advances, and a vast amount of ignorance remain. But combined, as they now extensively are found, the issue of their combined action cannot be otherwise than widely effective of social improvement.

As a source of crime, however, Mr Hill believes that intemperance has extensively decreased; and, while attributing this change to the increase of education, the diffusion of popular literature, the opening of parks, gardens, picture galleries, museums, cheap travelling, and so forth,—allows, also, that Temperance Societies have had a considerable share in bringing about this important change. 'There can be no doubt that they have, on the whole, materially assisted in cultivating habits of sobriety; and their success is evidently due, to a considerable extent, to their judicious encouragement of innocent pleasures.' He farther adds—'The beneficial effects thus far attending the efforts to diminish the vice of drunkenness, suggest the importance of extending the means now in use, and of adopting other means of a similar kind; and in so good a work let us invoke the powerful aid of the clergy and ministers of all denominations, many of whom have already rendered efficient assistance.'

A somewhat general, but vague, impression exists, that crime in this country, if not actually advancing and threatening the well-being of the state, is, at least, maintaining a successful conflict with all the present remedial appliances; that if it does not grow and surpass its ancient proportion relative to the well-disposed and honest members of the commonwealth, it stands, at least, before us with as vigorous an aspect as in days of yore. Now, in the

\* Chaplain of the Glasgow Prison. Report, 1843.

volume just issued by Mr Hill, one leading object is to show that the crime of this country decreases, and is ever taking a milder and milder form. This is partly done through the comparison of different periods of our national history, and partly by showing that certain grave offences have now almost entirely disappeared. But perhaps the most graphic view of the social advancement made may be seen through the testimony of Mr Francis Place, before a select committee of the House of Commons. He had been, for half a century, an attentive observer of the condition and conduct of the working people in London, and, to a considerable extent, throughout the kingdom generally. Speaking of the habits of tradesmen and masters, he says:—

‘The conduct of such persons was exceedingly gross, as compared with the same class at the present time. Decency was a very different thing from what it is now; their manners were such as scarcely to be credited. I remember, when a boy of ten years of age, being at a party of twenty, entertained at a respectable tradesman’s who kept a good house in the Strand, where songs were sung, which cannot now be more than generally described, from their nastiness; such as no meeting of journeymen would allow to be sung in the presence of their families. There were then few rational employments at home; the men were seldom at home in the evening, except there were card-playing and drinking; they spent their time in a very useless, and, but too generally, a mischievous manner. I made inquiries a few years ago, and found that between Temple Bar and Fleet Market there were many houses, in each of which there were more books than all the tradesmen’s houses in the street contained when I was a youth. The ballads sung about the street, and the books openly sold, cannot be adequately described. At that time the songs were of the most indecent kind; no one would mention them in any society now; they were publicly sung and sold in the streets and markets. Books were openly sold in shops of booksellers, in leading streets, which can only be procured clandestinely now. I have seen the Prayer Book, the Racing Calendar, and these books, bound alike, side by side, in very respectable shop windows in the leading streets. . . . In Gray’s Inn Lane was the Blue Lion, commonly called the Blue Cat. I have seen the landlord of this place come into the long room with a lump of silver in his hand, which he had melted for the thieves, and pay them for it. There was no disguise about it; it was done openly. There is no such place now. The amusements of the people were of a gross nature. . . . It is almost impossible for any person to believe the atrocities of low life at that time, which were not, as now, confined to the worst paid and most ignorant of the populace. I am not aware of any new vice having sprung up among the people. There has been a decrease of vice in every respect, and a great increase of decency and respectability.’

This improvement of our social state, as falling under the observation of Mr Place, he attributes to the spread of information. As Education has advanced, and communicated her best influences to the upper and middle ranks of life, the humanizing virtue has gradually descended; so that what was tolerated in open day, in the streets, and in the family, is now either eradicated, or driven into the lowest haunts of vice and crime. The extension of school instruction, and the spread of cheap literature have exercised, in combination with other elevating forces, an influence which ought to go far, on the one hand, in quelling fears, and, on the other, in awakening renewed exertion and hope in the use of all our educational resources. While, as pointed out by Mr Hill, a wise, enlightened, and duly deliberated course

of legislation on the subject of crime and criminal laws should be adopted—‘that the whole subject should be looked at in all its bearings, instead of insulated measures being adopted, which, although causing immediate good, may, in their remote effect, be productive of great injury’—the most effective means of rooting out vice and crime still lie in the hands of society. When, for instance, we turn to the statement lately published by the Edinburgh Total Abstinence Society, as illustrative of a Sabbath’s traffic in that city, it will scarcely fail to occur that such a state as is disclosed is not only humiliating, but, to a large extent, within the power of the citizens themselves entirely to remedy, or at least greatly to abate. The number of persons that entered the public-houses of Edinburgh in the course of one Sabbath amounted to 41,796,\* and of these, upwards of seven thousand were under fourteen years of age; three thousand under eight. Such an amount of traffic as is implied in this state of things—whatever the real extent of the intoxication—is clearly adverse to the interests of morality and religion. That on one day, and that day especially regarded as given to men for the cultivation

\* A letter addressed to one of the Edinburgh newspapers, of which the following is an extract, was the occasion of these statistics:—

‘Passing up the Lawnmarket to Dr Guthrie’s church, at half-past one o’clock, I was struck by the appearance of a girl, a mere child, coming out of a public-house, just a few yards a-head of me, and carrying a bottle half-full of whisky. But while looking at her, out came a ragged woman, hiding something below her rags; next came a hobbling old male creature smacking his lips; then a woman more ragged than before, without shoes or stockings, or cap or bonnet on her head, only tangled grey hairs. Then came another and another, all to the “dead march” of rags and wretchedness. The door was half closed, but I was very curious to see the interior, the fountain-head of this strange stream! The gas was low—like the place itself—but I could see a spectral host all alive at the counter, some swallowing, some paying, some bottling, some hiding the bottles and little pitchers. It was a busy bell-hive, with an able-bodied man at the head of affairs, evidently bent upon supplying the greatest possible variety of wretches with the greatest despatch. I retired from the door a few yards, and stood waiting and wondering, while this foul reservoir kept emptying and filling itself. Perhaps, in half an hour forty or fifty people went in and out. While looking on, the hobbling old male creature aforesaid came out of a close-mouth, and seeing me, supposed or suspected that I was in the “Suppression” line. He went in and came out very stealthily, “and looked as he were not looking at me,” and behind him was thrust out the head of the head heathen, the proprietor, and this head grinned a horrible grin. He looked out upon me several times, and ventured to enhance my terrors by making various faces at me. I depone that his extra efforts were quite superfluous, for if fear had been in me at all, his *natural face* had been quite enough. He was more like an adder than a man. His look was the braggart after all; he could not conceal that the barbed arrow of public opinion was rankling in him. That unhappy publican cannot even dupe *himself* so far as to feel, that in all that company escaping from his door, he was sending out a single specimen of the useful or ornamental.

‘I will do all that one man can do to annihilate these evils; I will systematically enlighten the public, the religious public, on this state of things. How many of all Dr Guthrie’s or Dr Lee’s hearers knew of this, and yet I have only spoken of one place. Think of an army stretching from the Castle to Holyrood Palace, of such defenders of the Sabbath and public morality! I propose, then, to get all such statistics of the Sabbath drinking accurately collected, and statedly published free, for six months.’

of the best part of their being, there should have been such a resort to places of open traffic in strong drinks, is indicative of anything but a state of high-toned moral feeling. In the face of all attempts at the social elevation of the people, this exhibition of selling, buying, and devouring alcoholic stimulants presents a barrier of gloomy and destructive aspect.

But notwithstanding this and similar disclosures from time to time, the signs of social advancement are not ambiguous. As we have noted from the pages of Sir James Shuttleworth and Mr Hill, the indications of growing improvement are seen in the increase of schools, and of the quality of education; in the decrease of crime, in some at least of its more aggravated forms, and in the growing intelligence of all who have to do with the criminal jurisprudence of the kingdom. 'So that,' as Mr Hill expresses it, 'the decrease in crime (especially of the graver kinds,) even under the present imperfect arrangements, and its restrictions for the chief part to a comparatively few persons, encourage the hope that by well-considered and well-directed exertions the whole amount of crime in this country may be so greatly reduced and softened in character as no longer to effect in any material degree the general happiness of society.' It would indeed have been truly marvellous had the anticipations of the future, founded on what the last fifty years have witnessed, been otherwise. That in the face of advancing intelligence, a wider attention to aesthetic cultivation, a more earnest interest in the religious and moral elevation of the people,—more teachers, more books, more everything fitted to increase, both the information and the virtue of the commonwealth—ignorance, vice, and crime, should not only contend for the mastery, but even foreshadow an ultimate triumph—how utterly incredible! Whatever the fears entertained, whatever the anxieties awakened, whatever the commiseration stirred, when the masses of ignorance, crime, and degradation are surveyed, the victory of truth, intelligence, and virtue, cannot be delayed for ever.

---

#### BETTER HOUSES FOR THE WORKING CLASSES IN CITIES.\*

WE have already proved that the dwellings of the labouring classes in the rural districts are in many cases of the most wretched description, and that much of the moral evil which exists in those districts is immensely aggravated, if not directly produced, by physical causes, over which the labouring people have

\* 'Barriers to the National Prosperity of Scotland; or an Inquiry into some of the Immediate Causes of Modern Social Evils.' By R. Alister. Edinburgh: Johnstone & Hunter.

no control, but which ought immediately to engage the attention of landlords and legislators. Not only are the ideas which prevail in regard to rural comfort and innocence often utterly unfounded, but, by a most sinful and barbarous inversion of the laws of God, science is made to bear on the comfort and health of cows and horses, whilst the physical and moral state of the human animal is scandalously neglected, and the very progress of agriculture is made the means of depressing and crushing down the labouring man. We are glad to see increasing attention directed to this important subject, and in particular to see an influential association formed in Wigtownshire, and some of the points which we formerly noticed, as well as the general arrangements of our rural economy, discussed with great intelligence and power in a valuable work which has been issued from the press since our last number was published, and whose title we have affixed to this article.

Turning, however, from the rural districts, let us direct our attention to the state of the dwellings of the labouring classes in our large cities. The scientific consideration of this subject at the proper time was precluded by the very circumstances in which those large cities sprung into existence. No one made any plan of them previous to their expanding into such enormous dimensions; nor could any one have imagined, when he saw a few houses scattered originally near the banks of the Thames, the Mersey, or the Clyde, that at length these would swell into the London, Liverpool, and Glasgow of modern times. Those great cities have attained to their present gigantic magnitudes by imperceptible degrees, and many of their physical arrangements have not been the result of scientific plan but simply of hap-hazard. As the city increased, moreover, the rich found it convenient, instead of contending single-handed with growing physical evils, quietly to leave the denser and more crowded neighbourhoods, where the necessities of the poor have forced them to remain. The unhealthy districts have thus gradually become more dense and pestilential. And by the time that public attention has been concentrated upon the result, great pecuniary interests have been established, which make effectual reform a matter next to impossible. What an immense sum it would take to clear out large spaces for public gardens, ventilation, and health in the denser districts of some of our crowded cities!

Great, however, as these barriers are, they are beginning now to be partially overcome. Self-interest itself is coming to the rescue in opposition to the difficulties to which we have referred. More formidable and claimant pecuniary demands, which cannot be evaded, have lifted up their voice in the form of vast assessments



for pauperism, disease, lunacy, and crime, all obviously hatched in these hotbeds of physical and moral degradation. The more feeble voice of enlightened benevolence is being gradually seconded by a louder and more clamorous appeal of selfishness. Society is being roused from its lethargy by the discovery that it would be *cheaper* at almost any price to introduce some effective sanitary improvements amongst the dwellings of the labouring masses; for the black streams which oppress and bear down society are mainly found to flow from the same pestilential districts, and it is demonstrated that the cheapest, kindest, and most rational thing would be, to clear out the fountain-heads of the mischief.

There are immense obstacles still, however, in the way of the accomplishment of any effectual reform. In addition to the individual interests to which we have referred, and which of course ought not to be sacrificed, there are difficulties in the very existing arrangements of our civil authorities. We have a great variety of local boards of management in all our cities—not only magistrates, but police commissioners, paving boards, poor's boards, prison boards, and little or no unity of action amongst them. Whether one or two effective boards would not manage the matter more thoroughly than all these put together, is a very fair question for consideration. At all events, some plan for united action ought to be discovered if any effective good is to be done. We look with despair, however, to every existing form of mere human authority, and desiderate, as the foundation of all improvement, a wide diffusion of sound information amongst the people themselves, and such a combination of good men and patriots of all denominations as will raise a loud and united cry in regard to the sunken masses of our large cities, which shall force respectful attention and secure effective redress.

To proceed with our subject. If we turn from the rural districts to our city populations, we shall find that there is even more ample room there for all the exertions of the philanthropist in promoting the erection of better houses for the working classes. It seems, somehow or other, to be taken for granted that we must expect in every large city a great mass of filth and human degradation—an impression which is the mere effect of habit, and not by any means a deduction of reason. We know that it is quite possible to remove the physical causes of our social city evils, even as the old jail fever has been removed by sanitary means, even as scurvy has been removed from our ships by a little attention to diet. At present, however, from mere carelessness, we contentedly allow enormous social evils to fester and ferment, untouched in the crowded districts of all our cities, and to spread forth their pestilential streams in the form of ruined health

and morals, depraved examples, and heavy bills for crime, fever, and pauperism. It is unnecessary to multiply examples. The case of Edinburgh will sufficiently illustrate our statements. In an excellent paper read by Patrick Wilson, Esq., before the Royal Scottish Society of Arts, 25th Feb., 1850, on 'what is required to be done to improve the dwellings of the working classes,' he says: 'To any who have looked at the large tenements in the centre of this city [Edinburgh] occupied by a prodigious number of families, some of them elevated six or eight storeys from the street, it appears almost an impossibility for such families to have anything like cleanly dwellings; the labour of carrying up and down water in sufficient quantities for this purpose to the upper flats is almost impracticable, and the common stairs of such tenements are generally in such a state of filth that there is no inducement for the housewife of tidy habits to keep a clean house. In one stair I had occasion to go up I counted no less than 50 families, and allowing 5 individuals on an average to each family, we have 250 individuals going up and down that single stair. Washing the steps was quite out of the question, scraping them was out of the question, the accumulation of mud on the steps was hardened to a degree equal to a stone, and rendered it no easy matter to get down again without stumbling. Again, the atmosphere even in the passages of this tenement was such as one not accustomed to it could with difficulty breathe in. . . . Allow me to say that the tenement to which I have referred was not occupied by the very lowest class, but by industrious tradesmen.' The case is far worse in other districts.

When the late census for Edinburgh was taken, the alarming fact came out, that whilst the population of the city and suburbs had increased by 20,000 souls during the previous ten years, the actual number of houses in the city had been considerably diminished by the sweeping away of large numbers of them to make room for railroads; thus proving that the people must have been wedged into closer and more pestilential masses. Without advert- ing at present to the efforts made in London and elsewhere to remedy similar gigantic evils, we shall now present a brief *vidimus* of the efforts which have been made in the metropolis of Scotland to provide better houses for the working classes. The objects in view, on the part of those who have made these efforts, were to provide houses on the best plan, and in such a way as to prove at the same time a fair investment for capital—benevolence was the object, but not charity. The first effort was made by the Rev. Wm. Mackenzie of North Leith, who, in connection with some friends, erected eight self-contained houses in his own neighbourhood. The plan was made by Patrick Wilson, Esq., and is an admirable one. The buildings at 'Industry Lane,'

(for so the place has been called) consist of a neat row of two-storey houses, near North Leith Parish Church, containing eight houses in all—the four undermost houses entering from one side, and the four houses above from the other. Thus the houses are all self-contained, and there is a suitable space and green for bleaching clothes connected with each. In his excellent address announcing this plan, Mr Mackenzie says:—

‘Destitute of fixed property, and without hope of obtaining it, the workman is in danger of recklessly neglecting the future for the present. The desire of property and the love of home form the natural check to the desire of animal gratification. To have a comfortable house within visible reach of their industry would save multitudes from the gulf of drunkenness, and put them in the way of prospering for time and eternity. A house is useful to piety, and honesty, and sobriety, as well as to health and decency, and is a mean of spiritual as of temporal life. “It is written, Thou shalt not tempt the Lord thy God.” And surely, to use no effective means for delivering families from houses with no provision for secret prayer, or due separation of sexes and ages, and to expect them to be trained up there in Christian holiness, is something like this presumptuous sin. God can, indeed, keep men alive in a furnace of fire, and maintain piety in Sodom, Egypt, and the worst dens of Edinburgh and Leith. But this is no rule of duty to us. The houses for our working classes in town and country are a disgrace to Scotland.’

The new houses were eagerly taken as soon as completed, and from the balance sheet, now before us, it appears that they yield an ample interest on the outlay, besides providing a sinking fund for the capital. The proprietors are prepared to hand them over, we understand, at their original cost to others who may be willing to take them as an investment, and they will proceed with the sum thus obtained to erect a new tenement. A capital sum employed thus might be the means of creating tenements all round a city. The example thus set at Leith was promptly followed, and on a larger scale, but with equal success, by the ‘Pilrig Model Buildings’ Society, the members of which have erected sixteen houses as a first instalment of forty-four self-contained workmen’s houses on precisely the same plan. The Rev. Mr Blaikie has taken a lead in this enterprise. In the original circular announcing this scheme, the following instructive statement was made:—

‘It is well known that working men have a strong dislike to reside at a distance from their work, so much so, that in most cases, they prefer very inferior accommodation close at hand, to superior accommodation at a distance, and in any such scheme as the present, it seems most important that the locality to be selected should be one adjoining the manufactories where the workmen are employed. Along Leith Walk from Elm Row downwards, there are upwards of TWENTY public works, besides several nurseries and kitchen gardens. It is estimated that there are about ONE THOUSAND workmen employed there every day, and of these it is confidently believed, by those acquainted with the locality, that not above one-half or one-third are able to procure accommodation of any kind in the district; many of them reside in large and crowded tenements in Leith and Edinburgh, in such streets as the Kirkgate and Greenside, others in the closes off the Canongate and High Street, others even at Stockbridge and Newington. It is believed that all of these would readily avail themselves of accommodation near their places of work, if such were provided for them, and thereby not only would a great benefit be conferred on these labourers and their families, but important relief would be given to the over-crowded population of Edinburgh.’

These new houses, which may be seen on the left as you pass down Leith Walk, and are remarkably neat and substantial, containing each a kitchen and one or more rooms with scullery and other conveniences, were also eagerly taken as soon as finished. The benevolent projectors of them say, in a new circular which they have since published—

‘These may be described as in all respects Model Houses. Two of them contain three rooms, and the others two rooms. Every dwelling enters by a separate door. They are all well supplied with Gas and Water. Every house has a Scullery and Sink. In ten houses there is a Water-Closet within the house, and in the remaining six, which are smaller, it is out of doors. The drainage is thorough, and to each house there is a plot of ground attached,—to be sown in grass, or used for growing vegetables and flowers, as the tenants may prefer. The houses were let at Candlemas last for the year from Whitsunday, 1851, to Whitsunday, 1852, under regulations prepared by the Committee. Although only a few days’ notice of this had been given, a large number of applicants came forward, who were ready and anxious to take the houses at the stipulated rents, which varied from £5 5s for the smallest house to £9 for the largest. Many highly deserving parties were necessarily passed over,—a promise, however, being given, and most gladly received by them, that the Committee would do their best to secure the erection of additional houses during the present summer.’

Their calculation is, that each house has cost about £91, and will return, after paying water duty, about £6 13s 3d a-year of rent, which, especially at the present rate of interest, is an ample return. Other experiments have been made in Edinburgh in the way of erecting better tradesmen’s houses, but as they are all upon what has been called the ‘barrack system,’ in other words, with many houses entering by the same stair, we do not reckon them so valuable as experiments or models. This of course was seen by the projectors of them, but that plan was adopted from the difficulty of procuring ground in the crowded centres of the city at any reasonable rate. Still, erected as they have been under the practical superintendence of men who have devoted much attention to this subject, they present in many respects a vast improvement on most of the existing tradesmen’s houses of the same kind in the city.

These latter buildings have already paid a dividend of 5 per cent., besides the establishment of a sinking fund. It seems, therefore, clear to demonstration, that much may be done to improve the dwellings of the working classes in our cities, not in the way of mere charity, but by the wise and benevolent direction of capital. At the same time the work to be done in clearing out our city jungles is too vast to be overtaken either by mere charity, or even by the investments of individual capitalists, unless the people themselves take up the matter. There is one drawback, indeed, in the case of mere speculators which must not be overlooked, and which will prevent individuals from doing much in this way unless personally interested, viz., the trouble of managing a large quantity of this kind of property, not to speak of the risk of

ultimate loss from its deterioration ; and it is not to be forgotten, at the same time, that the object is only half gained so long as the people at large are not encouraged to struggle to become the proprietors of their own dwellings. The immense masses of money wasted in detail at present, especially in drinking and by bad management, would soon secure a house to every working man. Such a house would be far better attended to if it were his own property ; and if we had a great number of such artizan landlords amongst us, we should soon have much fewer pawnshops and whisky-shops, a diminished poor-rate and a far more prosperous country. This is the object at which every tradesman should be taught to aim. How much can be done in this respect by the working classes is evident from the progress of the Freehold land movement of England, originated by James Taylor, a working man in Birmingham, and which has already surrounded many of the English towns with the freehold properties of working men, who have thus invested money in real property to the extent of £750,000. The same thing could be expanded to a far greater degree both in Scotland and England, and nothing short of a powerful effort in this direction will meet the present evils, and underprop the tottering, rotten, and top-heavy framework of our modern society.

To this a great facility is now afforded in the 'Property Investment Companies,' to whose operations we shall probably devote an article afterwards. But there is a vast obstacle to all this which cannot be too soon removed, and that is our present cumbrous and uncertain system of conveyancing as applied to land or houses. Why should such a barrier not at once be broken down ? Why should it be impossible to convey land or houses to working men except at a cost of a number of pounds in each case, perhaps a cost equal to an eighth or a tenth of their whole value, when it is notorious that all others kinds of property are safely conveyed for next to nothing, and that a perfectly good conveyance of land is made in other countries for the smallest sum ? We are glad to find that the attention of the Legislature is being fixed on this antiquated abuse, and we trust that the working classes will be roused to see the interest which they have in its removal, and that Scotland will not fail to claim and to receive the benefit of any measures of reformation that may be introduced into the British Parliament on the subject.

In a word, there is very much work to be done ; and the time seems fully come when all classes of men, who wish well to their country, should act together and with a single eye to the common good. The voice of political faction is to a large extent hushed ; and a clear stage is afforded for the earnest discussion and practical settlement of those social questions, which it is the end of

all right government wisely to adjust. Some of our evils are old and inveterate, and will not yield except under the blessing of God to the power of persevering energy. But they all hang together, and, therefore, there is a palpable demand for a cordial union on the part of all genuine social reformers.

---

## NOTICES OF NEW BOOKS.

*History of the Anti-Corn Law League.* By Archibald Prentice, one of the Executive Council; author of 'Historical Sketches of Manchester,' 'A Tour in the United States,' etc. Vol. I. London: W. & F. G. Cash. 1853.

THE history of the Anti-Corn Law League is the history of one of the most remarkable social transitions found in the progress of civilization. A law is found in existence, regarded as enhancing, at times, enormously the price of food. This tax on corn is upheld by the aristocracy, the Church, the Army, the Navy; by the wealth, talent, learning; in short, by the great and overwhelming interests and powers of the State. It is regarded by some as unwise, impolitic, unjust. After enduring for so long a period as to be interwoven with the prejudices and seeming interests of the great mass of the nation, it is attacked. The attack is led by a few earnest, enlightened, and determined men. They are resolved to enlighten and change public opinion. They organize themselves and collect funds. They use the platform and the press. And although at first they have but a miserable minority in the House of Commons, and are shirked by both the leading parties in the State, they advance and advance, till at length they live to behold, in less than ten years, their principle established as law—*perfect freedom of the trade in corn.*

This remarkable phenomenon, as to the internal agitation and conflict of free opinion in this free estate of England, it is the object of Mr Prentice to record and perpetuate for the instruction of coming generations; and as one who stood among the foremost, and pointed out, long before the intensity of the struggle arrived, the momentous importance of corn-tax abrogation, the function of historiographer to the League well becomes him. The materials collected, as showing the onward movement as it gathered intensity from every seeming repulse or impediment, are of great value, not only as bearing on the question of anti-corn-law faith, but on the functions of freemen in discussing, and bringing to a peaceful solution, momentous questions as to the policy of the state. Perhaps one of the most interesting aspects in which this history will be regarded in times to come will be its record of the progress of change on the part of the actual or expectant occupiers of the political power of the Government; how these advance from sheer antagonism to all change, till at last, under the guidance of the greatest statesman of his time, the consummation is won. No doubt, the peculiar combination of circumstances in 1846 gave an

impulse which no sense of political justice, by itself, could have achieved. But the instinctive agitation which had gone before only required that year of Ireland's misery to drive the conviction home; and home it was carried, in all its practical momentum, by the hands of Sir Robert Peel.

It is scarcely necessary to say that we commend this volume, and look with no little interest for the one that is to follow. This work cannot but find a place in every library that would secure for its readers a thorough acquaintance with one of the most interesting chapters in the history of practical political economy. It will remain a monument of the zeal and abilities of not a few who have deserved well of their country, and among these, the writer himself was no easily cowed coadjutor. The work itself is a fitting peroration to long and well-sustained labours in connection with the press.

---

*Autobiographic Sketches.* By Thomas De Quincey. Edinburgh: James Hogg. 1853.

THE name of Thomas De Quincey is a name more or less known wherever the English language finds an utterance: if not for a just appreciation of his powers as a writer of polite or impassioned prose, at least as he who adventured, thirty years ago, a public confessional, as *the English Eater of Opium*. Whether the 'Confessions' themselves have been perused, or their echoes simply reverberated amid the traditional voices of literature, a faith survives that one, at least, of Saxon origin, emulated Turks and Mandarins in the devoirs of the dizzy god. That whatever of Oriental dream, or vision, or ecstasy, traversed the brain of narcotised saint or sinner, Thomas De Quincey knew and fathomed. All the glories and bliss of etherial life, all the agonies and woes of infernal doom: chaotic darkness and madness, and despair; celestial effulgence, angelic songs, and coronation anthems of the Great King—all were his. Through China, through Hindostan, through Egypt, and 'deeper down than ever plummet sounded,' he careers, whirled along swifter than the lightning's wing. Opium Eater, dreamer, brain-consumer, Turko-Saxon emulator of Hachisch frenzy, the author of these *Autobiographic Sketches* is known the world over.

And yet his collected works, so far as a collection of them has hitherto been accomplished, has been given to the world by our transatlantic kindred. In a series of volumes, now amounting to twelve, Messrs Ticknor, Reid, and Fields, of Boston, United States, have done this service, and what makes it no less a labour of love is the fact recorded by Mr De Quincey, viz., 'That they have made me a sharer in the profits of the publication, called upon to do so by no law whatever, and assuredly by no expectation of that sort on my part.' A republication has now been commenced in this country, the first volume of which is named above; and, judging from a note at the end, expectation is raised that the volumes are to appear quarterly. 'Large sections,' we are told, 'have been intercalated in the present edition,

and other changes made, which, even to the old parts, by giving very great expansion, give sometimes a character of absolute novelty.' And again, in speaking of *The Confessions of an Opium Eater*, and the *Suspiria de Profundis*, the author says, 'As yet neither of these two works has received the least degree of that correction and pruning which both require so extensively; and of the *Suspiria* not more than perhaps one-third has yet been printed. When both have been fully revised, I shall feel myself entitled to ask for a more determinate adjudication on their claims as works of art.'

In so far, then, as these latter works are concerned, a more determinate adjudication hereafter is claimed. In so far as the contents of the present volume are involved, they go forth to the world bearing the last *imprimatur* of Thomas De Quincey. And as embodying the 'grave and gay,' from 'the affliction of childhood' to 'premature manhood,' these essays will be perused with no little admixture of both; although we confess, that in our feeling of pleasure derived from perusal, even the gayest of the gay seem haunted with the shadow of the 'grave.' To those who have not been acquainted previously with these effusions of the veteran essayist, there is here presented an 'Introduction to the World of Strife,' 'Infant Literature,' 'The Female Infidel,' 'The Warfare of a Public School,' 'The Nation of London,' etc., full of reflective thought (not to speak of information) with respect to scenes and events long since lost in the onward surges of this ever-active Anglo-European humanity. And although the author says, 'I care not for any valuation that depends on comparison with others,' it will be admitted by all, that he has aspired to, and rightfully secured, no second place in the republic of letters.

---

*An Art-Student in Munich.* By Anna Mary Howitt. 2 vols. London: Longman, Brown, Green, and Longmans. 1853.

WHAT is colouring without eyes?—melody without ears?—or fragrance without the living sense to appreciate? The glories of the world without, whether of art or of nature, are but the glories of the world within, kindled, and reflected, and made alive, in the sentient, imaginative soul. 'Man makes the image man so much admires.' A happy, lively, freshly and warmly susceptible spirit, in contact with the beauties, and odours, and harmonies of this glorious world, cannot but feel that it is ever young, ever melodious, ever bubbling over with emotional joy. Addison has put it into the mouth of Cato to say—

'The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;'

but, whatever may be the truth of these assertions, as the universe nears the winding up of some unknown future era, hitherto all is freshness, and brightness, and revivescence, where the soul is ready, 'under the keen love of nature,' to relish the things that are made.

A voucher for the truth of what we have written is Anna Mary Howitt, the author of these delightful volumes. As an art-student at Munich, she comes fresh from the dewy, rosy, vernal toilet of Hebe, and surveys life, manners, art, and nature with a preponderance of



the sympathy that is delighted to be pleased. She deprecates the imputation of '*couleur de rose*,' as the medium through which she saw and appreciated Germano-Bavarian existence; but such deprecation was not needed. Even, if it were true that a roseate medium ever intercepted her contemplations as an art-student, we should take it as the real awakening up of her own spirit—the Iris-circled fountain of the charm, under whose influence we are carried with so much pleasure along the pages of her diary. The whole is the outgushing of a heart in harmony with the beautiful, the true, the lovely; and whose instinctive tendency is to veil the opposite with as graceful a shade as truth can furnish, or honesty will permit. So that these volumes, we doubt not, will obtain, if they obtain what they deserve, a wide and welcome perusal. The impression left will be that of a pleasing, vivid, freshly-felicitous commingling with Bavarian sights and sounds, and a half-conscious wish that the future career of the young artist may bear the fruits of genius so happily foretokened in this work—so tenderly inscribed '*TO MY BELOVED PARENTS.*'

### STATISTICAL COMPENDIUM.

**BRITISH SPIRITS.**—During last year the number of gallons distilled in England was 6,363,276; in Scotland, 9,942,218; and in Ireland, 8,117,708,—making in all, 24,423,202. The quantity on which duty was paid for home consumption was 9,820,608 gallons in England; at 7s 10d of duty per gallon; in Scotland, 7,172,015, at 3s 8d; and in Ireland, 8,208,256, at 2s 8d,—making in all, 25,200,879, yielding a revenue of £6,255,708. There was imported from Scotland into England, 2,267,419 gallons; and into Ireland, 1,008,857 gallons. 161,532 gallons of British spirits were exported last year to the British Colonies, three-fourths of which were to Australia; and 162,187 gallons to twenty-five foreign countries. Of that quantity, 156,360 gallons were sent to the United States, and not above 800 gallons to any other foreign country.

**CRIME.**—The number of committals for crime in Ireland was 20,796 in 1841; 16,696 in 1845; 41,989 in 1849; and 24,684 in 1851. Of these, 34 per cent. were unable to read or write in 1841; 32 per cent. in 1845; 43 per cent. in 1849; and 49 per cent. in 1851. The number of committals for crime in England was 27,760 in 1841; 34,303 in 1845; 25,107 in 1846; and 27,510 in 1852. Of these, 33 per cent. were unable to read or write in 1841; 31 per cent. in 1845; and 32 per cent. in 1848.

**PAUPERISM.**—In Ireland 608,539 persons were in receipt of relief on the first Saturday of 1849 and only 141,822 at the same period of 1853.

**RAILWAYS.**—During the half year ending 30th June, 1852, 83 persons were killed, and 99 injured by railway accidents, in Great Britain and Ireland—the number of passengers being 39,249,605. 7076 miles of railway were completed; and the receipts from goods and passengers amounted to £7,195,551.

**PARLIAMENT.**—In England and Wales there are 918,633 persons registered as electors, of whom only 341,830 polled at the general election in 1852. During the last twenty years, 251,483 petitions, with 64,907,735 signatures, were presented to the House of Commons. The greatest number of signatures was in 1843, and the smallest number in 1852.

**TOBACCO.**—30 persons were prosecuted by the Excise Officers, during 1851, for breach of the laws relative to tobacco, and 3682 lbs. of tobacco, snuff, etc., were seized.

# THE SCOTTISH REVIEW.

OCTOBER, 1853.

## THE RATIONALE OF ELECTRO-BIOLOGY.

WHEN we endeavoured, on a former occasion (No. II.), to develop to our readers that view of the relation between the *automatic activity* of the Mind and the *controlling power* of the Will, which we have since applied to the elucidation and comparison of the states of Insanity and Intoxication, we alluded (p. 130) to certain peculiar conditions of the ordinary sane mind, which would afford remarkable exemplifications of our meaning, and we promised to touch upon some of these on a future occasion;—that promise we shall now redeem.

By the term 'automatic activity' of the mind, our readers will remember that we designate that continuous succession of thoughts and feelings, which presents itself to our consciousness during the waking state, when our attention is not determinately directed towards any fixed object.—The very existence of Mind involves activity. A mass of matter *may* remain unchanged for millions of years; it has no power within itself to affect its condition; and it is only when some new force acts upon it from without, that it undergoes any alteration in its place, its form, or its composition. But mental states have not this attribute of permanence. They act themselves—like forces—to call forth other mental states; and thus, as we formerly remarked, our whole mental existence consists in a *succession of states of consciousness*, which are designated as Ideas, Emotions, Sentiments, Passions, etc., according to their respective natures.

The study of the laws which govern this succession,—or, more correctly, which express its general conditions\*—constitutes one

\* We think it most desirable, alike for the interests of Science, and for those of Religion, that the common mode of stating the relation of *laws to phenomena* should be put aside for one that is more philosophically and logically correct. A law of Science merely expresses the general conditions common to a whole group of phenomena. It has no *coercive* influence. And it does not really *account for* any phenomenon, because it merely states concisely the general facts in which it agrees with others. In its Religious sense, on the other hand, law is the expression of a power; and he who believes in the government of the universe by a supreme mind, may rightly regard the laws of Science as human expressions of the mode in which the Almighty Will is pleased to work out its designs.

of the most interesting and important branches of psychological science, and has been prosecuted with considerable success. By the very constitution of our minds, the presence of certain ideas tends to call forth certain other ideas, or to excite certain feelings; and although the *particular* ideas or feelings thus brought in succession before the mental view will vary in each individual, according to his original constitution, the circumstances in which he has been placed, and his acquired habits of thought, yet certain *general* 'laws of association' are recognised by all metaphysicians, as discernible through a large proportion of our mental operations; and the more carefully these operations are analyzed, the more obvious does this connection become.

If, then, we suppose the mind to be left entirely devoid of voluntary control,—like a horse without a rider, that wanders where it lists,—we can easily discern what the general course of its operations would be. Its activity having been once excited by sensory impressions of external things, the ideas suggested by these impressions, and the feelings which they call up, would continue to succeed each other automatically, until some new object or occurrence, that makes a stronger impression on the consciousness, gives a fresh direction to the current of thought. This, in fact, is very much the condition of the *child-mind*, as every one who studies it with discrimination must perceive; and such, too, remains the mental condition, through life, of those unfortunate individuals who have never attained that power of voluntary control over the direction of their thoughts, by which alone their mental faculties can be turned to any useful account. Among these imbecile persons, two chief phases of character may be distinguished, which may be respectively designated as *silly* and *stupid*.\* The silly imbecile seems to have his mind entirely occupied with what is passing around him; he never can be induced to follow out a train of thought to its conclusion, for his attention is distracted from it by every new impression; he passes from topic to topic without the least apparent connection, new sets of ideas being continually suggested by new objects or occurrences; and he is destitute of that power of judgment or comparison which is the basis of common sense, because he cannot reason continuously upon the results of his experience. We continually meet with individuals in common life, who, although not positively imbecile, display this kind of volatility to so great

\* By the learned Hoffbauer, who first drew attention to this subject, the imbeciles of the first class are characterised as being deficient in *intensity*, and those of the second as deficient in *extensity*; that is, the consciousness of the former is not enough given to their own thoughts, whilst that of the latter is not sufficiently directed to external objects. But this is not the whole truth; since it is in the *deficiency of voluntary power* over the direction of their thoughts, that the chief mental imperfection of these poor creatures consists.

an extent that they can scarcely be accounted reasonable beings; such persons are sometimes designated as 'bird-witted.' On the other hand, it is the characteristic of the stupid imbecile, that he takes little heed of external objects; they do not alter the succession of his ideas, which is determined rather by the associations that may have been formed among themselves, than by new suggestions introduced from external phenomena; he follows out continuous trains of thought, without being distracted by anything that may be passing around him; but the results of these mental operations are very commonly meaningless and absurd, because he does not bring them to the test of reality, being no more able than the silly imbecile to institute any comparison, by a determinate effort of his own, between two or more sets of ideas. This type of mind, also, presents itself not unfrequently in common life, although improved upon by a partial development of the volitional power; for we frequently meet with individuals who dwell too much upon what is passing *within* them, to the exclusion of what is taking place *around* them, and who, in consequence, often come to very erroneous conclusions, and commit very absurd actions, for want of that constant check which is placed on the reasoning powers, in the well-balanced mind of man, by *common sense*—which is simply the general result of constant habit of testing the validity of our ideas by an appeal to the facts of actual existence. And we may also recognise this tendency in individuals who are disposed to reverie, day-dreaming, etc.—states which, as we shall presently show, consist in the free exercise of the automatic activity of the mind, emancipated for a time from volitional control.

The man, on the other hand, who has 'all his wits about him,' is ready to receive every impression made upon his organs of sense, and to form ideas appropriate to these impressions; but he is at the same time capable, by a voluntary effort, of withdrawing himself from all cognizance of external things, and of concentrating his whole attention upon what is passing within his own mind; or he may determinately refrain from giving heed to these internal ideas and emotions, and may direct his apprehension exclusively to some particular set of sensations, and to the thoughts and feelings which link themselves on to these. Yet even he may occasionally be the subject, however much against his will, of some powerful automatic tendency, which originates he scarcely knows how, and carries him on by its resistless power to actions from which not only his common sense, but his strongest interests, would hold him back. There are few men who do not feel themselves at times under the influence of some impulse which seems foreign to their ordinary nature, which impresses itself, while it lasts, upon

the whole course of thought and action, and uses the body as the instrument of its expression. Such a tendency may manifest its influence in a great variety of ways, and may retain its hold for a considerable length of time, as in the case of a 'love-fit,' which may keep in its slavery the strongest will; or it may be limited to one particular kind of action, and may pass away as suddenly as it came, especially if the performance of the action shall have afforded its appropriate *vent*. Some of our readers may recollect the story of the clergyman (it is recorded of Mr Warton, once Professor of Poetry at Oxford), who, hearing the cry of 'Live mackerel' on his way to church, was so fascinated by it, that he could not commence the service until he had astonished his congregation with the cry of 'All alive, alive, ho!' When such impulses prompt to the commission of acts that are seriously injurious to the individual himself, or to others, they are designated as 'morbid.' Thus we have heard of a young man who thus sacrificed his right hand to the fascinations of a huge hammer, whose regular employment was the beating-out lumps of red hot iron; the supply of these being suspended, and the hammer continuing to descend upon the polished anvil, his gaze became rivetted upon it; then he followed its strokes with a corresponding motion of his head, and presently his arm moved to the same tune; finally he was impelled to place his fist upon the anvil, where, of course, it was crushed to a jelly by the next descent of the hammer. The only explanation the sufferer could afford, was that he felt an impulse to do it; that he knew he should be disabled; that he saw all the consequences in a misty kind of manner; but that he still felt a power within, above sense and reason, to which he must succumb.

It is well known, again, that when any crime is committed, on which public attention is strongly fixed, many individuals experience the propensity to commit a similar crime, and not unfrequently the offence is actually perpetrated. Thus, after the suicide of Lord Castlereagh, it was remarked that many persons destroyed themselves in the same way. Within a week after the 'Pentonville Tragedy,' in which a man cut the throats of his four children and then his own, there were two similar occurrences elsewhere. After the trial of Henriette Cornier for child-murder, which excited a considerable amount of public discussion upon the question of homicidal insanity, Esquirol was consulted by numerous mothers who were haunted by the propensity to destroy their offspring. We witness the most remarkable manifestations of *this direct prompting of actions by ideas*,—without any volitional determination, or emotional excitement,—in those states of mind, in which the controlling power of the Will, both

over the movements of the body, and over the course of the mental operations, is weakened or suspended. Thus it is a matter of constant observation, that 'morbid impulses' act most on individuals of weak will; and those who have already lost, by mental disease, what self-control they may have previously possessed, are specially liable to be overcome by them.

These and similar actions are commonly set down to the account of 'Imitation;' but this is a vague and imperfect solution of the problem. The immediate antecedent of the action, the state of mind of which it is the expression, is a *dominant idea*; and the *suggestion* given by the sight of a similar action in another, or by the knowledge of its performance acquired through some other channel, is only one out of various modes in which this idea may be originated. When once implanted in the mind, it may take firm root there; and if nurtured and cherished, or even passively received, instead of being met by a determined effort for its extirpation, it may acquire a permanent fixture; so that the morbid idea becomes a settled insanity. All cases of *monomania*, which is by far the most common form of disordered mind, illustrate (as we have already pointed out, p. 216) the tyranny of some dominant idea or class of ideas; and this may be such as to produce an impulse to kill, to steal, or to destroy, notwithstanding that the individual exerts the utmost power of his will to resist it, being fully alive to the consequences of his act; or it may manifest itself in other more harmless modes, which are, however, not less remarkable as the expressions of the idea. This is particularly the case when the patient has lost the consciousness of personal identity, and fancies himself (or herself) to be some other individual; for all the actions are in accordance with the patient's idea of what that individual should do. It is remarkable, too, that no incongruity between the real and the supposititious, in the surrounding conditions, has the least effect in disabusing the patient's mind; which is so completely possessed by its 'one idea,' that the most painful experience cannot convince him of its fallacy.

This, too, is what we may notice in Dreamers; the strangest incongruities cease to surprise us; and however much our previous trains of thought may influence the course of our dreams, they seldom present themselves in such antagonism as to correct our wayward imaginings by the facts of our every-day experience. Between the two states of dreaming and insanity, all intelligent Psychologists and Physiologists have recognised a very close similarity. The state of dreaming is one in which the power of the will over the current of thought, as well as over the bodily frame, is completely suspended; and when the dream is *acted*, as in Somnambulism, the muscular movements must be regarded as the involuntary expressions of the *ideas* which have possession

of the mind, rather than as having the determinate and purposive origin which is necessary to give them the *volitional* character. When the course of thought can be regulated by external impressions, which is the case in many examples of somnambulism, especially when this state has been artificially induced, we may thus *play upon* the cerebrum as upon an instrument, determining beforehand what actions shall be performed, and regulating our suggestions in such a manner as to call them forth, with nearly the same certainty that we excite the ordinary automatic movements through the spinal cord, (pp. 122, 123.)

It is not merely in the various phases of Sleep, however, that the current of thought flows on continuously and even energetically, without the direction or control of the Will. The same is the case in those states of Day-dreaming, Reverie, Abstraction, etc., which are common to minds very differently constituted in other respects. In all these, the mind of the individual is not 'absent' (as it is sometimes said to be), but is occupied, more or less exclusively, about its own trains of ideas, which succeed each other automatically, without any interference from the Will; and its attention is withdrawn from external objects and occurrences, which are either not perceived at all, or are erroneously apprehended; the teachings of familiar experience being no more brought to the correction of his false notions of outward things, than they are to the rectification of those erroneous products of the reasoning or imaginative operations by which his mind has been occupied. The records of 'absence of mind' thus become very amusing reading; and we might fill many pages with the sayings and doings, genuine or fictitious, of the worthies who have acquired a public notoriety for this failing. One example, however, will be sufficient for our purpose; and this we shall adduce in no less eminent a personage than Dr Robert Hamilton, a well-known Professor at Aberdeen, to whose 'Essay on the National Debt' the nation is greatly indebted for the abandonment of the vicious system of financial management, which had largely increased its responsibilities whilst appearing to diminish them. He was the author of other productions distinguished for their profound and accurate science, their beautiful arrangement, and their clear expression. Yet, says a trustworthy narrator,—

'In public, the man was a shadow; pulled off his hat to his own wife in the streets, and apologized for not having the pleasure of her acquaintance; went to his classes in the college on the dark mornings, with one of her white stockings on the one leg, and one of his own black ones on the other; often spent the whole time of the meeting in moving from the table the hats of the students, which they as constantly returned; sometimes invited them to call on him, and then fined them for coming to insult him. He would run against a cow in the road, turn round, beg her pardon, "Madam," and hope she was not hurt. At other times, he would run against posts, and chide them

for not getting out of his way. And yet his conversation at the same time, if any body happened to be with him, was perfect logic, and perfect music.'

This good man's propensity to abstraction stood him in good stead on the following ludicrous occasion :—

'The fish-market at Aberdeen, if still where it used to be, is near the Dee, and has a stream passing through it that falls into that river. The fishwomen expose their wares in large baskets. The Doctor one day marched into that place, where his attention was attracted by a curiously-figured stone in a stack of chimneys. He advanced towards it, till he was interrupted by one of the benches, from which, however, he tumbled one of the baskets into the stream, which was bearing the fish to their native element. The visage of the lady was instantly in lightning, and her voice in thunder, but the object of her wrath was deaf to the loudest sounds, and blind to the most alarming colours. She stamped, gesticulated, scolded, brought a crowd that filled the place; but the philosopher turned not from his inward gaze and his inward meditations upon the stone. When the woman's breath held good, she did not seem to heed; but when that began to fail, and the violence of the act moved not one muscle of the object, her rage felt no bounds; she seized him by the breast, and yelling, in an effort of despair, 'Spagh ta ma, or I'll burst,' sank down among the remnant of her fish in a state of complete exhaustion; and before she had recovered, the Doctor's reverie was over, and he had taken his departure.'—*New Monthly Magazine*, vol. xxviii. p. 570.

Our readers now possess all the materials which we think they require, for the correct appreciation of the phenomena, which, under the absurd designation of *Electro-Biological*, or simply *Biological*, have lately excited a great deal of public attention. For the information of such as may not have witnessed the performances that have taken place in (we believe) almost every town and village of the United Kingdom during the past two years, we shall briefly describe their most characteristic features; premising that, however unsatisfactory all public experiments must be, when little or nothing is known of the parties operated on, the most sceptical must be convinced, when they find that their most intimate friends, on whose veracity and freedom from all self-deception they feel the most implicit reliance, may be brought under complete subjection to the commands of another individual who has had no previous opportunity of establishing a mental influence over them, and may be placed by him in the most peculiar and even absurd positions. We have taken some pains to acquire all the information that we could upon this subject, because we believe that these experiments open a new and most fertile domain for the cultivation of the psychologist, the physiologist, and even of the practical physician; and because, too, we feel sure that through their means the true and false in Mesmerism may be distinguished much more accurately than has been heretofore found possible.

We may characterise the 'Biological' state as one of *profound abstraction, in which the mind is entirely given up to the domination of a single idea, and has no power of voluntary effort*; so that it can neither free itself from this domination by directing the current of thought into a different channel, nor can it have



recourse to the corrective operation of ordinary experience. Moreover, so long as the individual is 'possessed' by this idea, all his conversation and actions are expressions of it. So far, then, this state corresponds with ordinary Abstraction; but it differs in this, that the mind is still in a state of receptivity for external impressions, and that these act *suggestively*, so as to drive out one idea by the substitution of another; and thus the whole course of thought and of action may be completely directed by the will of another party, the individual being for a time a mere *thinking automaton*, on which any tune can be played by touching the appropriate springs. It was previously known that such a condition occasionally presented itself in spontaneous Somnambulism, and that it could even be artificially induced; but it is the peculiar feature of the 'biological' state, that the subject of it is still *awake*, that he has generally the use of all his senses, and that he has in most cases a perfect recollection of all that has taken place, when recalled to his ordinary state of mental activity. In fact, both the entrance into this condition, and the exit from it, take place in a mode which is very similar to the commencement and termination of an ordinary reverie.

The following is the mode in which it is induced:—The subjects of the experiment are desired to sit in an easy posture, and to gaze steadily at any small bright object placed in the palm of one of the hands, silence being maintained around. The American itinerants who first introduced this method, made much of the necessity of a combination of metals, and used a disk of zinc with a spot of copper in the centre, attributing to it some mysterious electric agency, which was held to be requisite for the production of the phenomena, thence named 'electro-biological.' It was soon pointed out, however, by Mr Braid,—a gentleman to whose researches on Hypnotism or artificial somnambulism, science is very greatly indebted,—that the actions in question were referable to the same antecedent condition of mind, as that which he had produced in other ways; and that *any* object will answer very well, provided that it serves as a resting point for the fixation of the eyes. On this account some small bright metallic body, such as a sixpence or a shilling, usually answers best the first time; but those who have acquired by practice a considerable degree of 'sensitiveness,' can induce the 'biological' state by a simple fixed gaze, either at the hand, or at a spot on the wall, or at the eyes of another party. After the operator judges that the process has been carried on sufficiently long, he proceeds to test whether it has taken effect; to do this, he directs one of his 'subjects' to close his eyes, then lays his hand gently over them for a moment or two, and then says, in a bold and decisive tone, 'Now, you cannot open your eyes.' If his 'subject' finds the

lids obstinately closed, the operator desires him to make any effort he can to open them; and if they still remain fixed, they continue so until the operator says, '*Now*, you can open them,'—when they immediately fly open to a ludicrous extent. If, on the other hand, the 'subject' experiences no difficulty in opening his eyes, or is able to do so with a slight effort, the operator makes another trial, keeping his hand over the eyes for a short time longer, or making what the mesmerizer would call 'passes' over them, and then repeats his assurance in a still more dogmatical and authoritative tone. If he is then unsuccessful, and the eyes *do* open in spite of the prohibition, the subject is dismissed as 'non-sensitive;' and all the non-sensitives being thus eliminated, the experiments are further prosecuted upon the 'sensitives,' the proportion of whom varies, the average perhaps being about one in twelve of those who submit themselves to the trial. For an account of the subsequent phenomena, we shall chiefly have recourse to some of the graphic narratives already made public; of the genuineness of which we are fully satisfied from the coincidence of the phenomena described with those which we have ourselves repeatedly witnessed in private experiments upon trustworthy 'subjects.' The following is from Chambers's *Edinburgh Journal* (Feb. 8, 1851), omitting the preliminary history:—

'My friend was now requested to hold out his hands, laid palm to palm. Dr Darling, after a few passes, and pinching the fingers sharply together, said briskly, "Now you can't separate them." My friend tried in vain to take them asunder, till, on a nod and a word from the experimentalist, he did at length draw them apart. After a few passes along the limbs, my friend was told that he was fixed to his chair. He strained himself to rise, using the most violent muscular efforts; but all in vain, till he received permission. He afterwards acknowledged to me that he had felt as if bound down to his seat by ropes. A touch on the lips imposed an involuntary dumbness on my friend: not till he was told that he might now speak, could he utter a word. He was then told that he had forgotten his name. He nevertheless pronounced it. The experimentalist performed a few further manipulations, and said emphatically, "*Now*, you can't tell me your name!" Sure enough, the word had vanished. Our patient looked up with a blank expression, and then a stare of puzzlement, which I should vainly endeavour to describe. He finally cast a bewildered and pleading gaze upon his fascinator, who calmly smiled and nodded, as if to undo the spell, when out came the missing vocable, apparently to the no small relief of the patient. He was after this fixed to the ground standing. Sway as he might in all directions, not a foot could he move. Dr Darling also held up his fore-finger, and causing my friend to touch it, told him that he could not draw away his own. He accordingly could not. Then, this spell being undone, the lecturer held up his fore-finger, and told my friend he could not touch it. He tried, darting his finger first on one side, then on another,—above, below, in all directions but the right one. In short, my friend had become, from a proud sceptic and derider, a perfect victim. He withdrew from the field utterly discomfited. He had really done all he could to resist the commands of the operator; but the power had gone from him. He had been absolutely compelled in each case to submit.'

The next case exhibits the influence of suggestions on the production of Emotional states, and on the metamorphosis of Sensorial impressions. The subject of it was a young married lady,

also an intimate friend of the narrator. After a series of experiments resembling those just described, the operator thus proceeded:—

‘He told the lady that she was sad; and sad to all appearance she was. He told her she must laugh, and she laughed accordingly—heartyly and long, not stopping till she was bid. She was now seated in the middle of the floor, so that every gesture and proceeding could be accurately seen. The lecturer said to her, “Here is a miniature of your husband,” and seemed to place something in her hand. She took the ideal article, and looked at it with an interested expression, then proceeded to suspend it to a chain containing similar trifles, which hung round her neck, concluding the affair with the gratified look which a young woman might be expected to exhibit on having a pretty miniature of one she loved presented to her. The innocent grace shown in the whole of this fictitious proceeding drew forth exactly that kind of admiration from the company, which would be bestowed on a piece of exquisitely natural acting in a theatre. I suspect, however, it was “a grace beyond the reach of art.” Dr Darling now ventured on a trying experiment. He bade the lady look at her husband, who, to our apprehension, sat smiling at her. He told her that her lord and master had taken a great dislike to her. She seemed arrested with a sudden sorrow, gazed painfully at her husband, and then we saw her eyes slowly fill with tears. This deception was quickly undone, but only to be followed by one not less distressing to the patient. She was told that the company were amusing themselves at her expense: they were all laughing at her. She assumed a proud expression, rose up majestically, and looked round and round the room with an air of contemptuous defiance. On this feeling being banished from her mind, she sat down again. The lecturer, pointing along the floor, said “You are fond of flowers—here is a fine flower-garden before you—you see beautiful beds of roses;” and he added the names of the other favourites of the English garden. The lady looked, and gradually began to assume a pleased expression, such as she might have manifested if led into the precincts of a Chatsworth or a Kew. She became fully convinced that she saw a flower-garden, although, as she afterwards told us, she never ceased to be aware of the fact that she was sitting in a room. Then Dr Darling affected to pluck flowers and hand them to her. She took them, smelt them, and arranged them in her bosom with the same graceful simplicity which had been manifested in stringing the miniature. “This is a water-lily,” he said, “smell it.” She said, “The water-lily has no smell;” but nevertheless went through the gesture of putting it to her nose, when we remarked that the expression of her countenance was suitable to the fact of the inodorousness. The lecturer then told her to look at the fine sunset (we were looking through eastern windows at a heavy gray sky); she beheld a fine sunset accordingly. Then he convinced her that he saw a fine park, and three gentlemen walking in it. “And here,” he said, “is a nice horse; come and have a ride upon it.” She moved to the middle of the floor with the look of one approaching a horse. She stroked the ideal palfrey, and took the bridle-reins from Dr Darling’s hand. He slightly raised her by the waist, and told her she was now mounted. She then went through the gestures appropriate to riding—got into rapid movement—leant forward—suddenly clasping her cap at the back of her head, which she felt falling off—and finally stopped, a little exhausted by the exercise, and allowed herself to be in imagination lifted off upon the ground. Finally, after she had been reseated, Dr Darling put a tumbler of water into her hand, and desired her to taste that fine beer. She tasted, and admitted that it was beer. Next he convinced her it was milk; then that it was water, with animalcules driving pell-mell through it. The air of implicit belief in all these cases was perfectly conformable with the presumable feeling. No intentional acting by the highest adept could have been truer to our conceptions of what was proper on each occasion.’

Of this lady, the narrator tells us, that twenty minutes after leaving the room in which these experiments had taken place, he requested Dr Darling to try if he could arrest her hand while she was lifting a glass of wine to her lips. He fairly stopped it in mid-air. He afterwards learned that she felt drowsy for a day

or two after the *séance*; and surmises that during all that time the lecturer might have re-established his power over her will, or rather, as *we* should say, that she remained susceptible to the influence of suggestion, through the weakening or suspension of her own voluntary power—without going through any such preliminary process as the gazing on the disk. We know that after a similar performance at the house of a celebrated Edinburgh professor, the operator succeeded in suddenly arresting the gyrations of a young lady, by assuring her that she *could* not again pass him in the waltz that she was executing, although an hour or two had elapsed since the previous experiments.

The following extracts from Dr Gregory's narratives will present a few more varieties of these curious phenomena. The first subject was an officer who had never previously seen Dr Darling, though his susceptibility had been ascertained a few weeks before by Col. Gore Browne. The experiments were performed in the presence of about fifty persons, including Sir David Brewster, and other men of science. We omit those which are mere repetitions of what we have already narrated:—

'He was made to feel a knife burning hot, and the chair on which he sat equally so. When he started up, he was made to feel the floor so hot that he was compelled to hop about, and wished to pull off his boots, which burnt him. He was made to feel the room intolerably warm, and *actually perspired with the heat*; after which he was made to feel it so cold that in a minute or two he buttoned his coat, and walked about rubbing his hands. In about five minutes *his hand was really chilled*, as I found, like that of a person exposed to frost. He was made to forget his own name as well as that of Col. Gore Browne, who was present, and to imagine Col. B. a total stranger. He was compelled, for a time, to give a false answer to every question asked; and then was forced to give true answers to every question, in spite of any effort he might make to do otherwise. He was told that he was on duty, at drill, and began to give the word of command, as if in the barrack-yard. He was compelled to sing and whistle in spite of himself; to laugh immoderately, and then to feel sad, and even to weep; all in spite of his own will. He was told that a stick was a gun, and with it he shot and bagged a grouse, which he was made to see before him. He was told the pianoforte was a horse, and after feeling it and closely examining it, he specified its points and defects, and appraised its value. He tasted water precisely as was suggested to him, as lemonade, tea, or wormwood. He was told that Dr Darling's hand was a mirror, and in it he saw himself with a black face, as Dr Darling told him to do. He was made to look at his watch, and then convinced that it pointed to a different hour from the true one. He was then made to believe the watch to be a daguerreotype of Col. Browne, and again of a lady. Dr Darling's empty hand became a snuff-box, from which he took a pinch, which *made him sneeze violently*, and this passed into a *most severe cough*, as if he had inhaled snuff, which sensation was not removed for about half an hour. He was made to *go to sleep* in one minute, and in his sleep to be deaf to the loudest sounds. . . . In every one of these experiments, Mr W. was quite aware that the suggested idea was false, but found it quite impossible to resist the impression. . . . The suggested idea was always instantly dissipated by the words, "all's right;" and Mr W.'s countenance then expressed confusion and shame at what he had just done or said.'—P. 355.

The notable points in this case were the production of organic changes, of movements which the Will cannot imitate, and also the supervention of sleep, in accordance with the suggestions

introduced into the mind of the subject. The following is an example of the production of temporary insensibility in a part of the body, without general loss of consciousness :—

‘Mr B. was rendered insensible to pain in one arm only, while the other arm and the rest of the body retained their sensibility. Dr D. wished to render the arm insensible even to touch; but at first a slight degree of that sensibility remained. Even this was removed by a second suggestion, and the arm became utterly insensible. The hand was well pinched and pricked with pins, but Mr B. was not even aware of this, except when he looked and saw it done. He wished, for his own satisfaction, to be cut or burned to the bone. I declined this, however, and contented myself with forcing a blunt pin through a thick fold of skin on the back of the hand, which is a very painful operation. To this he was utterly insensible, and indeed would not believe that he had been fairly tried, till, after the insensibility was removed, I applied the pin gently, when he quickly withdrew his hand, and declared himself satisfied. Mr B. was also made to sleep in one minute, and rendered deaf to the loudest noises, till the magic words “all right” awoke him.’—P. 357.

The change of personal identity is one of the most amusing phenomena of this state. As Dr Gregory says, ‘the subject may be caused to imagine himself another person, such as Dr Darling, Father Matthew, Prince Albert, or the Duke of Wellington, and to act the character to the life; to lecture on biology, or on temperance, etc.; or if he imagine himself an officer, to drill imaginary troops; and so on, *ad infinitum*.’ We have seen a young married lady thus metamorphosed into a physician, and talk to her own mother as to a patient who had come to consult him.

No difficulty will be felt by our readers, we should hope, in referring the greater part of these phenomena to the principle which we have already laid down as characteristic of this state, namely, the suspension of all voluntary power, and the ‘possession’ of the whole mind by a ‘dominant idea,’ the presence of which, again, is determined by a suggestion from without, and which can therefore be changed, from time to time, at the will of the individual who directs the performance. Considered under this point of view, these phenomena lose much of their strangeness. There is scarcely one of them that does not find its counterpart in various phases of Insanity; and that which at first seems the most remarkable of all,—the want of power to bring *common sense* to bear upon and to correct the erroneous notions with which the mind may be occupied, is also true not only of Insanity, but also of the yet more familiar state of Dreaming. In truth, the chief marvel about Electro-Biology, is the fact that this state may be *temporarily* induced, in a certain number of individuals, by so very simple a process as the fixation of the vision for a sufficient length of time. The phenomena we have described are of great interest to the Psychologist; for they show us what Man becomes, when he is brought into the state from which

some would-be Philosophers aver that he never emerges,—that of a mere puppet, having no self-directing power of his own, and moved only by suggesting-strings. And they are of the utmost value, too, for the discriminating inquirers into the true and false in Mesmerism; a subject to which we shall perhaps direct the attention of our readers at some future opportunity.

W. B. C.

### THE RECENT ELECTION COMMITTEES.

IN prospect of the approaching general election of last year, the *Times* newspaper of the 25th of March, 1852, spoke in the following terms of the corrupting practices which so often characterise our elections:—‘It is high time that public opinion should be brought to bear upon this subject. The great and solemn acts by which a nation’s political existence is perpetuated should be regarded as sacred by a religious people, as objects of respect by a moral people, and as grave and serious business by a reflecting people. We would fain hope that we are drifting nearer to the time when men will be ashamed, publicly at least, to play for their own selfish purposes with the vices and weaknesses of their fellow-creatures; and when, mindful of the assurance that offences will come, they remember the doom pronounced upon him through whom they come. We hope that we are indulging in no utopian anticipations when we profess a belief that the time cannot be far distant, in which the same public opinion that has put down slavery, and abolished duelling, will affix to the degrading orgies of our elections a brand which will render them as dishonourable as they are immoral.’

In the July following the publication of these remarks, the elections took place throughout the country. We profess to be a ‘religious, a moral and a reflecting people’ *par excellence*, but how were the ‘hopes’ and ‘anticipations’ of the *Times*, in reference to the management of the elections, realised? Did the proceedings on these occasions indicate any near approach to the time which, it was intimated, could ‘not be far distant?’ Did the doings at these elections show that ‘men were ashamed to play with the vices and weaknesses of their fellow-creatures?’ Were these elections models of what was right and proper? Were they remarkable for the absence of those corrupting and demoralizing influences referred to by the *Times*, or were they notorious as an exhibition of them? Was a virtuous public opinion brought to bear against the evil, and did it brand these ‘orgies as dishonourable?’ Did this public opinion frown upon and destroy them? Did the noble, the religious, the affluent, and

the 'reflecting' men of our land,—the aspirants to elevated station,—wholly condemn and discountenance bribery, treating, drinking, and other debasing influences? In short, was the general election of 1852 as free from these things as the average of previous general elections? These are assuredly important questions to a community like ours, which boasts of its progress in enlightenment and morality. The point here is,—*How* can these inquiries be answered? The reader and the English people will find a most unequivocal reply to these questions in the minutes of the Election Committees which have sat since February last. The labours of these Committees have supplied the means of answering all such questions in a most emphatic and unmistakable manner. The evidence taken by the different Election Committees of the House of Commons of February, March, and ensuing months, has fully established the point that, at the elections of last year, bribery, treating, drinking, and other debasing and immoral practices prevailed to an alarming extent. Indeed, it has been repeatedly stated, as well in the House of Commons as by the press of the country, that at the elections of last year malpractices were enacted as extensively and as grossly as ever; or, at any rate, we have got a fuller knowledge of them than ever we had before. This may be taken as an admitted fact. Is it not a disgraceful, a humiliating fact? It is also remarkably significant, as indicating the result of all the efforts hitherto put forth for the improvement of social and political ethics. Every reflecting mind must allow that such a state of things ought to arouse the patriotic spirit and all the best feelings of an enlightened and high-minded people. The facts disclosed by these Election Committees are of a nature to make us blush for the morality and religious principle of the community. They ought to lead us, as a people, at once to institute an earnest inquiry into the cause and remedy for so flagrant an evil. They are surely calculated, if anything is, to create a public opinion that will originate some practical efforts to lessen and destroy such disgraceful proceedings.

Let us, in the first place, look a little more closely at some of the facts brought to light by these inquiries, that we may better understand the practical lessons to which they point. What are the results of the petitions presented against the return of members, and of the inquiries instituted? In consequence of the facilities given by recent laws on the subject, more petitions were presented than on any former occasion. Out of the 654 members in the House of Commons, the return of about 120, or nearly one-fifth of the whole, was petitioned against. If we except a very few, whose election was objected to on account of some informality or technical invalidity in the return—such as want of proper

qualification—the petitions allege that the whole of these 120 had obtained their seats by means of bribery, treating, intimidation, and other illegal and immoral influences. The allegations contained in the majority of petitions were not inquired into. A large portion of them, it is well known, was withdrawn on one ground or another. In some cases compromises between political parties were effected, that the exposure of disgraceful acts might thus be prevented. In 29 instances, the members were declared duly elected, and 17 were unseated for bribery, treating, or intimidation. It would be a great mistake to suppose that the charges of bribery, treating, etc., contained in the petitions which were afterwards withdrawn, or where the cases were compromised, or even where the members were declared duly elected, were unfounded. Nothing can be more unwarranted than such a conclusion. Every one that is at all conversant with the ‘operations’ in matters of this nature, will know perfectly well that the withdrawal of a petition, or the arrangement of a case between parties, is no proof whatever that all was right. Many instances given up, or hushed in this way, are known to have been some of the worst in the country. The full investigation of matters connected with elections, and the establishment, by legal evidence, of malpractices, is, notwithstanding recent improvements in the law, still beset with the greatest practical impediments and difficulties. The evidence has to be obtained mostly from hostile or adverse witnesses, from parties who are more or less implicated in the transactions to be revealed, and who have been trained and crammed to fence, evade, and equivocate in giving evidence. Again, the proving of agency, or the connecting of the immoral actions with the member, or the party acting authoritatively and responsibly on his behalf, is often a point of the greatest difficulty. The most ingenious contrivances and flagrant evasions are resorted to in order to prevent the establishment of this agency or responsibility. This would be evident to any one who would take the trouble to go through the evidence taken by any single committee. These and numerous other difficulties, combined with the expense of the proceedings, frequently prevent the prosecution of inquiry when there is no question whatever respecting the prevalence of corrupt influences, or of the existence of evidence of these, could the appropriate means be employed to bring it out. These obstacles operate in two ways to encourage the evils in question. Unscrupulous men often think they may venture to employ corrupting agency with impunity, because of the difficulty of exposing them; and secondly, when it is known that these means have been used, the friends of purity are not always prepared or disposed to incur the expense of an inquiry, and the



responsibility of causing further immorality by inducing the subornation, perjury, etc., which are involved in the cooked defences generally set up. So that the number of returns really petitioned against, and the number of cases actually inquired into, are by no means to be taken as exhibiting the full extent and character of the evils attendant upon our elections. They must be regarded simply as specimens. They do indeed show something of the nature of the proceedings, but give us no adequate notion of the extent to which these things prevail throughout the country. In reference to the general election of last year, there can be no doubt in the mind of any person who has looked into the subject, that corrupt influences, especially drinking and treating, in one form or other, obtained in the majority, in the great bulk of our constituencies where contests occurred, and that a large proportion of the lawmakers of our land were returned to Parliament by means of these corrupt agencies.

The illegal doings brought out by the recent investigations may be classed under the general heads of—I. BRIBERY; II. TREATING; III. INTIMIDATION. All the various kinds of corrupt practices may be ranged under one or another of these general heads. Let us notice these in order as briefly as possible. From the very nature of the thing there is great difficulty in establishing cases of direct money bribery. The money is seldom given in the presence of a third person, and consequently it is not easy to obtain direct evidence of the transaction. Again, it is often not paid directly to the party bribed, but through some singularly ridiculous or mysterious channel. The recipients sometimes receive it from persons they do not know, or in places where they could not see the giver. Or it is left at some place for the bribed voter to take, and some sly intimation is conveyed to him, that he will find the cash, or 'something to his advantage,' in the said place. Instances of these and similarly ingenious modes of managing these 'delicate transactions' will be found in the evidence of Derby, Cambridge, Bridgnorth, Clitheroe, and other committees. Such circumstances render the proof of direct bribery very hard to obtain. Nevertheless, it is clear, from the evidence taken before the recent committees, that direct money bribery prevails extensively at our elections. There can be no question whatever of this fact. Numerous instances were fully established in reference to the elections at Lancaster, Cambridge, Bridgnorth, Derby, Clitheroe, Maldon, and other places. Sums of money, varying from a few shillings to £30, were given in these boroughs for votes. Indirect bribery, and what is called colourable bribery, and especially colourable bribery as it is associated with and induced by treating and drinking, were proved before these committees to have been syste-

matically and flagrantly practised in nearly all the boroughs whose representatives were unseated. One very common way in which indirect bribery is largely carried on, is the employment, or rather pretended employment, of the poor voters and freemen in the capacity of messengers, servants, canvassers, or colourmen. These parties are tolerably well paid for their engagements, according to their station in society. In some boroughs a certain charge per day for these persons is well understood, and acted upon by all parties. The service rendered is, of course, mostly nominal. The voters have their names 'set down' or 'entered' by the committee or agents, and this suffices to procure for them their pay, whether they do anything or not, if they vote rightly; and it generally secures their vote for the engaging party. At Hull it seems to have long been the custom to bribe some 500 or 600 freemen and poor electors in this way by engaging them as 'runners.' The same thing is found to exist in many other places, and, indeed, is known to obtain in most constituencies where there is a class of poor voters. This mode of securing votes is not limited in its application to what may be termed poor electors. Persons in better circumstances are frequently decided as to how they will vote by being engaged as canvassers, clerks, etc., and liberally paid for real or nominal services thus rendered. Parties who can be 'operated upon' in this way are soon discovered and secured by the unscrupulous partizan. The practice of promising or procuring situations for voters or their friends, as was shown to have been the case at Chatham and other places, are of course glaring instances of indirect bribery. At Canterbury tickets are issued which secure 10s. in money and refreshments after the poll is over. These tickets are bought and sold in the market like scrip. Another species of indirect bribery is the custom of purchasing some ordinary article from a voter, and paying him an extravagant price for it, on the understanding that a vote is secured by the transaction. A very usual mode of indirectly bribing publicans is to pay their old accounts that have been left unpaid at previous elections, on condition of their voting. But the drinking system is shown by these investigations to be so invariably and intimately connected with the immoralities of our elections—to constitute so constant and potent a means of corrupting constituencies, that it will not be improper to enlarge more articulately upon this head, and illustrate the evils by some particularization. As drinking or treating and colourable bribery run so into each other—are so inseparably combined—in many cases, some of the particulars may bear upon both forms of the evil.

Intoxicating liquors are employed to influence elections in an almost infinite variety of ways. The chief forms in which it

ordinarily operates are these:—1. Direct individual treating of voters and others, by agents or supporters of the candidate. 2. Open houses, in which voters and others may have what they choose to drink. 3. The providing of breakfasts, dinners, or other refreshments for voters and others, paid for by the candidate or his agents. 4. The supplying of ale from breweries to public-houses and beer-shops, to be given, or sold at a low price, to voters and others. 5. The formation of numerous committees in favour of the candidate at public-houses and beer-shops. 6. The issuing of tickets that will procure liquor at certain public-houses, either at the time of the election or at a subsequent period. In reference to the first head—direct individual treating by agents of candidates—it is manifest, from the reports of the committees, that our elections are the occasion of a very serious amount of drinking and intemperance under this form. Indeed, it was not necessary that a Committee of the House of Commons should show us this. Every observant person that resides in a borough where contested elections occur, must have witnessed painful scenes and ‘orgies’ caused by the treating so common on these occasions. The friends and agents of the candidates practise the thing systematically. Voters who are known to be addicted to drinking, or at all fond of liquor, are regularly set upon by partizans who entice them to the public-house, and there treat them to liquor, and endeavour to obtain the promise of their votes. Sometimes a number of such persons, who happen to reside in the same locality, are got together at the public-house, and a scene of bacchanalian revelry and intoxication ensues. Some of the worst passions and feelings of their nature are thus excited and inflamed with reference to the events of the pending contest. It happens not unfrequently, however, that some of these voters are, as they say, ‘wide awake,’ and determine to make the most in this line of their power as electors. When they find the liquor come freely and cheaply, they resolve not to ‘promise’ all at once, and hence the system is continued for some time, and the same vicious course pursued from day to day. 2. The practice of having open public-houses for voters and others—that is, houses where the partizans of a candidate can have whatever liquor they require without paying for it, is a most potent engine of corruption, and is successfully employed by our ‘enlightened statesmen’ and their agents. In this case, as well as in that where refreshments are provided at such places, there is a double object to attain by the arrangement; first, the vote and influence of the landlord are gained; and, secondly, the votes of such as can be led to take liquor there without having to pay for it, are influenced and generally decided. In many boroughs houses of this kind are open to non-electors, as well as electors, and here the stream of

drunkenness and debasement is indefinitely increased. It is in evidence that, at Clitheroe, publicans 'gave out drink as fast as they could to whoever called for it;' that two thousand men were drinking together at the expense of the candidate or his friends, and this led, as might be expected, to fighting and riotous disturbance. At so small a place as Rye, we are told that thirty-four public-houses were opened in the interest of one candidate. At Huddersfield, a town of something more than 30,000 people, the election committee reported that between sixty and seventy public-houses were opened for drinking and refreshments, by the agents of the sitting member. At Lancaster there are 'houses of call' constantly open for partizans of the candidate. At Blackburn, Canterbury, Maldon, Liverpool, Bridgnorth, Cambridge, etc., treating through the means of open houses of one kind or another was carried on extensively. In the minutes of evidence taken before the Election Committees for these and other boroughs, we have constantly witnesses deposing that they could have ale and liquors at certain inns without having to pay for them—that they actually did obtain brandy, ale, etc., in this way. On the other hand, we have also publicans stating that they supplied ale and liquors 'to such as asked,' 'to all who wanted,' or in some cases 'to voters only,' and that they were paid for liquors thus supplied by the agents or supporters of candidates. From the facts brought to light by the investigations of the recent Election Committees, it is quite clear that this practice, to a greater or less extent, is very common in our constituencies where contests are usual. And it may easily be imagined what prolific sources of drunkenness and crime such usages must necessarily be. 3. The providing of breakfasts, dinners, suppers, and general refreshments, is another mode by which, as shown by recent investigations, the drinking system is intimately mixed up with our elections, and constitutes a common means of much corruption. In some boroughs it is usual for suppers and liquor to be provided, almost without limit, for the canvassers, committee-men, and more active partizans. Suppers of this nature are also provided in the different localities, and the voters in each neighbourhood are induced to attend in numbers. At other towns dinners are regularly provided for the more active supporters of the party. On these occasions, of course, election business is discussed and matters arranged for its advancement. It appears to be customary in other districts to give breakfasts to the voters on the day of election. The never-failing accompaniment to all these meals or refreshments, so *kindly* provided, is intoxicating liquor in plenty. In this way large accounts are made with publicans—the bills of some amounting to several hundred pounds. Here we see the mode in which the large sums of money are expended at elections,—in

demoralising the voters and their friends. At Lancaster suppers were provided for voters in different parts of the town. It is stated that as many as 100 voters were seen at supper together in one inn. This is done professedly to gain votes. At Cambridge refreshments were supplied to voters free of cost. In some boroughs, as at Blackburn, the publicans received instructions to run up a shot to a certain amount. At Clitheroe and Huddersfield breakfasts appear to have been provided, or rather ordered, for almost unlimited numbers. In the latter place they were ordered and paid for by the agents of the sitting member for more persons than there were voters in the borough. These orders are given as a means of securing the votes of the landlords; for, generally, only such publicans as are voters receive orders of this kind. It is quite common to have from ten to fifty breakfasts paid for in this way, though perhaps not a fourth or a tenth of that number of persons actually partake of it. The statement given by the committee on the Huddersfield election, in reference to the open-house treating and refreshments, in the fifth clause of their report to the House of Commons, fully sets forth the nature of these practices; and the general features of this statement are equally applicable to the doings in many other places. 'That treating throughout the said borough during the last election was *general, systematic, and extravagant in its character*. That between sixty and seventy public-houses, at the least, were opened by the agents of the sitting member. That refreshments were provided apparently without limit, and paid for without inquiry. That the expenses incurred, on that account alone, amounted to upwards of £1000. That, as far as these cases were separately examined into, it appeared that the only persons who were furnished with orders to provide such refreshments were, with one exception, registered electors.' Can anything exhibit more forcibly the demoralising influence of strong drink, and the despicable system of treating adopted on these occasions, than the facts stated in this authoritative document? And let it be remembered, that these things take place in connection with the performance of the sacred duty of choosing the law-makers of the land; and this too among a people professedly the most enlightened, moral, and religious in the world! Are not such doings a perfect burlesque on our boasted civilisation and patriotism? 4. The practice of supplying ale and beer from breweries directly to the public-houses and beer-houses, by agents or committees, which are to be given away or sold, in order to produce a profit to the publican, and thus become a bribe to him, may be regarded as only another form of the open-house system of treating. It is, however, carried on to a considerable extent in some towns—Huddersfield, for instance—and it strikingly illustrates the mighty influence of ale in delud-

ing and debasing the people on these occasions. The parties concerned in electioneering proceedings know full well its power, and the employment of it in so many ways shows how largely corrupters depend upon such destructive agency—how regardless these men are of the means they use to attain their selfish and party purposes, and how slightly the highest interests of the community are valued by the managers of our elections. 5. It has been shown by the proceedings of the recent Election Committees that in many boroughs it is usual to form committees in several parts of a borough at inns and beer-houses. These are called district, ward, or local committees. In some large towns these committees may be really useful in carrying on the necessary business of the elections, but for the most part they are instituted to gratify and secure the publicans and their friends, and to influence voters in the locality. They also constitute a means of finding nominal employment to the unprincipled voters, who, it is known, can be secured in this way. These committee rooms become disgraceful scenes of revelry and intoxication, and the different nefarious practices, such as concealment of voters, carrying them off, etc., are often arranged and executed here. 6. Another mode in which the facts brought out by the Election Committees have shown treating and indirect bribery to be practised, is by the issuing of tickets that will procure a certain quantity of liquor to the holders, after the election is over, if he has voted rightly—that is, according to engagement. This mode of treating is in vogue, for instance, at Canterbury. Brief as have been our particularisation and illustration of these forms of treating, and treating as combined with colourable bribery, we apprehend sufficient has been advanced to give the reader a tolerably adequate notion of the nature, if not of the whole extent, of these evils, as they have been made manifest by the labours of the recent Election Committees. It is impossible, in the space we can devote to the subject, to lay bare all the ramifications of the treating system. It must be quite clear, from what has been said, that the use of intoxicating liquors and the interest of the publicans are largely concerned in the production of the corruption and immorality so loudly and justly complained of and decried. The amount of money spent on treating at elections is astonishing—it is enormous. What a shocking state of things in this respect is indicated by the single fact that, at Maldon, a comparatively small place, it was stated, that at the last election, £4000 in publicans' accounts were standing over, or unpaid from the previous election! What depravity and wretchedness such expenditure must have caused! The evidence given before the Election Committees makes it evident that, taken as a class, the publicans are everywhere

found leagued on the side of the most unscrupulous corrupters of the community—invariably abetting the enemies of purity, freedom, and progress. If any class in the country ought to be disfranchised, surely it is the publicans and beer-house keepers of our day.

On the subject of *Intimidation* it is unnecessary to dwell. It is exceedingly difficult to procure legal evidence of its exercise; but, notwithstanding this, facts in abundance may be found in the minutes of the Election Committees that show its general prevalence in many of our constituencies. Indeed, there can be little doubt that in all our boroughs and counties it obtains to some extent. Landlords, employers and others on whom voters are in any way pecuniarily dependent, are unquestionably in the habit of employing their power to destroy the independence and integrity of such voters.

Such, then, are the practices which the investigations of the Election Committees have shown to be characteristic of our election proceedings. That things of this kind,—that bribery, treating, and intimidation are wrong,—essentially immoral—every right-minded person will at once admit. That they are injurious to all concerned and pernicious to all the best interests of humanity, must follow from their acknowledged inherent wrongfulness. The iniquity and pernicious effects of bribery, treating, and intimidation at elections, have been admitted in all ages among all peoples.\* The unsophisticated moral instincts of man,—the native impulses of his being, spontaneously condemn them as flagrant violations of right, and as subversive in their consequences of all that is virtuous and noble in society. *They are crimes.* It is wrong and criminal in a person to bribe or intimidate, and it is equally wrong and criminal in a person to be bribed by money

\* A distinguished American writer on political ethics has justly remarked, 'All intimidation, previous to an election, all personal and official bullying, all threats, as for instance of withdrawing employment of workmen, which happens with us on account of the extended franchise, or of shop keepers, which happens frequently in London, all intimidation of tenants, as often in England, or of government officers holding their appointment at the pleasure of some superior officer—are high political offences. The worst of all election offences, however, is bribery. Whatever offence or crime may be committed, whatever vice may prompt to action, injustice, perjury, treason, murder, prostitution, or the longing for place, they become, according to the universal feeling of mankind of all ages, doubly loathsome if committed for the consideration of money; if to the offence itself the meanness of doing it for gain or hire is added. At all periods have laws pronounced the public abhorrence of bribed voting, and all states where this evil has become common have been irretrievably lost.' 'If we remember that all nations, Asiatic or European, however widely different the principles of their political and domestic life, have invariably felt, or pretended to feel the same disgust at bribery,—for the pretence shows in this case as much the truth of the principle as the feeling itself—no citizen, who values either his own honour or conscience, or the safety of the state, or the essence of civil liberty, or right, or virtue in any way, ought on any account to offer or receive a direct or indirect bribe.'—*Dr Lieber's Political Ethics*, vol. ii., pp. 394-6.

or treating. It is, in every way, injurious to the party who bribes, and it is also pernicious to the party who is bribed. All concerned are demoralized and degraded by such doings. But the injury does not end with the parties immediately concerned in the transaction,—the community suffers from these practices. The whole moral character of the people among whom these things have become common is seriously affected. These are truisms which every one must acknowledge.

Bribery, treating and intimidation at elections, are not new phenomena in human society. They are by no means peculiar to our own country or age. Indeed, to some extent, they have appeared in all nations where free institutions or popular elections have obtained. But how were they regarded by the civilised people of former times, and especially, at what stage of a people's history did they become general, or, of what features and tendencies in a nation's condition has their presence been indicative? Bribery and corrupt practices existed among the Athenians. In consequence of the difference in the nature of their institutions, these evils did not manifest themselves in precisely the same way which they have done under modern representative governments. Neither the bribers nor the bribed held a position similar to such parties in this country. The citizens in their public assemblies of the people—the magistrates or judges, and the public advocates, were the parties bribed. It is probable that improper proceedings of this nature appeared to some extent in the early history of Athens, though we have no information respecting its early manifestation. According to Aristotle, Anytus was the first person at Athens who bribed the judges; and according to Plutarch this took place about the close of the Peloponnesian war. From this time corruption gradually increased at Athens. Bribery became common, and numerous laws were enacted to repress it. Severe punishments were inflicted, both on the briber and the bribed. Notwithstanding these laws, the evil increased to a shameful extent. Dr Lieber remarks, 'Athens sank into licentious democratic absolutism, and bribery became so common that bribing companies were formed, called *synomosies* (*συναιμοσῖαι*),—an association upon oath, a sort of mutual, immoral insurance companies to bribe the judges, the council, and popular assemblies, for the benefit of the members.\*' We here plainly see that these offences arose at a somewhat advanced period of the history of the Athenian people, and they were the concomitants of the rapid decline of that people. The heroism, patriotism, and virtue of the early Athenians were extinct when bribery became common among them. The same fact is still more strikingly illus-

\* Dr W. Smith's Dictionary of Greek and Roman Antiq., p. 315.



trated in the history of the Roman people. The political institutions of republican Rome had a nearer affinity to those of our own country, and we find that the agencies employed to corrupt the people were more analogous to those in operation in our own day. The word by which the Romans designated any improper mode of influencing and securing votes at elections was *Ambitio*, and the offence was called *Ambitus*. The term literally signifies 'going about,' and was applied to the custom of going about in order to visit the people and solicit their votes. It thus corresponds very nearly to our word canvassing. There can be little question that, at a very early period in the history of the Roman people, improper means were used by the candidates for public offices to influence and secure the suffrages of the people. The progress of this system of corruption is indicated by the various laws that were enacted against it. The tribunes of the plebs attempted by regulation to check the solicitation of votes, at a very early period of the republic. About the year B.C. 358, the Lex Poetelia—the first against *Ambitus*—was enacted for the same purpose. B.C. 182, the Lex A. Baebia, declared that any one guilty of *Ambitus* should be incapable of being a candidate for a magistracy for ten years. The term *Ambitus* was a generic term, and comprehended two sorts of improper means: *Ambitus*, or bribery strictly so called, and *Largitiones*, or bribery with or by treating. The Lex Baebia was directed chiefly against *Largitiones* or treating. The Lex Fulvia, B.C. 159, punished the offence with exile. The Lex Calpurnia, B.C. 67, enacted more severe penalties still against the offence, particularly against the hiring of people to attend a candidate, the treating of the citizens to feasts, and the procuring them places at the shows of the gladiators. In Cicero's consulship, B.C. 63, the Lex Tullia was passed, which inflicted ten years' exile on any one convicted of *Ambitus*, and prohibited a person from exhibiting gladiatorial shows within two years of his being a candidate. In B.C. 61, the Lex Aufidia, which was still more severe against *Ambitus*, was passed. The Lex Licinia, B.C. 53, was shaped to repress the more varied forms of the offence, which had then become common. But, despite these various laws, with the increase of power and the influx of wealth, and the decay of the patriotism and spirit of independence which had characterised the earlier Roman citizens, corrupt practices at their elections rapidly increased. They baffled all efforts to repress them. Vast sums of money were expended by the candidates for high offices, in bribing the people directly with money, in feasting them most sumptuously, and in treating them to the shows of the gladiators, and various kinds of pleasure. The votes of the once proud and independent Roman citizens were procured in this way. Before the fall of

the republic the elections were almost invariably carried by these means.\*

Now, it is not pretended that English society and English constituencies are in the condition and circumstances that the people of Athens and Rome were, when corruption at their elections became so rampant; still it cannot be denied that their history points to this important truth, that the extensive prevalence of these practices is a sure index of a sad degeneracy of morals and debasement in the people. Bribery, treating and intimidation at elections can only become general in such a state of society. What, then, are we to say in reference to the state of matters amongst ourselves? Are the doings which are shown to have characterised our recent elections to increase, as they assuredly will if not arrested? Are they, in fact, to continue, or be checked by some effectual measure? Do not the people of this country owe it to their religion, to their morality, to their patriotism, that they should at once meet the requirements of such a case? Surely it is not too much to expect that the facts now before us will arouse the moral feelings and patriotic spirit of the nation, and create a public opinion that will wipe such a disgrace from our character as a people. But such a public opinion can only operate through suitable means. It must assume some definite mode of action. It must seek to attain its ends by practical measures. Into a full exposition of the practical measures that might be adapted to operate upon the evils, it is impossible to enter here. A few may be just enumerated, without any attempt at detailed explanation:—

1. This virtuous public sentiment, if there be such a thing, may operate through law. For, although the remark by Dr Lieber be admitted to be correct, 'that if the people at large are so debased that bribing for elections becomes morally possible, laws against it will avail very little, simply because public opinion is already corrupt;' yet, something may undoubtedly be effected by improved legal enactments. To bribe a man is an overt act, and is directly calculated to destroy society. Direct or indirect bribery is therefore a crime. Law might advantageously be

\* It is worthy of remark, that although one of the most severe of the Roman laws against *Ambitus*—the *Lex Tullia*—was passed at the instance of Cicero, yet two of his most remarkable orations were delivered in defence of persons accused of *Ambitus*. These orations are that for Cn. Plancius, and the one for L. Murena. These orations are valuable on this subject, because they contain numerous allusions in reference to important matters connected with these practices among the Romans. The most singular feature in these orations is the fact, that Cicero attempts to explain away glaringly improper things. He becomes the apologist of what the law palpably condemns. He glosses over, with great complacency, the various forms of treating the people to dinners (*prandia*), general entertainments, shows, etc., which he admits had been done, *in moderation*, by the friends of Murena.—Cic. pro Murena, c. xxxiv.; vide also xxi., xxii. Pro Cn. Plancio, xviii., xix.

directed to the attainment of two objects: *severe punishments should be inflicted on the corrupter and also on the corrupted; and the means of exposure, or of convicting the guilty might be simplified and rendered far less expensive.* If the means of detecting and proving the agency in these doings were made more simple, and less costly, and were all guilty parties justly punished, it would operate as a mighty check to corrupt practices. It is well known that our public men are sensitively alive to the disgrace attending the present disqualification, etc., and when one has been once unseated it makes him and his friends wonderfully virtuous, and exceedingly anxious to avoid the very appearance of evil in future. The present cost of exposing the evil operates as one means of producing it. There is surely no necessity that it should be so expensive. Why have to take 30, 40, or 60 witnesses to London, and have to maintain them there at the expense of from £100 to £200 per day, when the investigation might take place on the spot? Could not some local court, analogous to our county-courts, investigate the whole matter? Such a court would effect a far more thorough and searching exposure of improper doings at elections, than a committee of the House of Commons, and at a comparatively insignificant cost.

2. An improved mode of conducting the elections, or of taking the votes, would tend materially to diminish the immoral practices. There is every reason to believe that the ballot, although it might not wholly prevent bribery, treating, and intimidation, would, along with other arrangements and regulations, greatly lessen these evils.

3. The custom of transacting the business of elections at public-houses, is one that increases immensely the temptations to treating and drinking. There surely can be no necessity for it. Nay, it appears to us altogether irrational and absurd. Why cannot the affairs of an election be as well transacted in a room or office specially engaged for the purpose, and wholly unconnected with the public-house or drinking usages, as any other kind of business? All other kinds of business—the duties of all sorts of tradesmen—merchants, bankers, and lawyers can be transacted in appropriate rooms, and without their being surrounded by intoxicating drinks; why, then, not the business of elections? Let the friends of morality, of virtue and freedom everywhere, resolutely set themselves against the custom of taking the business of elections to public-houses. Let suitable offices for the business be secured, and everything connected with elections be kept away from the public-house. If the thing is once begun, all sensible and good men will approve and support it.

4. But these are only outward, or what Mr Carlyle would

justly call *mechanical* modes of remedying the evils. There is an underlying principle—a foundation on which these are based—an inner principle of action of which these are only the manifestations, that must be corrected and improved if the evil is to be destroyed. The moral sentiments and habits of the people, of the electors and elected, must be raised and purified, and juster conceptions of duty induced and acted upon, if corruption at elections is to be done away. The candidates and their friends are the more culpable party. They are generally men of education, wealth, and influence. These men profess a great desire to improve and educate the people. They seek to obtain laws in order to educate them. What inconsistency! nay, what cant and hypocrisy! For, is it not clear that these very same men are, for selfish purposes, using means to debase, demoralize, and degrade the people? Men who attempt to attain the position of legislators by bribery or treating, ought to be scouted from society and held in abhorrence. The electors who barter their convictions of right and duty for money and ale, are also culpable. It is a disgrace to our country, to humanity, to find an elector saying, as one at Cambridge said, ‘He only set a value on his vote as a means of getting money.’

---

#### THACKERAY'S ENGLISH HUMOURISTS.\*

WE do not intend to dwell in this paper on Thackeray's merits and defects as a writer of fiction, else we might have steered a course somewhat different from that of other critics; and while granting his great powers of humour, sarcasm, and interesting narrative, his rare freedom from cant, and his still rarer freedom from that tedious twaddle which disfigures the fictions of many writers of the present day, we might have questioned his true insight into, and conception of, Man, deplored his general want of spirituality, laughed over his abortive attempts—few as well as abortive—to be imaginative, and wondered with a great admiration at the longitude of the ears of those critics who name him in the same day with the author of *Rienzi*, the *Last Days of Pompeii*, the *Caxtons*, and *Zanoni*. But our business now is with him entirely as a critic, and his only work at present on our table is his series of lectures on the English Humourists of the Eighteenth Century.

We may, before opening our battery of objections, first premise, that, as a readable book, this has seldom been surpassed. Whatever quantity of summer-salmon, *hotch-potch*, veal pie, and

\* Thackeray's English Humourists of the Eighteenth Century. London: Smith & Elder, Cornhill.

asparagus you may have been discussing, and however dreary you may feel after your dinner, Thackeray's amusing anecdotes and conversational style will keep you awake. Next to Macaulay and Hazlitt, he is the most entertaining of critics. You read his lectures with quite as much gusto as you do Pendenis, and with infinitely more than you do such dull mimicry of the past as is to be found in *Esmond*. Clever, too, of course; sagacious often, and sometimes powerful, are his criticisms, and a geniality not frequent in his fictions, is often here. Sympathy with his subject, is also a quality he possesses and parades; indeed, he appears as one born out of due time, and seems, occasionally, to sigh for the age of big-wigs, bagnios, and spunging-houses. Such are, we think, the main merits of this very popular volume. We come now to state its defects, and to contest a few of its opinions.

In the first place, Mr Thackeray errs grievously in the title of his volume. That professes to include solely the English *Humourists*; and yet, we find in it the names of Congreve and Pope, neither of whose plays nor poems, with all their brilliant wit, possessed a particle of humour; and of Steele, whose absurdities have indeed made him the 'cause of humour' in others, and whose pathos is sometimes very fine, but whose attempts, whether at humour or wit, are in general lamentably poor. Had Mr Thackeray written a book on the 'Humourists' of the *seventeenth* century he would have inserted a chapter on 'Butler and Milton;' Butler, for the mere wit of *Hudibras*, and Milton for the puns and quibbles of the rebel angels!

Secondly. Mr Thackeray much over-estimates the size and splendour of the galaxy he has undertaken to describe. Again and again he speaks of the wits of Queen Anne as incomparably the brightest that ever shone in Britain. We dare not counter-sign these statements, so long as we remember the Elizabethan period, and the names of Shakspeare, Sidney, Spenser, and Bacon—or the era of the two last Georges, and the names of Scott, Byron, Coleridge, and Wordsworth. In none of the worthies Thackeray has described, do we find the element of true *greatness*. Swift was wondrously strong, but had no moral grandeur—like the fearful hybrids described in the Revelation, his power was in his tail, and with it he dealt out pain—like the torment of a scorpion when he striketh a man. Pope had rarest polish and point, but is seldom powerful, and never profound. Steele, Congreve, Prior, and Gay, were all *dii minorum gentium*. Addison, next to Swift, was incomparably the truest and most natural genius of his age; and yet does not appertain to the 'first three.' Thackeray quotes Pope as thinking Bolingbroke so superior to all other men, that when he saw a comet he

thought it was a coach come for him. And well he might, if, as many used to believe, comets be launched from, and return to that 'other place.' But as to his reputed powers, we recur to Lamb's inexorable principle, 'Print settles all;' and renew the question Burke asked sixty years ago, 'Who now reads Bolingbroke—who ever read him through?' To him, as to all deniers, more intellectual power than he deserved has been conceded. Had the 'comet' carried away his works, it would have cost the world nothing, although Mallett (the 'beggarly Scotchman' who 'drew the trigger' of the blunderbuss of blasphemy) a great deal. That one man, Edmund Burke, might have been split up into a hundred Bolingbrokes; and yet no one was ever heard crying out for 'A comet,' 'a comet,' at his exit.

Thirdly. We quarrel with Thackeray for the manner and style in which he has chosen to issue his lecturing lucubrations. We do not know what others may think, but to us these lectures, in *manner*, seem elaborate imitations of the lectures on 'Heroes and Hero Worship,' by Thomas Carlyle. Now, the oddity and egotism which we must bear in Carlyle, we cannot bear in any imitator—not even in Thackeray. They have a *fade* and false air in him, and it takes all his talent to reconcile us to them.

Passing to the individual Lectures, we are inclined to rank Swift as the best, as it is the first of the series. None of Swift's former critics have so admirably represented the Irish giant's emasculated hatred of man and woman—his soundless misery—his outer crust of contempt, in vain seeking to disguise the workings of his riven and tortured conscience—his disgust at the human race rushing up at last, as if on demon wings, into a denial of their Maker! We think that, as moral monsters, Swift and that Yankee-Yahoo, Edgar Poe, must be classed together. Neither of them could believe that a race which had produced *them* had any link relating it to the Divine. They saw all things and beings in the vast black shadow cast by themselves.

Thackeray knows how easy, cheap, and worthless a feeling toward a man like Swift MERE anger were. He has followed, therefore, in general, the milder and surer track of pity. He mourns over, as well as blames, the maimed and blinded Cyclops, that 'most miserable of all human beings.' He does not know, or at least he tries not to reveal, the secret of his wretchedness, although that, so far as physical causes are concerned, seems to us as transparent in the case of Swift as of Pope; and hence we confess to a greater admiration for Swift than for Pope. Swift was infinitely more a natural product than Pope, who, but for intense culture, would never have reached eminence at all. If Pope had more polish, Swift, to use De

Quincey's language, was a 'demon of power.' Pope used poisoned Lilliputian arrows, Swift directed at man and God a shaft like that recorded by old Chapman, which was

' Shot at the sun by angry Hercules,  
And into shivers by the thunder broken.'

Pope did wondrously with his sparkling couplets, Swift effected great results with his careless, rambling rhymes, which seemed mere child's play, but which were the sport of a Titan, and often of the madman in scripture, 'casting firebrands, arrows, and death.' Pope's hatred to man seems small, selfish spite, compared to that gigantic horror and disgust at his species which pursued Swift all his life. Pope, in a thin cracked voice, squeaks out his irritated feelings, Swift howls them forth to earth and heaven. Pope was essentially and exquisitely small; his clenched fist of anger is just a nut; his love is an intense burning drop; the dance of his fancy reminds you of that led by angels on the point of a needle; and when, in the convivial vein he tipples, it is in thimblefuls. His sarcastic sting is very sharp and small, and he takes care never to spill an infinitesimal of the venom. Like Tom Moore after him, he is a poetic Homœopath, and whether he try to kill you with laughter or to cure you by sense, he must deal in minute and intensely concentrated doses. When he invents, as in the 'Rape of the Lock,' it is a minute machinery of Sylphs and Gnomes; when he attacks, it is the dynasty of the 'Dunces,' that 'small infantry;' when he examines works of art, it is through a microscope; when he describes love, it is that tiny tortured mimicry of the great passion, exhibited by such nauseous beings as Eloisa and Abelard; and when he translates, he hangs cymbals on the stalwart arms of old Homer, and turns his majestic pace into a jingle of tinkling sound. Swift, on the other hand, was, if not truly great, immensely large; and even in his most careless verses, you see a big black purpose—that, namely, of a wholesale libeller, who, as he said himself, loved many men, but hated man—looming through; and some of his veriest trifles make you tremble.

Thackeray, at page 15, says, 'Swift's heart was English, and in England, his habits English, his logic eminently English; his statement is elaborately simple; he shuns tropes and metaphors; he has no profuse imagery.' Here we deem Thackeray mistaken. Swift had an exceedingly fertile fancy, and there are more memorable sentences, each carrying an image, like a star in a dewdrop, from his pen, floating through literature, than from any other save Shakspere's. We do not say that his imagery is always, or very often poetical, but it is always abundant, picturesque, pointed, and new. Thackeray has been deceived by Swift's cold-

ness of manner. He does not shout 'Eureka' over every whole truth or half truth he sees. His figures are all chased in lead. This at least is true of his later manner, except when his fury at man, as in the fourth part of *Gulliver*, is fully roused, and when, as Thackeray well says, 'it is yahoo language; a monster gibbering shrieks, and gnashing imprecations against mankind, tearing down all shreds of modesty, past all sense of manliness and shame; filthy in word, filthy in thought, furious, raging, obscene.'

But in his earlier writings there is far more fire of style, as well as freshness of thought, and richness of imagery. Witness the 'Tale of a Tub.' Well might he say in his old age, 'Good God, what a genius I had when I wrote that book!' It is certainly his most astonishing production. You see a 'virgin mind crumbling down with its own riches.' It is the wildest, wittiest, wickedest, wealthiest book of its size in British literature. Talk of Swift having no 'profusion of figure!' What would Mr Thackeray want more than he gets in the following paragraph:— 'The most accomplished way of using books at present is twofold—either, first, to serve them as some men do lords—learn their titles exactly; and then brag of their acquaintance; or, secondly, which is indeed the choicer, the profounder, and the politer method, to get a thorough insight into the index by which the whole book is governed and turned, as fishes are, by the tail. For to enter the palace of learning at the great gate, requires an expense of time and forms; therefore, men of much haste and little ceremony are content to get in by the back-door. For the arts are all in a flying march, and therefore more easily subdued by attacking them in the rear. Thus physicians discover the state of the whole body, by consulting only what comes from behind. Thus men catch knowledge by throwing their wit on the posteriors of a book, as boys do sparrows by flinging salt on their tails. Thus human life is best understood by the wise man's rule of regarding the end. Thus are the sciences found, like Hercules' oxen, by tracing them backwards. Thus are old sciences unravelled, like old stockings, by beginning at the foot.' We do not vouch for the elegance of all these figures, but in fertility, the passage equals Jeremy Taylor or Shakspeare; and there are a hundred similar in the 'Tale of a Tub.'

That 'Swift was a pious and reverent spirit,' while in the very next paragraph we are told that he had put his 'scepticism and apostacy out to hire,' is rather a strange assertion. He that believes not in man, how can he believe in God? How can one who revels in filth and downright beastliness—whose miscellanies in verse are a disgrace to human nature—who flings ordure on that Shechinah of man's body, which God's Son



entered and purified—who ran through the world shrieking that ‘man is utterly wicked, desperate, and imbecile’—who ruined the happiness of three females—who became, in his own words, little else than ‘a poisoned rat in a hole’—and who mocked and gibbered at the profounder mysteries of the Christian religion, be called ‘pious or reverent?’ We are not the least charitable of critics; and we feel deep and solemn sorrow over the mass of ghastly ruin which Swift at last became: but we dare not apply to him epithets which would fit a Jack Wilkes, a Mirabeau, or a Tom Paine, as well as the miserable Dean of St Patrick’s. More fitly and finely does Thackeray afterwards ask, ‘What had this man done? what secret remorse was rankling at his heart? what fever was boiling in him, that he should see all the world bloodshot? We view the world with our own eyes each of us, and we make from within us the world that we see. A weary heart gets no gladness out of sunshine; a selfish man is sceptical about friendship as a man with no ear doesn’t care for music. A frightful self-consciousness it must have been which looked on mankind so darkly through those “eyes.”’ All this sketch of Swift indeed, with the exception of the statements we have exposed above, a few Carlylistic abruptnesses of style, such as, ‘silence and utter night closed over him—an immense genius, an awful downfall and ruin,’ etc., is written with great pathos and energy: and if not so elaborate as Jeffrey’s celebrated paper, breathes, we think, a finer and more humane spirit.

His treatment of Congreve does not call for special remark, unless this, that we do not think him sufficiently severe on the immorality of that writer’s plays. We pause with greater interest over the venerable name of Joseph Addison. There are many writers, as we have hinted before, who have taught us more, and whom we admire more than Addison—many subtler, stronger, more complete and profound; but there is scarce one, except John Bunyan, whom we love so well. He does not, like many, suggest much; but how he soothes! How soft and rich the everlasting April of his style! By what green pastures and still waters does he lead us! What a tremble there is in his beautiful sentences, like that of a twilight wave just touched by the west wind’s balmy breath! How he stammers out his mild sublimities; and how much does his stammer, like a beautiful child’s, add to their effect! His piety, so sweet and shepherd-like; his kindness, so unaffected; his mannerism, so agreeable; his humour, so delicate, so sly, so harmless! What a contrast in spirit to Swift and Pope, who alone of his contemporaries could vie with him in popularity or power! We know no better way of rounding off a week’s intellectual work, than amid the closing shadows

of the Saturday evening to lift up Addison's serious papers, and to allow their honey to distil slowly upon our souls. Burke spent some of the last hours of his life in listening to Addison's papers on the Immortality of the Soul.

Thackeray by one word (a word we had applied to Addison years ere we had ever read a line of the author of 'Vanity Fair') gives the character of all that series of periodical literature, which included the *Tatler*, the *Spectator*, the *Guardian*, the *Freeholder*, etc.—he calls it 'prattle.' Both Steele and Addison were fine prattlers; only the prattle of Addison was directed to higher subjects. Steele prattled—often tattled rather about politics, and the modes of the day, and the fair sex. Addison prattled about the stars, and the soul, and the glorious dreams of the Arabian heaven; and it seemed a divine prattle, like that of a 'child-angel.' A certain simple infantine ease and grace, which it were vain now to seek to reproduce, distinguished the language of both. We have mentioned the *Freeholder*. This series, although so strongly recommended by Johnson, is now, we fear, but very little read. We only met with it a year or two since; but we can assure our readers that some of the most delectable tid-bits of Addison are therein contained. There is a Tory fox-hunter still riding along there, whom we advise you to make up to, if you would enjoy one of the richest treats of humour; and there is a Jacobite army still on its way to Preston, the only danger connected with approaching which is lest it kill you with laughter.

Well did Addison call himself the 'Spectator.' He could not *speak*, but only prattle in a delightful way. But he could *look* at all objects and persons, above, below, or around him, with the keenest and quietest, the mildest and the most observant of eyes. Had he been as profound as he was wide—as eloquent and passionate as he was true, delicate, and refined, he had been our finest prose writer. We cordially coincide with our author's last paragraph: 'When he turns to heaven, a Sabbath comes over that man's mind, and his face lights up from it with a glory of thanks and prayer. His sense of religion stirs through his whole being. In the fields, in the town; looking at the birds in the trees, at the children in the streets; in the morning or in the moonlight; over his books in his own room; in a happy party,—good-will and peace to God's creatures, and love and awe of Him who made them, fill his pure heart, and shine from his kind face. If Swift's life was the most wretched, I think Addison's was one of the most enviable. A life prosperous and beautiful—a calm death—an immense fame, and affection afterwards for his happy and spotless name.'

Who has not heard of Sir Richard Steele? Wordsworth says of one of his characters—

'She was known to every star,  
And every wind that blows.'

Poor Dick was known to every spunging house, and to every bailiff that, blowing in pursuit, walked the London streets. A fine-hearted, warm-blooded, flesh-coloured character, without an atom of prudence, self-control, reticence, or forethought—quite as destitute of malice and envy; perpetually sinning, and perpetually repenting; never positively irreligious, even when drunk, and often excessively pious when recovering sobriety,—Steele reeled his way through life, and died with the reputation of having been an occasional christian, and a habitual drunkard; the most faithless and most affectionate of husbands; a brave soldier, and an arrant fool; a violent politician, and the best-natured of men; a writer extremely lively, for this, among other reasons, that he wrote generally on his legs, flying, or meditating flight, from his creditors, and who embodied in himself the titles of his three principal productions: the 'Christian Hero,' the 'Tender Husband,' and the 'Tattler;' being a Christian hero in intention—one of those intentions with which a certain place is paved; a 'tender husband,' if not a true one, in his conduct to his two ladies; and a 'tattler' to all persons, in all circumstances, and at all times. But besides, and it is this which has made him immortal, and which he himself valued more than all personal fame—he was the friend and coadjutor of Addison. He called him in early to his aid, and found himself, he said, ruined by his ally, as the Britons were when they sought the assistance of the Saxons, a stronger power. It is utterly ridiculous, as Hazlitt and Hunt were wont, to prefer or equal Steele's papers to Addison's. They are more slipshod, indeed, and conversational; they reflect more literally the outer current of the then London life; they contain some very tender and some very picturesque touches, which seem sometimes like the lucky chance of a painter who drops or dashes his brush upon the canvas, and produces striking effects; but in matter, in polish, in delicacy and depth of humour, in beautiful fancy, or in graceful language, they can only be placed beside Addison's by the criticism of caprice, or by the power of prejudice. Steele has no artistic merits. His pathos is that of a fine fellow, maudlin after some great loss or reverse. His glee, as Thackeray well says, is that of a 'box full of children at a pantomime.' He has all Goldsmith's spirits and absurdities, without a tithe of his genius. His best sou-briquet had been 'Sir Richard, or Reginald Rattle.' And how poor and needless in his critic to say, 'Steele was not one of those lonely ones of the earth whose greatness obliged them to be solitary.' He might as well have gravely assured us that Swift was not George Herbert; nor Rochester, Milton; nor Goldsmith,

Burke; nor the author of the 'Book of Snobs,' the writer of the 'Natural History of Enthusiasm.' Towards the close of the chapter, however, Thackeray has an admirable antithetical account of the manner in which Steele, Addison, and Swift have dealt with the one tremendous subject of death: Steele looking up to it with the awestruck face of a child—Addison looking down on it with a quiet, meditative, half-humorous eye—and Swift stamping on the tombstone, and crying, '*Fools, do you know anything of this mystery?*'

In his fourth Lecture, after trifling very pleasantly with two ingenious triflers—Prior and Gay—he brings forward his whole strength to prove Pope the greatest literary *artist* that England has seen, 'besides being the highest among the wits and humourists with whom we have to rank him,' and the 'highest among the poets,' we presume of that period of poetry. And yet, ere he closes, he goes farther than this, and predicates of the passage which closes the Dunciad, that it is the most 'wonderful flight' of poetry, the 'greatest height of the sublime art.' He compares his early poems, such as the Pastorals, Windsor Forest, and the 'Essay on Criticism,' to the first victories of Napoleon!

Pope has, to do him full justice, risen sometimes into the moral sublime, but to that highest form of writing, common in our great poets, which combines moral and material sublimity into one splendid yet terrible whole, in which grand images from nature flock around, and fall down before and combine to illustrate some big emotion of the soul or heart—he has never attained. Yet perhaps our readers may prefer Thackeray's estimate of the lines referred to conveyed in the following language:—

'It is the *brightest* ardour, the loftiest assertion of truth, the most *generous* wisdom, illustrated by the noblest poetic figure, and spoken in words the aptest, grandest, and most harmonious. It is heroic courage speaking—a splendid declaration of righteous wrath; the gage flung down—the silver trumpet ringing defiance: it is Truth the champion—it is a wonderful single combat!' Had Pope been alive, it would have taken all the counterweight, we fear, of 'Pendennis' and 'Vanity Fair' to have prevented him adding a codicil to the Dunciad, and inserting in it the name of his most admiring critic.

The fifth Lecture opens pleasingly on a subject ever fresh and delightful, at least to us—Hogarth, the greatest moral painter of the world. Thackeray, so far as he goes, discourses well on this great canvas poet. We are no connoisseurs of the 'serene and silent art;' nay, are apt to look with considerable contempt upon the jargon of painters, the most disgusting jargon in all the broad realms of pedantry. Our only question about paintings

is, how much meaning and mind do they contain? how high do they prove the tide of soul to have risen in the artist? and how high do they raise it in us? And looking at Hogarth in this light, we dare pronounce him, with the exception of Michael Angelo and Raffaele, the greatest painter that ever lived. Nay, perhaps, we should not have made these exceptions; for if Michael Angelo wrought on more colossal materials, aimed at higher things, and reached a savage grandeur unknown to the Englishman; if Raffaele was more graceful, holier, and more beautiful in his conceptions, and more delicate in his execution, Hogarth's greatness was magnified by the very coarseness of the materials he used, and by the very commonplace of the objects he painted. The power of the first two resembled wealth; that of the third was alchymy. The two first went out, so to speak, to Australia, and collected its ore lying thick as morning dew; the third staid at home, and turned everything he saw into gold. All the peculiarly Shakspearean qualities were Hogarth's—wide sympathy, command of tears and laughter, subtle perception of analogies, unconscious power of bending all things into a common centre, and causing them to promote a common artistic object, so that a very fly murmuring in a room where a great tragedy is concocting or taking place, becomes an important element in the interest, and all 'asides,' however insignificant apparently, serve to point the moral, or to adorn the tale; and the irresistible introduction of beauty into the heart of terror, and along the side of the loathsome and the despicable, like the light that *will* shine in dark rooms after every candle has been put out, and every beam of day has been excluded—beauty which, in Shakspeare, sows flowers upon the dreary crags of agony; and in Hogarth, (a thing which Coleridge notices,) brings in fine female faces into many of the coarsest, and many of the darkest of his scenes, like embodied images of Eternal Love looking down upon sorrow and sin, and rudeness and vice, and silently whispering, 'I bide my time.' Even his Cock-pit, his Gin Street, his Beer Lane, his Marriage a La Mode, his Rake's Progress, are all haunted by the heavenly face of angelic woman; just as in Shakspeare Cordelia bends over the dying Lear, Ophelia murmurs her tender sympathy beside the wild speeches of the melancholy Hamlet, Miranda uplifts her sweet face amid the Tempest, and Perdita, like a sunbeam, pierces the confused mistakes and miseries of the 'Winter's Tale.' Even more constantly than in Shakspeare does this image of female loveliness pervade the prints of Hogarth; for while in them it is rarely absent, Shakspeare has forgot to light up with its gentle ray such deep Nights of suffering and controversy as Timon and Macbeth.

Following Hazlitt, Thackeray dwells lovingly on Hogarth's gusto, his rich repetition of thought, as in *Marriage à la Mode*, where 'the Earl's coronet is everywhere: on his footstool, on which reposes one gouty toe turned out; on the sconces and looking-glasses; on the dogs; on his *very crutches*;'—his constant moral purpose; the faithful picture his prints form of the age of the first Georges, and the comparison they suggest and enable us to substantiate between his and our own time, especially between the London of 1753 and the London of 1853. With the higher imaginative qualities of the great painter, such as those we have enumerated, he is not so familiar; and compared to the papers of Lamb and Hazlitt on the subject, his may be said to be such a sketch as Hogarth was wont to execute of his future pictures *upon his thumb nail*.

Smollett succeeds—a rough, roaring, ill-natured, and yet originally kind-hearted Scotchman of the last century, with three powers in extraordinary development: self-will, humour, and a certain strong poetical gift, which could only be, and was only now and then, *stung* into action. To see his self-will, in its last soured and savage state, let us consult his 'Travels.' He was the 'Smelfungus' of Sterne, who travelled from Dan to Beer-sheba, and found all barren. We are among the very few who have read the book. It is a succession of asthmatic gasps and groans, with not a particle of the humour of Humphrey Clinker. Among his novels, Roderick Random is the most popular, Peregrine Pickle the filthiest, Sir Launcelot Greaves the silliest, Clinker the most delightful, and Ferdinand Fathom, in parts, the most original and profound. There is a robber scene in a forest in this last novel, surpassed by nothing in Scott or anywhere else. His Ode to Independence should have been written by Burns. How that poet's lips must have watered as he repeated the lines,

'Lord of the lion heart and eagle eye,'

and remembered he was not their author! He said he would have given ten pounds to have written 'Donocht-head;' he would have given ten times ten, if he had had them, poor fellow! to have written the 'Ode to Independence.' Thackeray, who is hurrying in chase of Fielding, finds nothing very new to say of Smollett, and ignores his most peculiar and powerful works. His best sentence about him is, that he went to London 'armed with courage, hunger, and keen wits.'

To Fielding he goes, *con amore*, and shows him as 'he is, not robed in a marble toga, and draped and polished in a heroic attitude, but with inked ruffles, and claret stains on his tarnished laced coat, and on his manly face the marks of good fellowship,

of illness, of kindness, and of care.' Fielding, sooth to say, was, even for that age, a sad scamp. Steele probably lived as dissipated a life, but Steele did not put his depravity in circulation by printing it in his books. When men come to *that*, it is a fearful symptom. Paul speaks of those who not only do ill themselves, but have *pleasure in them* that do it. Such is the case with authors who print their obscenities or blasphemies. They cannot write without reproducing their own vices. They roll them as a sweet morsel. By bestowing them on ideal characters, they multiply their own enjoyment of them. Their imagination has become so polluted that it overflows on all their pages. They sometimes are actuated, it is to be feared, by a worse motive: they wish, namely, to make others as wicked and miserable as themselves. Bit by hydrophobia, they run about everywhere, with lolling tongues, in search of others to destroy. We do not think that this latter was Fielding's motive. He simply, in part from depraved taste, and in part from carelessness, transferred his own character to his novels. Mr Thackeray seems to us to overrate Tom Jones amazingly. It is a piece of admirable art, but composed of the basest materials. Amelia is not so corrupt, but it is often coarse, and, as a whole, very poor and tedious. Joseph Andrews is by far the most delightful of his writings. With less art than Tom Jones, it has much more genius. Parson Adams is confessedly one of the most original and pleasing characters in fiction. Goldsmith's 'Vicar of Wakefield,' Joseph Cargill in 'St Ronan's Well,' are both copied from him, but have not a tithe of his deep simplicity and delicious *bonhomie*. We predict that, in a century hence, Joseph Andrews will alone survive to preserve Fielding's name. We wish Thackeray's plan had permitted him to say a little more of Richardson's Dutch style of novel writing, and of those enormous books of his, reminding you of the full-bottomed periwigs of the past, in their minute and elaborate frizzle, and which yet, when shaken by the wind of passion, seem sometimes to nod as grandly as the 'ambrosial curls' of Jove himself.

Sterne comes next, and his character meets with very severe and summary treatment—the more perhaps, and deservedly, as he was a clergyman. As an author he has been the father of an immense family of fiction writers. Goethe has had him in his eye both in the Sorrows of Werter and in Wilhelm Meister. Rousseau derived a great deal from him. Jean Paul Richter, although possessing far more sincerity and depth of spirit, has copied his affected manner. The Minerva Press was long his feeble echo. Southey's 'Doctor' was very much in his style; and the French novelists are still employed in imitating his putrid sentimentalism,

although incapable of his humour and pathos. Plagiarist of passages, as he has been proved, he was, on the whole, an original writer; and blackguard as he was, his vices, like those of Rousseau and Goethe, have contributed to the power and piquancy of his writings. We state this as a fact, not as a plea in his defence. He seems to have been not merely like Fielding, a dissipated man, but like Poe, a heartless scoundrel. It is a proof of the originality of his mind and style, that he arose and flourished in spite of cliques and coteries, and as an author, lived and died alone. His works are now somewhat shorn of their popularity; but some parts of them, in eloquence, tenderness, and humour, are not surpassed in the English language. 'Alas! poor Yorick!'

The last, and one of the finest sketches, is that of 'poor dear Goldy,' as Johnson used to call him. We have already tried, in a series of antitheses, to describe Steele. It would require a few hundred more such to describe Goldsmith. He was one of the most amiable and most envious of men. He played with every child he met, and abused almost every contemporary author. Himself the most absurd of characters, he had the keenest perception of absurdities in others. He 'wrote like an angel, and talked like poor poll.' He never wrote a foolish thing, and never said a wise one. He was at once Harlequin, and the Good Samaritan. He divided again and again his last shilling with poor unfortunates, and told lies by the bushel. He had a keen sense of religion, and yet his life was in direct opposition to many of its precepts. Johnson said of him, 'Dr Goldsmith was wild, sir; but *he is so no more.*' Burke burst into tears at the news of his death. Reynolds, when he heard of it, painted no more that day. As a writer, he has a most enviable little garden-plot of reputation. We would rather have his fame than Homer's. What delight his one book, 'The Vicar of Wakefield,' has given! What shouts, screams, sweats of laughter, have his plays elicited! How many hearts his 'Deserted Village' has melted within them! How many thousands in foreign lands,

'Remote, unfriended, melancholy, slow,  
Or by the lazy Scheldt or wandering Po,'

have repeated the noble lines of the 'Traveller,' and blessed its queer, kind-hearted author!

Thackeray closes with some striking remarks, attempting to show that the calamities of authors are in general owing not to the neglect of the public, but to themselves. There is much truth in what he says. Literary men have been often improvident and immoral; but this, while it has sometimes proceeded from perverted tastes, has often also proceeded from the precariousness of their profession. Literary men, however in-



dustrious and regular, are wretchedly underpaid ; and except when they have another profession or a private fortune, are poor. *Now*, speaking generally, they are men of respectable characters, and of working habits ; and yet, does one out of ten of them die without subscriptions being organised for behoof of their wives and children ? We blame not the booksellers ; they cannot be expected, taking them as a whole, to look at the matter except in a commercial point of view ; but we blame, first of all, the Government for not devoting more of the public money to pensions, prizes, and similar rewards of literary merit ; and, secondly, the public, which while spending so much upon degrading vices, or foolish frivolities, or mere passing and ephemeral light literature, has so little to spare for works of genius, and gives what little it does give, with an air of such supreme contempt, or such condescending patronage, or such sublime indifference.

In fine, although we have been compelled often to differ from our author, we thank him for the pleasure we have derived from his work, and especially for the opportunity it has afforded us of retreading a very delightful field in British literature.

---

## ON THE DELIRIUM OF INTOXICATION.

### CONCLUDING PAPER.

It only remains for us, then, to apply this general view of the subject to *Alcoholic Intoxication*.—As we are not aware that its phenomena have ever yet been presented under the aspect in which it is our desire to exhibit them, we might not unreasonably extend our comparative analysis, so as to show their complete parallel with those of Insanity. But we think that what we have already said will be sufficient to indicate the general conformity of the two states ; and we shall therefore limit ourselves to the mention of a few which occur to us as the most note-worthy.

In the first place, the exhilaration of spirits and the mental activity which are among the usual manifestations of incipient drunkenness, are obviously, as in the first stage of the *fantasia* of the Hachisch, the result of the physical operation of the Alcohol upon the nervous system, whose automatic activity is promoted in a pleasurable manner ; but even in this stage we trace the incipient weakening of the power of volitional control. The imagination is excited, the fancy becomes vivid, the current of ideas flows fast, the world of thought seems extended, the mind is filled with images which come to it unbidden ; but there is a want of coherence among them, and a want of power to restrain

the expression of them. There are men who are never so brilliant as when in this stage of alcoholic excitement, and whose after-dinner speeches enrapture their audience by their brilliant wit, their graceful fancy, their rich humour. And we read of poems written under the stimulus of gin-and-water, and of artistic designs dashed off in a like exalted condition. But through all the brilliant halo which surrounds such achievements, we perceive a sad misuse of powers which were given for a nobler purpose. It is not in the works of our greatest poets and artists, that the traces of such artificial excitement are to be found. On the contrary, all those which command an enduring reputation, bear the evidence of sober, painstaking direction of the mind, alike to the development and completion, and to the execution, of the conception. The more we know of the mode in which these great productions were wrought out, the more we see the evidence of that intense and determinate direction of the mind to their elaboration, which can only be maintained by the vigorous exercise of the will. Wit, humour, fancy, and imagination, are themselves among the automatic faculties of the mind. No one has ever *acquired* the creative power of genius, or *made himself* a great artist or a great poet, or *gained by practice* that peculiar insight which characterizes the original discoverer; these are all natural gifts, *mental instincts* or *intuitions*; but they nevertheless all require the training and development which careful cultivation alone can give, in order that they may be turned to the best account. And to force these powers to undue and irregular activity by alcoholic stimulation, is to take the most effectual means possible for removing them entirely from the command of the Will, and for preventing their possessor from calling them into use when he may most desire to do so. This is not a mere theoretical induction, for experience shows it to be the ordinary, and, we believe, the universal course, with those who have prostrated their genius to the domination of their sensual propensities.

That this is the true view of that condition of excitement which is so often referred to as an example of wholesome and legitimate enjoyment, resulting from the moderate use of Alcoholic liquors,—that, instead of being a state of elevation, it is really one of degradation, as tending to withdraw the course of thought from the direction of the Will,—and that it is really akin to that state of undue mental activity and excitability, which is usually the precursor of an attack of Mania,—appears from the mode in which it graduates into the next state, which no one can regard in any other light than as one of debasement; that, namely, in which the sequence of ideas loses all coherence, in which they are entirely emancipated from volitional guidance,

and in which there is an irrepressible tendency to express them in words, although the individual may be yet conscious that he is talking nonsense.

This aspect of the case has a most important bearing upon the *moral* influence of the so-called 'moderate' use of alcoholic liquors. It is very commonly believed that the provocative which they supply to acts of violence, is confined to the state of absolute drunkenness, or to one bordering upon it. We are satisfied, however, that such is by no means an adequate statement of the fact; and that in the *very earliest* stage of alcoholic excitement,—as soon, in truth, as the liquor begins to exert *any* effect upon the brain—there is precisely the same increase in the activity of the *emotional*, as there is in that of the *intellectual* part of the mental constitution; and, at the same time, an absolute weakening of volitional control, which is still more weakened *relatively*, in consequence of the increase of the automatic energy. Hence it is, that whatever emotion may chance to be predominant for the time, this exerts itself with an undue facility, the normal balance being destroyed, and the governing power being unequal to restrain it; just like a turbulent mob that works its wayward will, when the authorities show an incapacity to enforce order. Long before there is any indication of even the commencement of *intoxication*, there is an exaggeration of the state of feeling, whatever it may be, which ordinary occurrences naturally excite in the mind; thus, there are many men who are so much more generous and conceding under this influence than in their perfectly sober condition, that they are ready to grant favours and make agreements which their better judgment completely disapproves—a circumstance of which those who have a point to gain from them are not slow to take advantage. On the other hand, those in whose constitution the lower animal propensities habitually predominate, experience these propensities in unusual strength under even the slightest alcoholic influence; and having lost, from the very same causes, a large measure of whatever volitional controlling power they may habitually possess, they become the subjects of impulses to violence of various kinds, which they have no power of restraining. Now, it is in this primary state of alcoholic excitement, we are satisfied, that a large proportion of those offences are committed, which statistical evidence demonstrates to be attributable to the 'moderate' use of fermented liquors. The following is a very marked case of this kind, which was narrated by Captain Drew to the Committee of Naval Officers that sat at the Admiralty about three years ago, to consider the propriety of diminishing the issue of spirits in the Navy:—

'I had a marine who was a very bad character, and who was constantly complained against for quarrelling and fighting, and disobedience to the orders of his sergeant. At

length I began with flogging him; I gave him two dozen lashes, and told him that I would increase his punishment every time I had a complaint against him. In less than a month I had another complaint against him, and I gave him three dozen. Within another month I had a complaint again, and it appeared to me that the man's reason was affected, as he was constantly excited. I therefore applied to the surgeon of the ship, and asked him to examine him to see whether he was not a fit subject for invaliding. He was examined, and the surgeon reported that he was as fine and healthy a young man as there was in the ship. I then did not think myself justified in flogging him again, but took upon myself to do an illegal act with a good intention, and when we came into harbour (in the West Indies), I hired a cell in the gaol, and kept him there three days upon bread and water. When the man came out of gaol, I told him, whenever I had a complaint against him, as sure as we came into harbour, I would send him back to gaol. He said, "Do you mean to say, that I am to be sent to gaol every time we come into harbour?" I said, "No; only in case of my having a complaint against you." He said, "Thank you, Sir." I said, "Now, I will start afresh with you. I will forget everything that has happened, if you choose to alter your conduct." He said that he was very much obliged to me; and he came to me the next day, and asked me if I would stop his allowance of grog, and let him be paid for it. I did so, and never had another complaint against the man while I was in the ship.'

Yet this man was never *drunk*.—How purely *physical* is this condition, depending upon the action of the alcoholized blood upon the nervous system, may be judged of from Prof. Huss's experiments upon dogs (formerly quoted by us), which were always excited by the sight of others of their kind, and which, even when in an advanced stage of weakness and apathy, endeavoured to attack and bite them.

That 'moderation' affords no safeguard against that excitement of the lower passions and weakening of the will, which is the condition whereto a large proportion of criminal offences is attributable, would further appear from the very remarkable contrast between the proportions of *punishment* incurred by the three classes of Total Abstinent, Temperate, and Intemperate, into which the Madras (European) Army was divided, in the Government return, from which we quoted on a former occasion. These were as follows:—

|             |                            | RATED PER CENT. TO STRENGTH. |                    |                      |
|-------------|----------------------------|------------------------------|--------------------|----------------------|
|             |                            | 671<br>Teetotalers.          | 6611<br>Temperate. | 1461<br>Intemperate. |
| Punished by | {Regimental Captains ..... | 14-754                       | 25-003             | 49-555               |
|             | {Commanding Officers.....  | 8-494                        | 31-553             | 101-642              |
| Tried by    | {Regimental Courts Martial | 0-447                        | 1-240              | 13-963               |
|             | {District do.              | ...                          | 0-771              | 4-928                |
|             | {General do.               | ...                          | 0-151              | 0-889                |
| Total.....  |                            | 23-695                       | 58-720             | 170-978              |

Thus the total amount of punishments which it was found necessary to inflict upon the *total abstinent*, was not, in proportion to the number of individuals, so much as *two-fifths* that incurred by the *temperate*, and was less than *one-seventh* of that

incurred by the intemperate. Considerably *more than half* of the offences committed by the total abstainers were of the most trivial kind, such as could be at once punished by the regimental captains; and nearly the whole remainder were disposed of by the commanding officers, only about *one in fifty* having required even a regimental court martial, and no district or general court martial having been called for. Among the temperate men, the most trivial offences constituted *less than half*, and those of greater magnitude *more than half*; whilst about *one in twenty-eight* was serious enough for a court martial. It does not much surprise us to learn, that both in number and magnitude of offences, the intemperate far surpassed the temperate, the total amount being very nearly three times as great, and a far larger proportion of these consisting of the more serious charges; so that the proportion of offences requiring regimental courts martial was nearly as great in this unhappy class, as was that of the most trivial offences among the total abstainers.

It has been objected to the inference which seems naturally to flow from these facts, that teetotalers should be regarded as men naturally possessed of self-control and of freedom from vicious propensities, and therefore indisposed to criminal actions; whilst the intemperate would be *mauvais sujets*, even if they had no alcoholic liquors to stimulate their passions and destroy their power of self-government. But it is obvious that, although this may be true to a certain extent, the difference is too marked, both between the teetotalers and the temperate (who may be fairly supposed equally to possess an equal measure of ordinary self-control with total abstainers), and between the temperate and the intemperate, to be thus explained away; and besides, it is a notorious fact, that a large proportion of the teetotalers are reclaimed drunkards, who, if the restraint of their pledge were removed, would rush into the wildest excesses. But the objection may be directly met by the proof that is furnished by numerous cases, in which the conduct of the same population or body of men may be compared under the two different systems, the abstinence system not having been voluntarily introduced, but having been more or less completely adopted under compulsion. Thus, to say nothing of the working of the 'Maine Law,' we may find a most valuable example nearer home. It was the concurrent opinion of *all* the witnesses of various grades in the naval service, who were examined before the Admiralty Committee, of which mention has already been made, that *from three-fourths to nine-tenths* of the punishments inflicted on board ship might be fairly laid to the account of alcoholic excitement in its various stages; and the decision of the committee, to recommend the diminution of the spirit allowance by one-half (which was

perhaps the most *practicable* measure that could be devised under the circumstances) has been since acted on with the most important and satisfactory results. For we have learned, on most excellent authority, that the Admiral of the Mediterranean Fleet has stated, that a diminution in the number of punishments has taken place, since this change, to an extent of from 70 to 80 per cent; that is, the number of punishments is not now more than from 20 to 30 per cent. of what it formerly was—a reduction which is far greater than the most sanguine advocates of the total abstinence movement had ventured to anticipate from this incomplete measure.

Here, again, our view is confirmed by the universally-admitted debasement of the moral nature, in the more advanced stage of intoxication. There is no such abrupt transition as some would establish, between the sober and the drunken state; but a *gradual* weakening of volitional control, and a like *gradual* increase in the turbulence of the passions, in proportion as the alcoholized blood takes more and more effect upon the brain. In fact, the progress is essentially the same with that which has been already described as taking place under the influence of the Hachisch; save that the intellectual nature seems to be that which is more powerfully acted on by the latter, the emotional by the former. When the government of the Will is completely overthrown, and the excited passions rage uncontrolled, the individual may be most truly said to be in every sense a mad-man; and, like the lunatic, he must be admitted to be, *at the time*, completely irresponsible for his actions; since, even if some glimmering consciousness of their criminality should still remain, he has no power, either to restrain the vehement impulses by which his better nature is subjugated, or to withdraw himself from their influence. His responsibility consists in his having knowingly and voluntarily given up the reins of reason and conscience, and subjected himself to the domination of his bad passions, so that his better nature loses its due supremacy, and he becomes the mere instrument of his insane impulses;—just as an engine-driver would be justly held responsible for all the damage done by a locomotive which he had wilfully abandoned to its own terrific career, having first brought its fire to an extra heat, and brought up the steam to the highest pressure which it was capable of exerting.

The closeness of the affinity between the states of Insanity and of Alcoholic Intoxication, is made further apparent by the extreme readiness with which the balance of reason is disturbed by a small quantity of liquor, in those individuals in which there unfortunately exists a predisposition to mental derangement. The power of voluntary control being already feeble, it is easily

overthrown, and the propensities or passions which are always unduly excitable, are readily roused into morbid activity by this provocative; so that a very few glasses of wine, or a small quantity of spirits, are sufficient to induce what may be regarded either as a fit of drunkenness or a paroxysm of insanity—the two influences concurring to produce the mental disturbance which neither of them would have alone sufficed to bring about. This predisposition may arise from previous injury or disease affecting the brain, or it may be inherited; and it exists in peculiar force in those whose hereditary tendency to insanity is derived from drunkenness on the part of the parents. Cases are continually occurring, in which drunken outrages are committed by individuals thus circumstanced; and it is alleged in their excuse, that a very small quantity of liquor is sufficient to inflame their passions, and to destroy their power of self-control. But this does not constitute any real apology; since their consciousness of their peculiar liability ought to lead them most rigidly to abstain from that first indulgence, which inflames desires that they know themselves to be incapable of restraining.

There is one more aspect under which we have to present this subject. We have hitherto been occupied with the immediate and transitory effects of intoxicating agents, and with the peculiar perversion of the normal *action* of the brain, which is the consequence of their presence in the blood, and which ceases on their elimination from it. But there is another and yet more serious change, which is distinctly traceable to the perversion of the *nutritive processes*, whereby the integrity of that most important organ is maintained. It is an essential condition of the due performance of these processes, that the blood which supplies the organ shall itself be healthful in its character; and if the intoxicating dose be frequently introduced into its current, or if it be continually contaminated by the presence, in much smaller proportion, of substances which, in larger quantities, have such an obviously deleterious action on the nervous system, it is to be expected, on physiological principles, that a more permanent alteration should be made, and that the brain should gradually *grow* to the habit thus impressed upon it. We see the evidences of such altered nutrition in the supervention of various diseases, which are unquestionably attributable to the use of intoxicating agents. Thus, that terrible state which is known as Delirium Tremens, is the manifestation of the disordered condition to which the brain has been brought by habitual excess, and plainly exhibits, in the complete perversion of the functional power of the organ, the morbid alteration which has been effected in its nutrition. The cure for this is found in repose and in

purification and renovation of the blood ; but the frequent recurrence of this state, consequent upon the renewal of the cause which induces it, is almost sure to terminate in a settled insanity, the manifestation of a perversion of the nutrition of the brain which is now so established as to be past cure. Not less characteristic of the perversion of the nutrition, not of the brain only, but of the nervous system generally, is that train of symptoms which has been so graphically described by Professor Huss of Stockholm, and ranked by him as a definite disease, under the name of *Alcoholismus chronicus*.\* And in Epilepsy, Apoplexy, and the various forms of Paralysis—diseases whose occurrence is often distinctly traceable to the habitual abuse of alcoholic liquors—we have other examples of the results of a like morbid change.

With such facts as these before our mental view, we seem fully justified in affirming that it is the direct tendency of the habitual use of intoxicating agents to weaken, and finally to destroy, that power of self-direction which is the noblest gift of the Creator, and which renders us responsible to Him for the due employment of our faculties ; whilst, on the other hand, the very same agency tends to induce an excessive but irregular activity in the mental operations, among which, when they are all freed from control, some one may acquire a predominant power, and sway the whole conduct of the individual, who thus becomes completely enslaved by it. Rage or lust, cupidity or reckless extravagance—any passion or propensity, in fact, which habitually exercises a strong influence on the individual's mind—may thus completely hold him in subjection. But there is none which so constantly displays itself, or which exerts such a tyrannical sway, as the morbid love of the stimulus itself ; and we regard this as directly operating to fix itself upon its wretched victim, by the physical influence which it produces on the brain. For it is strictly in conformity with all the results of our previous inquiries, that the slower but more constant action of the same cause which in its greater intensity brings on *delirium tremens* and insanity, should lead to a progressive weakening of the Will and a gradual debasement of the moral tone ; until at last the wretched victim to the abuse of alcohol, opium, hachisch, or any other agent of like effects, is reduced to a state of complete enslavement to his vice, and no longer has the *volitional power*, however strong may be his *desire*, to free himself by a vigorous effort from the chains which have almost imperceptibly wound themselves around him. It is true, that by habitually yielding to *any* inclination or propensity, we give to that propensity an undue power over us. But all observation teaches,

\* See our First Number.



that in the case of intoxicating agents this power attains a most disproportionate excess; thus showing that they exert a distinct and specific influence, in addition to that which indulgence in them can gain as an ordinary habit. The condition of an individual who has thus yielded himself up to the domination of any one of them, is, in fact, essentially one of Insanity. Like a madman, he sacrifices all that he should hold most dear—his own temporal and eternal welfare, and the welfare of those who should be dearer to him than self—for the gratification of his depraved passion; and when, like a madman, he has utterly lost that power of self-control, whose lingering residue constituted the only check upon his headlong course, he can no longer be considered as retaining any responsibility, and should be treated as a lunatic until he shall have recovered his capacity for self-government.

It is not a little remarkable, how closely this parallel still holds good between the man 'possessed' by a craving for intoxicating agents, and one who is under the influence of any insane impulse. For it frequently happens, that some unfortunate desire to steal, to murder, or to commit suicide, exerts such a powerful influence over the individual, that he feels that he *must* yield to it, in spite of his full consciousness of the criminal nature of the action, and his strong desire to avoid it; and such a person may voluntarily endeavour to save himself from its commission, by suddenly quitting the scene which has presented the temptation, or by desiring others to exercise that restraint over him which he feels that he cannot himself exert. And thus the man who has destroyed his own power of resistance by the habitual use of intoxicating agents, may, like Coleridge—conscious of the weakness of his will, and desiring to be kept from indulging in what he knows to be pernicious—voluntarily place himself under friendly guardianship; or, by signing the total abstinence pledge, may impose an obligation upon himself, which he knows to be more effectual than the oft-violated resolve to practise 'moderation;' or, by voting for a legislative enactment which shall put the temptation out of his reach, may do the utmost that yet remains in his power (as we are assured that many unhappy victims of intemperance *did* do, at the recent elections in several of the United States, where the 'Maine Law' was the party-cry), to free himself from the dreadful bondage. Let no one ridicule such acts as absurd or inconsistent. They spring from the dying light of the better nature, which has sunk so low as not to be capable of giving any surer guidance. Its faint embers, if tended and encouraged, may be fanned into a vigorous flame; the blood may again be purified from its poisonous contamination; the brain may recover its

healthful nutrition; the shackles of vicious indulgence may be thrown off, and the Will may again assert its due supremacy. But without such external aid, it is hopeless to expect that self-reformation can take place; and those who teach that the drunkard is to be reclaimed by moral or religious influence alone, show that they know little of the physical condition to which he has brought himself. Vain is it to recall the motives to a better course of conduct, to one who is already familiar with them all, but who wants the will to act upon them; the sad records of this vice are full of instances of men who 'knew their Lord's will,' and earnestly longed to do it, and who yet had lost the capability of resisting this fearful temptation. Some unlooked-for occurrence *may* produce such a strong impression on the victim's mind, that under its excitement he struggles himself free. But such cases are comparatively rare; and we have no more right to count upon such possibilities, than we have to put off repentance in the prospect of a death-bed conversion.

Our task is now for the present complete. We have proved not merely that the self-induced delirium of intoxication is a true insanity in every one of its features, but that the sobriety of the habitual drunkard is only a less developed form of the same state. This, indeed, is practically recognised by the legislatures of some countries, which allow such as are ruining themselves and those dependent upon them, by habitual intoxication, to be put under the same restraint as those who are the subjects of ordinary insanity. Such individuals immediately become perfectly rational when their accustomed stimulus is withdrawn; but they do not become *sane*, for they are not *capable* of controlling themselves when the opportunity of indulgence is again presented; and for such there is no hope of safety, except in the removal of all such opportunities, or in subjection to some kind of restraint which shall prevent them from being effectual.

We have heard much lately of American slavery; and British sympathy has been freely expressed in behalf of the suffering race which groans beneath the oppressor's yoke. We are not unfamiliar with the system ourselves, for we have seen it as it existed in our own colonies not long before its termination. And we then formed the opinion, which everything has since tended to confirm and nothing to modify, that the very worst evil of the state of slavery—one which is inseparable from it because inherent in its very nature, which is as grievous in the midst of that physical well-being to which its supporters often triumphantly point, in contrast with the wretchedness of certain parts of our own free population, as it is when associated with excess.

of toil and starvation, and which is even yet more appalling to the thoughtful observer when he traces its manifestations through an exterior of happiness and contentment, than it is when forcing itself upon his attention in the cries of the victim writhing under the lash or the tears of the outraged female—lies in its destruction of that self-reliance and responsibility, which arises from the freedom of Man's agency, and his power of himself employing, 'for the glory of God and the good of man's estate,' the faculties with which he has been endowed. The being who is legally subjected to the will of another, can never exercise the noblest prerogative of man, that of governing himself by his own Will; and the intellectual and moral degradation, not only of the negro, but of every other race whose reduction to servitude is recorded in history, is the necessary consequence of this privation.

But who that thoughtfully contemplates the state of the man who has given himself up to the abuse of Intoxicating agents, can refrain from perceiving that, in the enslavement of his will to the domination of his own passions, he has voluntarily delivered himself up to the tyranny of a master as cruel and as inexorable as any that the records of slavery could furnish? Who does not feel a longing for some intervention, that should set free those who have passively allowed themselves to be enchained by this insinuating vice, and restore them to the liberty which they have so blindly relinquished, and for which they so impotently crave? A light breaks in upon us, from a source whence we should have least anticipated it. The stronghold of Negro Slavery is freeing itself from enslavement to Alcohol, in the manner which alone can be effectual on any extended scale. State after State is declaring that alcohol is a pernicious poison, that the sale of spirituous liquors is injurious to the welfare of individuals and of the community, and that it should therefore be checked by legislative enactments. Can such an example be lost upon *us*? Can *we* say to our American brethren, 'Stand by, I am holier than thou,' whilst intemperance keeps tens and hundreds of thousands of British subjects in thralldom,—and rest in all the consciousness of superior virtue, lamenting that we can do nothing to help them, save by preaching 'temperance' to those who have lost the power of self-restraint, and 'moderation' to those to whom a single taste is the loss of what little independence of action they may yet retain?

Surely it is for all of us to be up and doing; and more especially to prepare the public mind for *Legislation* on this matter, by making it familiar with the extent and the terrible nature of the evil with which we have to contend. It is with such a purpose that we have dwelt upon this topic at greater length

than might seem to be requisite. Let it be made clear that occasional drunkenness, bad as it is, is not the only, perhaps not the greatest evil; but that the enslavement of the Will to the tyranny of the passions and desires, by the continual habit of Alcoholic stimulation which may never be pushed to that extent, is yet more to be dreaded, because a more constant condition, degrading the whole moral nature to the level of *brutality*, and finally destroying all capacity for self-elevation. How long shall men be legally permitted to make themselves insane? When will our Legislature interfere to prohibit the conversion of men's regulated passions into cruel and headstrong tyrants, and their higher feelings into abject and debased slaves, by the operation of Alcohol on the physical, and, through it, on the moral, nature of beings made in the image and likeness of their Creator?

W. B. C.

---

#### THE MAGUEY OF MEXICO: ITS NATURAL HISTORY AND USES.

HUMBOLDT, Meyen, Schouw, and other writers, have endeavoured to illustrate the effects of physical geography, climate, and natural productions upon the social condition of man in different regions of the globe. The vegetable productions of a land have been especially instanced as exerting an influence of this kind; and although, with Schouw, we admit that both its extent and degree have perhaps been exaggerated by some of our devoted naturalists, still there is no denying the fact that the plants of a country not only influence directly the social character of its inhabitants, but in a more distinctly marked manner, determine their industrial occupations, and regulate their commerce. The bread plants may be especially pointed to as exercising a potent influence in this respect; but it is likewise shared by all plants that contribute to man's support and enjoyment. In warm countries, nature is profuse; the fertile soil affords to the indolent native a rich crop of delicious fruits without care or culture, and his other wants (which are few and simple) are supplied to him in a similar manner, by the luxuriant nature with which he is surrounded. In the cold and temperate regions, God has not scattered his material gifts so profusely. Cold climates refuse to rear the luxuriant vegetation of the tropics; a scanty herbage is all that nature yields. It is in those regions, therefore, that the varied arts of industry are called into action; man does not there fold his hands, and rely upon nature to supply his simple wants. His very existence depends upon his individual exertion; and his energies, thus called into action, spread over a wider field. The peculiarities of scenery exhibited by adjoining countries may

not in any single instance so far affect the intellectual or social development of their respective inhabitants as to show any well-marked results; but there is surely no denying the fact that climate, as it sets bounds to our economical plants, and to the arts of cultural industry, exercises in a like manner some sway over the direction and general progress of civilization. The plants which furnish food to man have been especially considered by various writers in their relationship to industry and civilization. There is another class of plants which we think might serve well to illustrate the geographical phenomena of social progress; we refer to the drink-plants, as they may be called, viz., those which afford beverages and drinks of various kinds in different regions of the globe. It is quite true that inhabitants of countries advanced in civilization chiefly obtain their drinks from the plants they cultivate for food. The cereal grains are widely employed for this purpose, especially in northern Europe, while in the southern and western parts of the Continent, vineyards give a character to the landscape. Rice is a drink-plant of warm countries. We are told that the inhabitants of Easter Island, confined to a mass of barren, springless rocks, mingle the expressed juice of the sugar cane with the briny water of the sea to furnish a beverage. The fruit of many palms, the roots of ferns, arums, etc., are all employed in different countries for this purpose. In fact, as Humboldt has somewhere observed, there scarcely exists a tribe of savages in the world who are not acquainted with the art of preparing some kind of vegetable drink. There are few instances, however, of plants being cultivated solely with the view of extracting beverages from them. It is one of these, however, to which we now call attention—the Maguey of the Mexicans—which, although little heard of in this country, furnishes an intoxicating beverage to five millions of people!

Now that the science of botany has become so popular, there can be few persons who have not, on at least some occasion of their lives, visited a botanical or horticultural garden. Our reader may look back through the vista of many years to the period when he first enjoyed that pleasure; but even in that case one of the most striking objects which still retains a place in the memory, is likely to be the massive AMERICAN ALOE,—a plant whose immense stemless tuft of thick leathery glaucous leaves presents a physiognomic form remarkably different from the airy character of general vegetation. As we have elsewhere observed, it is not surprising that such a plant should have its mythical and fabulous associations; even in our own country, this patriarch of the flowers still enjoys the old garden fable that it blossoms once in a hundred years,—and this is not all a fable, as we shall

afterwards see. The rapidity of development of the blossoms has been a theme of wonderment to many naturalists, and the statement that they occasion an *explosion resembling the firing of cannon* is not as yet entirely weeded out from our botanical literature. The great American Aloe, or, as it is more correctly termed in botanical phraseology, *Agave Americana*, Linn,\* is one of the most important economical plants of equinoctial America; to the Mexicans, indeed, it is the chief source of their wealth—they esteem it the most valuable production that nature has lavished upon them, for in addition to the drink which it supplies, many secondary uses of its parts are important. In the vast plains of the interior of Mexico, there are large tracts of country where the eye discovers nothing but fields planted with the Maguey. The plantations extend, says Humboldt (to whose researches we are much indebted for a knowledge of the economical history of this plant), wherever the Azteque language is spoken: they cease to the north of Salamanca, and are seen in the greatest luxuriance in the valley of Toluca, and the plains of Cholula.† It is for the sake of its juice that the Agave is chiefly cultivated, although it is likewise used for a variety of economical purposes. This plant is, in fact, the vine of the Aztec nations, and its extensive cultivation gives to the Mexican landscape an extremely singular character. On the plateaux of Mexico, which lie above the height of 7000 feet, the Maguey plantations are found chiefly in the provinces of Puebla and Mexico.

The flowering period of the Agave is the time when the sap (pulque) is collected, and as the plant flowers only once, and requires eight years at least for its development, a considerable degree of patience is required on the part of the cultivator. As the time of the appearance of the incipient flower-stem is uncertain, he goes through his plantations daily, in order that he may mark the earliest indication of this. The leaves, which previously lie almost horizontally, with their points bent to the ground, suddenly begin to rise and embrace the central bud; this is an indication of the commencement of an effort on the part of the plant to produce flowers. There are other indications known to the Indian, and ‘if he himself entertains any doubt, he appeals to the village sages, the old Indians, whose long experience gives them an unerring precision both of touch and eye.’ When he perceives a plant beginning to develop its flower-shaft, the cultivator immediately cuts through the central bud or tuft of leaves, and enlarging the incision, ties up the side leaves around

\* The following are its synonyms:—*Agave Cantala*, Roxburgh, Fl. Indica; *Fourcroya Cantala*, Haworth.

† Humboldt, Meyen.

it. The immense flow of sap prepared for the rapid development of the gigantic flower-stem, now bleeds freely from the central wound, and is collected thrice a day; this vegetable fountain continues to afford a regular supply for two or three months,\* the quantity of sap secreted being enormous. One plant will yield about 200 cubic inches of sap daily, three-eighths of this being obtained in the morning, two-eighths at mid-day, and three-eighths at six o'clock in the evening. A very vigorous plant is even said to yield 375 cubic inches a day, thus more than seven gallons, and that almost without interruption for four or five months.† At Pacuca, the value of a Maguey near flowering is stated as from twenty to twenty-five francs, or five piastres; a parent sometimes bequeaths to his children a plantation of magueys worth from seventy to eighty thousand piastres. 'The proprietor who sets from thirty to forty thousand magueys is sure of leaving his family rich, although a man must possess patience and resolution to devote himself to what only becomes productive after an interval of fifteen years.'—(*Humboldt*.) It is only in poor soils, however, that the Agave requires this period to come to perfection; it will even flower in five years under favourable circumstances, and sometimes not sooner than eighteen in the inferior plantations of Mexico, while in the most genial spot in England it requires from thirty to forty years to gather up a store of nourishment sufficient to develop a flower-stem.

The sap obtained by the process we have mentioned is allowed to ferment, and then forms the Aztec wine, the pulque of the Spaniards (octli of the Aztecs); from it a spirit, known under the name of *Vino Mereal*, is obtained. When fresh, the honey or agave sap is said to be pleasantly acid. 'On account of the sugar and mucilage it contains, it readily ferments; and to expedite this, a little old, sour pulque is added to it. The operation is thus completed in three or four days. The liquor then resembles cider, and has an extremely disagreeable smell, like that of putrid flesh.' Meyen tells us that from the sap of the Maguey is also made a strong brandy—*Mexical* or *Aqua Ardilute de Maguey*; but another species, viz., *Agave potatorum*,‡ is used for this purpose.

There is a remarkable paucity of information respecting the effects of pulque on those who drink it. Whatever may be said in its favour, there can be no doubt of the fact that it is an intoxicating drink, and if we are to judge from fragments of

\* Meyen says four or five months; we have given preference to the statement of Humboldt.

† Meyen's *Geography of Plants*, p. 373.

‡ *Nova Acta Acad. C. L. C.*, Tom. xv., P. ii., p. 675.

information that have reached us, its social relations are somewhat similar to those of spirituous liquors in general in European countries. One intelligent writer, who writes also from personal knowledge, observes that

‘The pulque slightly intoxicates—about as much as Bavarian beer, and not so much as English ale; but the intoxication from it is short-lived, and is never followed by those terrible effects that are the certain sequences of intoxication from all other drinks.’  
—*Chambers’s Edinburgh Journal.*

After the juice is extracted from the Maguey plants, the Mexicans apply the leaves and other parts to various economical purposes. The fibres of the leaf are manufactured into cordage, and the macerated layers of the leaf glued together, in the manner of the ancient papyrus, serve for paper or parchment. Humboldt brought away many ancient specimens of this fabric, some as thick as pasteboard, others as thin as fine Indian paper, which are the more interesting, as all the Mexican records previously preserved at Rome and in Spain are inscribed on the skin of the Mexican deer.

Some interesting particulars respecting the Maguey are given by Schouw in his work on ‘Earth, Plants, and Man,’ in which he calls special attention to the characteristic plants of nations. After alluding to Maize as originally possessed by the American races alone, the Danish professor says, ‘Before the time of the Europeans, also, the Maguey-plant, *Agave potatorum* Zuccarini, the vine of the Mexicans, was cultivated on the elevated plateaux of Mexico. This plant does not flower in its native country until the eighth or tenth year; but when the great flowering stem is about to be developed, an extraordinary quantity of sap flows towards the bud. The development is arrested by cutting out the heart leaves, and then the sap is drawn off three times a day for several months: this sap is allowed to ferment, and affords a beverage (pulque) of a pleasant acidulous taste, but having a disagreeable, decayed odour. The Maguey fields, which are ordinarily met with on the plateaux of Mexico (6000 or 7000 feet), do not usually yield until the fifteenth year. The production is so large, that the tax on the consumption for the three states of Mexico, Puebla, and Toluca, amounts to 1,000,000 piastres (£175,000.)’\*

The Agave is by no means confined to Mexico; it is general in many parts of the New World, and is a useful plant, especially in some of the West Indian Islands. We are informed by Sir Hans Sloane’s work,† that it grows in Jamaica in several places, frequenting rocky hills, and flowering in the month of May. This last-mentioned circumstance seems to have been taken ad-

\* Schouw’s *Earth, Plants, and Man*. Henfrey’s Translation, p. 222.

† *Natural History of Jamaica*, vol. i., p. 246.



vantage of by the inhabitants, who, in Sloane's day, planted Agave stems before their houses for May-poles! Excellent poles they would make—20 feet high, as straight as a rush, and gay with flowers. It is not only as an ornamental plant, however, that the Agave figures in the history of Jamaica; on the contrary, it seems to be one of the most useful productions of the island, so that we may truly say with Hernandez: *This plant alone is sufficient for fields and gardens.* The viscid juice of the leaves (which occasions a great pricking and tingling in the hands of those who are besmeared with it) is used as soap in various domestic operations, a purpose to which it is likewise applied in the East. In the copy of Sloane's Jamaica, to which we refer, we find it stated, in MS. note, that Mr Anthony Robinson got 100 pistoles from the Assembly of Jamaica for his vegetable soap, or the inspissated juice of this plant, in 1770. The fibres of the leaves, also, supply a fabric 'little inferior to linen cloth,' as well as material for fishing nets. The scape affords fire wood, and is even said to be used 'with another harder rubbed on it to beget fire.'

The Agave is, strictly speaking, an American plant; but it is likewise found abundantly in a naturalized condition throughout the South of Europe, Asia, and Africa; it is indeed an important economical plant in all warm countries. It was first introduced to Europe by Cortusus in 1651.\*

Buchanan in his journey through Mysore, etc., remarks,† that the natives there plant many aloes (*Agave vivipara*) in their hedges, and use the leaves for making cordage. He found it to form a strong defence against both man and beast, and to thrive better in the arid soil of Mysore than any other place that he had experience of in India; its Canarese or Canatica name is Ravana Meshid.

Dr Roxburgh‡ mentions that the plant is common everywhere in India, blossoming in May and June, when from ten to fifteen years old, being then from twenty to thirty feet high.

Dr Hugh Cleghorn§ states that in some parts of India the hedges are formed almost exclusively of this stately aloe-looking plant, which is both ornamental and useful. It flowers in the rains, and the flower-stalks are employed in roofing, while the leaves are macerated, and their fibres separated by beating on stones. The decayed leaves are used as fuel, and the terminal spines as pins and nails. Dr Cleghorn recommends it as a useful fence; native gardens are often surrounded by mud walls,

\* Weston's *Botanicus Universalis*, vol. i., p. 3. See also Willdenow's *Species Plantarum*; Linnaeus's *Species Plantarum*, etc.

† Vol. i., p. 36.

‡ *Flora Indica*, pp. 167, 8.

§ *Annals of Natural History*, October, 1860; also *Transactions of the Botanical Society*, Edinburgh, vol. iv.

armed with *Agave* leaves, the spines being made to project at both sides. He mentions that the juice is *not* collected in India, vinous beverages being formed from the date and cocoa-nut palms, which flourish in the same localities, and which with the *Agave* give a character to the landscapes in Southern India.

The Marquis of Ormonde\* mentions that in Sicily the aloe forms excellent fences, but not so impenetrable, nor so high, as those of the Indian fig; there, also, a coarse thread, called *zambarone*, is made from the fibres of the leaves, but it is not much used except for halters, and purposes of that description.

In detailing the peculiarities of the vegetation of Zante, Mr Henfrey† states that the plantations of vines are very often surrounded by a fence of *Agave Americana*, which is also seen in the fields, and sometimes in the gardens; it is indeed found all over the cultivated parts of the islands, often associated with the less common *Cactus Opuntia*. He states that in Sicily, where we find all the circumstances favourable to the combination of the vegetation of the South with that of the North, the sugarcane, banana, anona, and date, being cultivated with success—the hedges are composed of the *Agave*, which frequently sends up a vast pyramid of blossoms in its third or fourth year, giving (along with the *Cacti*) a strange and completely southern character to the scenery.

Mr Ball‡ alludes to the *Agave* as a hedge plant, mentioning that about Santarem, as at Lisbon and elsewhere along the valley of the Tagus, the hedges are principally formed by planting the *Agave* at about three feet apart; and as the older plants die off after flowering, young plants are placed in the intervals between them.

Mr Giles Munby§ mentions the *Agave* as an introduced plant growing in the environs of Algiers, and in speaking of the productions of that kingdom,|| he states that the plant serves to make hedges of, and the flowering stem is much used in constructing huts, but *no part of the plant is edible*: the fibres of the young leaves make a durable cordage, and many objects of ornament and utility are made from it by the *condamnés militaires*, or soldiers condemned to hard labour for infraction of military discipline. The Arabic name of the plant is *Seubbara*.

To these notices of the occurrence of *Agave Americana* in various parts of the world, as a useful economical plant, might be added many more, for which the limits of our space do not admit.

It has been already stated in this paper, that the *Agave* is re-

\* Autumn in Sicily. † The Vegetation of Europe; its Conditions and Causes.

‡ Botanical Gazette.

§ Flore d'Algérie.

|| Annals of Natural History, vol. iv., p. 427.

garded by botanists as native only on the American continent and adjacent islands, that it is only a *naturalized* plant in Europe, Asia and Africa. We have seen, however, that it has, in the present day, an extensive range over those continents, and that in *many* lands it is an important economical plant, supplying both clothing and food to man, as well as sustenance to the lower animals. It will be worth while to inquire, therefore, upon what foundation this paradoxical opinion of botanists rests, and whether it is warranted by known facts.

Let us, in the first place, offer a remark or two for the purpose of bringing the reader and ourselves to look at the subject from one point of view.

All the attempts of science to inquire into the origin of plants have failed. We do not know exactly in what manner God peopled the earth with plants; whether the earth became covered, at once, in a mantle of vegetation composed of 'patches' or assemblages of many individuals of the same species, or whether single individuals only of each species were created. In either case, we know from the facts of science that certain plants have in general a limited geographical range, that latitude and heat and cold, do not of themselves determine the vegetation of a country; that in fact each species of plant seems to radiate from a certain spot of earth where we naturally conclude it has resided from its original creation. Man's influence serves to extend the natural range of species.

The true Aloes are (generally speaking) peculiar to Africa, and characteristic thereof; the Agaves or *American* 'Aloes' (as they are erroneously termed), are restricted (almost) to the New World.

Opposed to this statement is the fact of the Agaves being found everywhere diffused in southern Europe, and many parts of Asia and Africa. History seems to tell us, however, that the Agave was not so found previous to the date of its introduction to Europe by Cortusus in 1561,—and if this be so, then the plant, although now abundantly naturalized, owes its presence in the Old World to the hand of man, and is therefore not native. It may be worth while to refer to a curious source of information on this topic.

About the beginning of the present century, the well-known English botanist, and purchaser of the Herbarium of Linnæus (now in possession of the Linnæan Society of London), Sir James Edward Smith, visited Pompeii during his continental tour. He found great part of one street entirely laid open to the air, as before the fatal eruption, the houses being only unroofed. After alluding to some of the traits of ancient manners thus disclosed, he particularly mentions one house that had not been discovered above six months, and which remained unmutilated.

In it he found some good representations of plants, and, among others, 'one very like the leaves of *Agave Americana*, but the flowers are ill done. There is a better painting of the same plant, with different flowers, in a pedestal near the south corner of the garden of a villa which has been laid open, between Pompeii and the sea. In this figure, the leaves are mostly those of the *Agave*, but about half their size; the flowers about eight or ten, in a simple racemus, like those of an aloe, but rudely finished. If it is the *Agave*, which I dare not aver, these figures are a proof that the plant, now so common on rocks, roofs, and walls here, was not brought from America; but I rather conceive them to have been intended for *Aloe perfoliata*, which the ancient inhabitants of Italy might have had from Greece or Africa.\*

Had Sir James Smith's conjecture been correct regarding the *Agave*, then the plant would have been proved to be a native in the Old World; but other botanists (especially Schouw) have subsequently investigated the subject, and formed the opinion that the plant represented is the European *Aloe perfoliata*.

The *Agave* illustrates in a remarkable manner the disturbing influence of man in modifying the physiognomic features of vegetation in different countries, by causing the plants thus to follow him in his migrations.

As the American *Agave* has become an important economical plant in the Old World, in like manner has the new continent benefited by the migration of the true Aloes from Africa. *Aloe perfoliata* (which is also common in gardens throughout India),† abounds in the West Indies, and other parts, where it has become known and appreciated for its economical uses. One of these is particularly noticed by Sir Hans Sloane,‡ who tells us that the true way of fattening cattle, as he was informed by the graziers of Jamaica, is by bleeding them in the jugular vein (which will stop of itself) and then purging them with *Aloe* or *Sempervive* leaves cleared of their outward skins, and thrust down by *gobbets* till a whole leaf is swallowed. He adds, the same has been effectual in man, in restoring the tone of the stomach lost by drinking; it purges cattle and men of worms, and may make them fat in that way.

Let us briefly glance at the *Agave* as an ornament of our British gardens, for it is not an economical plant with us.

There are remarkably fine specimens of several species of *Agave* in the Botanic Garden of the Society of London Apothecaries, at Chelsea—one of the earliest established scientific gardens in Britain, and one which owes its origin to the celebrated

\* Smith's Continental Tour, vol. ii., pp. 127, 8.

† Roxburgh: *Flora Indica*, vol. ii., p. 167.

‡ Sloane's Jamaica, vol. i., Introduction, lxxxiv.

Sir Hans Sloane, the generous patron of the natural history sciences. A very large plant of the great American Aloe flowered in the Chelsea garden a few years ago; and the truly gigantic flowering stem, (which we had the gratification to inspect shortly afterwards,) brought instantly to mind the comparison of it, by some writers, to a ship's mast, which it very much resembled; it was, in fact, a huge pole, quite straight and symmetrical, and tapering gradually from the base to the summit. It measured, we think, (but we write from memory,) 24 feet in length. The age of the plant at the period of flowering was not known; some of the leaves remained green for a year afterwards, but the plant eventually died from the exhaustion of flowering.

In the far-famed Royal Garden at Kew, there is also a valuable collection of Agaves, as there is of every other race of plants; for Kew is our national garden of science, and contains the finest specimens of the rarest plants in cultivation. It is, indeed, the first garden in the world—

‘So sits, enthroned in vegetable pride,  
Imperial Kew, by Thames's glittering side;  
Obedient sails from realms unfurrow'd, bring  
For her the unnamed progeny of spring.’

In particular, Sir William Hooker calls attention to a very large unknown (and undescribed) species of Agave (labelled, ‘Agave, Mexico’), whose huge, sword-shaped, thick and fleshy leaves average twelve pounds in weight a-piece. Eight or nine years ago much attention was attracted by the flowering of two ‘ancient specimens’ of the viviparous American Aloe, (*Agave vivipara*, *Fourcroya gigantea*). ‘The two plants in question had been in the Royal Gardens, first of Hampton Court, and then of Kew, probably from the earliest introduction of the species into Europe, upwards of a century ago (in 1731). On one and the same day, in the summer of 1844, each was seen to produce a flowering stem, which resembled a gigantic head of asparagus, and grew at first at the astonishing rate of two feet in the twenty-four hours. So precisely did the twin plants keep time with each other, that at the very time it was found necessary to make an aperture in the glass roof for the emission of one panicle of flowers, (twenty-six feet from the ground,) a similar release was needed by the other. The rate of growth then most sensibly diminished; still, in two months, the flower-stalks had attained a height of thirty-six feet! The flowers were innumerable on the great panicles; they produced no seed, but were succeeded by thousands of young plants, springing from the topmost branches (whence the Linnæan name of ‘vivipara’); and these continued growing while attached to the stem for a long while after the

death of the parent-plants, both of which perished apparently from exhaustion. Our [Kew] collection now, therefore, contains only young individuals of this particular Agave.\*

In Britain and other northern countries, the Agave is generally treated as a tender exotic, being cultivated in the greenhouse or conservatory. It is not very tender, however, and may, with care, be grown in the open air in the southern parts of England. It does not require an excessive degree of heat for its development, but rather an equable temperature throughout the year. Our frosts are therefore inimical to the extensive culture of the Agave as an open-air ornamental plant in Britain; but we have seen it resist the winter frosts even in Scotland, without protection. One instance of this occurred some years ago in the garden of G. H. Newall, Esq., of Seafield, Dundee; no doubt the garden is close by the margin of the Tay near to its broadest part, and the plant was high and dry on the summit of an artificial rock-work. The Agave has even flowered repeatedly in the open-air in Britain, especially at Salcombe, in Devonshire, whose mild climate, capable of rearing orange-trees and myrtles in the open-air, well entitles it to be called *the Montpellier of England*.† In 1774 a large American Aloe, 28 years old, and which had always stood in the open ground without covering, flowered at Salcombe; it grew to the height of twenty-eight feet, the leaves were six inches thick, and nine feet in length, and the flowers, on forty-two branches, innumerable.‡

In the year 1820 a fine Agave flowered in the open ground at Woodville, near Salcombe, a detailed notice of which by Mr Hawkins§ affords the following particulars:—The Agave had been planted out originally in the year 1804, when it was a few years old, and six inches high; its situation was close to the shore, but elevated 40 or 50 feet above the sea level,—a highly favourable position, as the sea breeze serves to equalise the temperature of the air throughout the year, and thus to modify the severity of winter. The plant never received any cover, shelter or cultivation; yet it grew vigorously, increasing gradually in bulk, from year to year, until in 1820 it measured between ten and eleven feet in height, and covered a space of ground 16 feet in diameter. Some of the centre leaves were nearly nine inches in thickness. In the beginning of June, the centre leaves assumed at the apex a pale sickly colour; and

\* Kew Gardens; or a Popular Guide to the Royal Botanic Gardens of Kew. By Sir W. J. Hooker, K.H., D.C.L., F.R.A. and L.S. Ninth Edition. P. 39.

† An original remark of Dr Huxham, quoted by Mr Hawkins, (Hort. Soc. Lond. Trans.), re-quoted by Humboldt—(Cosmos), and repeated times without number by writers on the climate and productions of Devonshire.

‡ Hawkins, F.H.S.: Transactions Horticultural Society of London, vol. i., p. 175-7.

§ Trans. Hort. Soc. Lond., vol. iv., p. 389-91.

in a week afterwards an incipient flower-stem appeared, resembling a gigantic head of asparagus. During the first six weeks the flower-stem grew at the rate of three inches a day, ultimately attaining in September an elevation of 27 feet. In its progress, the scape threw out lateral branches, which first exhibited flowers in 3d September, and a succession was kept up till the end of November. There were produced, in all, forty flowering branches, each with between three and four hundred flowers, making in all above 16,000 blossoms on the one plant! The following is a summary of its age and dimensions:—Age 21 years. Height of flower-stem 27 feet, branched at 12 feet from the base. Number of branches 42, the lowermost projecting 2 feet from the stem. Thickness of stalk near the middle 7 inches (diameter). Lower bunches of flowers 12 to 14 inches in breadth.

There are several striped-leaved varieties of the Agave grown in gardens. Its peculiar stiff and massive character renders it highly suitable as an ornamental plant in front of edifices displaying architectural beauty. Dr Neill found it to harmonise well with the neat and formal pruned hedges and shrubs in some of the continental gardens.\*

Without entering further into detail respecting the manifold uses of the Agave, we give in a tabular form a brief catalogue of them, from which it will be seen they are both extensive and varied:—

The Agave is useful as—

- |                                     |                                                           |
|-------------------------------------|-----------------------------------------------------------|
| 1. A hedge plant for warm climates. | 2. An ornamental garden plant throughout Northern Europe. |
|-------------------------------------|-----------------------------------------------------------|

The juice of the Agave furnishes—

- |                                      |                                                    |
|--------------------------------------|----------------------------------------------------|
| 3. Pulque, and various other drinks. | 7. Soap.                                           |
| 4. 'Black Sugar.'                    | 8. Various substances used for medicinal purposes. |
| 5. Syrup, Honey.                     |                                                    |
| 6. Vinegar.                          |                                                    |

The root of the Agave supplies—

- |                        |
|------------------------|
| 9. A fish-poison, etc. |
|------------------------|

The leaves of the Agave furnish—

- |                                |                                          |
|--------------------------------|------------------------------------------|
| 10. Shirts and other clothing. | 16. Shoes.                               |
| 11. Cloths for other purposes. | 17. House tiles, and thatch for houses.  |
| 12. Fish nets.                 | 18. Mantles and hammacks.                |
| 13. Fish-poison.               | 19. Paper, parchment, and writing cards. |
| 14. Ropes and twine.           | 20. An article of food when boiled.      |
| 15. Sewing thread.             |                                          |

The prickles on the leaves are used as—

- |                      |                                  |
|----------------------|----------------------------------|
| 21. Awls for boring. | 25. Ear-piercers.                |
| 22. Needles.         | 26. Instruments of war.          |
| 23. Pins.            | 27. Instruments of penance.      |
| 24. Bodkins.         | 28. Instruments of chastisement. |

\* Neill's Horticultural Tour.

The scape or flower-stem is used for—

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| 29. May poles.                   | 33. Knife handles.                  |
| 30. 'To hang hammacks by.'       | 34. Beams for house-building.       |
| 31. Firewood.                    | 35. An article of food when boiled. |
| 32. 'To beget fire,' by rubbing. | 36. Razor strops.                   |

### INVESTMENTS FOR THE WORKING CLASSES.\*

IN looking at the difficulties in the way of Investments for the Working Classes, we find that on the Continent a working man may lend a small sum of money on land. The thing is done in a few minutes. Nothing is more common in Belgium; here anything of the sort is utterly impossible. Then, the principle of *associated partnership*, common in every commercial country under heaven, is denied here exclusively and unfairly, except so far as the Friendly Societies' Act extends, to the working man. For instance, Mr Le Clair, the house painter in Paris, makes all his workmen partners. He, of course, as manager and principal master, has the lion share, while all participate in the successful issue of the experiment. The result has been most auspicious; the character of the men immediately improved, they became better workmen and better men. In England an experiment of this kind is impossible, because the Joint-Stock Company's Registration Act requires that as soon as there are twenty-five partners there must be three directors, and of these three directors one must go out of office annually, although re-eligible, and every shareholder shall have a share in his nomination. In the case of American ships trading to China, this principle has been found to answer very well. In Cornwall something of a similar kind takes place, and the result has been found beneficial in the extreme. Mr Laing says, 'The mines are worked strictly on the system of joint adventure, gangs of miners contracting with the agent, who represents the owner of the mine, to execute a certain portion of a vein, and fit it for the market, at the price so much per pound of the sum for which the ore is sold. These contracts are put up at certain regular periods, generally every two months, and taken by a voluntary partnership of men accustomed to the mine. This system has its disadvantages in consequence of the uncertainty and inequality of the

\* Industrial Investment and Emigration. Second Edition. By Arthur Scratchley, M.A. John Parker, London.

Report of the Select Committee appointed to consider and suggest means for facilitating Safe Investments for the Savings of the Middle and Working Classes. 1850.

Report from the Select Committee on the Law of Partnership. 1851.

Freehold Land Societies: Their History, Present Position and Claims. By J. Ewing Ritchie.

Building Societies' Directory and Almanac for 1853. Edited by Henry Proks.



earnings, and consequent necessity of living long periods on credit; but it has advantages which more than counterbalance these drawbacks. *It produces a degree of intelligence, independence, and moral elevation, which raise the condition and character of the Cornish miner far above those of the generality of the labouring class.*' Yet the law, so far from encouraging associated partnerships, actually throws every obstacle in the way. For partnerships of this kind there is no redress, except that mockery of it offered by the Court of Chancery. Thus, under them, the poorest have no protection against the frauds of the dishonest and vicious: so long as matters work well can they only answer. Immediately that difficulties occur—that the partners fall out—that some of them prove to be dishonest, have designs upon the rest—the partnership becomes involved in difficulty and embarrassment of every kind. Yet, as mere matters of political expediency, much may be urged in their favour. In his evidence before the committee appointed by the House of Commons to inquire into the subject of investments, Mr Ludlow, when asked if such a power would not tend to produce contentment among the working classes, stated, 'Quite so. It would have the beneficial effect of taking away that attention from political subjects which have engrossed them very greatly. I was last year in Paris, and I personally inspected and obtained as much information as I could respecting the working associations of that capital, and I found that this was one of the general effects, that the most ardent spirits had entered into them, and that formerly men who were always ready to stand up behind a barricade were now directing their whole energies to these working associations and industrial pursuits.' Similar evidence was also given by Mr Vausitrait, who said, 'I think it would generally produce very good feeling on the part of the working classes towards the government of the country and the legislature, if the people found that the legislature was willing to give them every fair facility for their schemes, taking merely such precautions as seemed necessary for their own protection, so as to secure them against being defrauded by each other, or by the managers, and to prevent such schemes being used by artful men for purposes exactly contrary to their original institution.' Mr Bowly of Gloucester also gave similar testimony. In answer to the question, 'You think, then, that something is wanted to give additional facilities for investment for the working classes?' he said, 'I do, most decidedly, and I find that such men always become improved members of society.' Independently of social reasons, there is also the great principle of free trade, which directly condemns all such artificial restrictions upon capital as those which now so extensively prevail. Government has no right to prevent its universal application, or to refuse to a single pound

the privileges it grants to hundreds and thousands. The present difficulties in the way of the investments of the middle and working classes, not only tend to retard that carefulness, and parsimony, and saving which would otherwise be exhibited; but it has also this great politico-economical disadvantage, as was just pointed out by that great legal authority, Mr J. Stewart, that, under the present system, instead of the law bringing together those two great classes of persons, those wishing to lend and to borrow, it practically separates them by the difficulties which it throws in the way, particularly as to land, and also as to investments in trade. It excludes, therefore, the middle and lower classes from those investments which are the most profitable, as trade and business, and from those which are most secure, or ought to be most secure, as those on land. Every day this matter becomes more important. A parliamentary committee has twice reported 'that the great change in the social position of multitudes, arising from the growth of large towns and crowded districts, renders it more necessary that corresponding changes in the law should take place, both to improve their condition and contentment, and to give additional facilities to investments of the capital which their industry and enterprise is constantly creating and augmenting.' This conviction has become forced upon all. In 33 years since the peace, whilst land in Great Britain has increased only eight and a-half millions in value, or a little more than five per cent., messuages—being chiefly houses, and manufactories, and warehouses, in and near towns, and inhabited by persons depending greatly on trade and commerce—have augmented in annual value above twenty-six millions, or above one hundred and thirty per cent. In the same period, also, the value of railways, gas works, and other property, chiefly held in shares, as personal property, has increased above twelve-fold. Thus, actually such things press upon the legislature the necessity for allowing a more liberal commercial policy than that it at present upholds. All men confess the impolicy and folly of the present restrictions. They stand in the way of every good work. At Gloucester twenty thousand pounds was subscribed for building houses for the working classes of an improved character, but the scheme failed, we are informed, solely on account of the impediments thrown in the way by existing laws. This state of things ought not to be suffered to exist. An unnatural check is ever maintained upon natural industry and wealth. Our labouring classes are in a disadvantageous position compared with wealthier and richer men. Instead of asking them to be economical, saving, industrious men, the legislature actually throws obstacles in the way of their becoming such. Yet a very little trouble could accom-

plish all that is required. All that is wanted is, that, in cases of partnership, disputes might be settled in a summary way, and a remedy be provided against a fraudulent partner, without the costly luxury of a suit in Chancery. Surely government might find time for some reform of the kind we propose. We believe it would be productive of much good. It would give an impulse to the working classes to save; it would tend to make them believe that men high in office and in rank have their welfare really at heart; it would put a stop to that mischievous socialist feeling, so wide-spread amongst the working classes, which leads them to inveigh against capitalists and employers, not by the destruction of that much-abused but essential class of men, but simply by the elevation of the working classes, into that very character themselves. In many respects, we believe, these associations will disappoint the expectations of those who support them. Most of them answer well now. They are looked upon as experiments, and men with money and of influence take an interest in them. But so long as human nature remains what it is—so long as the competition of trade is as fierce as it is—individual enterprise will carry the day, and does carry the day, against associated enterprise. The feeling which teaches man to labour for himself, in some is developed to a boundless extent. In the peasant proprietors of other countries, we see how that feeling will lead them to win subsistence from barren rocks and sterile sands. In the human mind there is no feeling stronger. A partner in an associated undertaking can never be so irresistibly possessed by it. In that respect industrial associations will always be under a disadvantage, but a disadvantage which may be compensated for by the improved general character of the work done, and of the workmen. Be this as it may, the working man's right to form industrial associations should be granted. About that there should be no mistake. We are entering on a new stage in our national history, and we must not go on legislating in the spirit of the past. The charge can no longer be brought against the working classes, that they are reckless and improvident—spendthrifts one day and beggars the next. Every day they understand the value of money better. In Freehold Land Societies already they are subscribing for nearly four millions' worth of shares. In a speech delivered a year or two since, in the house of Commons, by Mr Sotherton, M.P. for Wiltshire, it was stated that the total number of friendly societies was not less than 33,232, and the aggregate of the members which they included amounted to 3,032,000. The annual revenue of these societies was £4,980,000, and the accumulated capital from the savings of these poor persons was no less a sum than £11,360,000. It has been stated, the total amount

deposited in the Savings' Banks of England and Wales in one year, was upwards of twenty-five millions. The amount of money invested in Building Societies may be computed at two millions; so that we have the working classes saving to the amount of, in round numbers, we may say thirty-six millions a-year. If they do this now, what, we ask, may they not be expected to do under advantageous circumstances—when all that money which is wasted in drink, which goes to create crime, and thus to entail additional expense upon the country in the shape of poor's rates, in the erection of hospitals, in the establishment of jails, in the cost of a standing army of police, will be turned in a new direction? It will be absorbed in industrial enterprises. It will drain our streets, light our houses, bring water to our homes, educate our children, teach them to work, and find them work to do.

'No dread of toil have we or ours,  
We know our worth and weigh our powers;  
The more we work the more we win.  
Success to trade! success to spade,  
And to the corn that's coming in!  
And joy to him that o'er his task  
Remembers toil is Nature's plan;  
Who working thinks—and never sinks  
His independence as a man!'

We find our inquiry thus very much limited. The investments for the working man are of the scantiest order imaginable. It is with difficulty he can raise himself out of his position, though, as Mr Mill has well remarked, 'The industrial economy which divides society absolutely into two portions, the payers of wages and the receivers of them, the first counted by thousands, and the last by millions, is neither fit nor capable of indefinite duration.' The consequence is, the working classes become alienated from the government, that seems to regard them with so unfavourable an eye. In spite, however, of the law's refusal of aid, we find that in different parts of the country co-operative stores and associations have been raised, which at present appear to have worked tolerably well. In London, there are two or three such which have been largely assisted by philanthropic capitalists. These, however, were started under peculiarly favourable circumstances. Now, they are the exception, not the rule, and we can readily imagine how they might tell a different tale, were the case the reverse, and they became the rule and not the exception. In the country about 170 co-operative stores have been formed to supply the subscribers with unadulterated food at wholesale price. One of the most remarkable of these is that existing at Rochdale, under the title of 'The Equitable Pioneers.' They commenced, we are informed, their operations in December, 1844.

Thirty only joined at first in the experiment, and the money raised by them only amounted to £36. With this they took the bottom room of an old warehouse for three years, at an annual rent of £10. Repairs and fixtures nearly absorbed all their capital, and with the small balance remaining they purchased some oatmeal, flour, and other provisions. The capital was collected in small payments of threepence per week, and when collected and invested, it was decided that, as the subscribers had themselves found the capital, the profits should be divided amongst them, not in proportion to the capital advanced, but in proportion to the amount of business done by each individually with the store. Recently the premises have been enlarged, and in connection with their store they have several looms at work, for the manufacture of flannel, as well as a large mill, so that they may supply themselves with good and cheap flour. The subscribers, it seems, make a profit of 28 per cent., besides getting their goods unadulterated. They have, or rather had—for the account we give is from a paper of Viscount Goderich published in *Meliora* in 1852—670 members, and do an annual business of about £18,000. This example has been followed at Liverpool, Bacup, Bingley, Edinburgh, Halifax, Oldham, Sheffield, Birmingham, etc., etc. At Forfar are several stores, some of long standing, one of which numbers 400 members, and has a yearly business of £7000. At Bury is a more recent establishment, already numbering 125 members, and doing a business of between £30 and £40 a-week. At Bradford is a flour mill, conducted on these principles, with 1264 members, which grinds 125 sacks a-week. At Birstall, near Leeds, there is one with 657 members, and a business of from £12,000 to £15,000 a-year. And in Leeds itself is a still more prosperous example of the same kind, which, with 3400 members, has an annual business of £29,000. We believe these societies find a difficulty in the way of registering themselves under the Friendly Societies' Act—so that they have three great disadvantages:—

1. They cannot enforce their rules unless with reference to the Court of Chancery.

2. They are without remedy against a peculating or defrauding associate.

3. They cannot sue or be sued in the name of the managers.

Co-operative associations lie under similar difficulties. They are outside the pale of the law. They may produce the most desirable results; they may elevate the character and skill of the workman; they may lead him to be frugal, industrious, sober; but they cannot be recommended till the law is altered, and we fear that it will be years before that desirable result takes place.

A favourite form of investment with the working classes has

been that offered by the *Benefit Societies*. Generally they hold out fine hopes, which, alas! however, are never realised. Of two thousand of these societies, the accounts of which were submitted to one gentleman in Liverpool, a few years ago, all were insolvent. It is true that much of the money is spent in foolish show, in ribbons, and flags, and music, and beer; but most of these societies are based upon wrong principles, and can never become right. Two radical defects taint them all. The contributions have been much too small in proportion to the proposed benefits, and an almost indiscriminate regard to diversities in age, has caused persons differing as widely as from eighteen to thirty-five, forty, forty-five and even fifty years of age, to be admitted upon equal, or nearly equal, terms. One of the chief of these friendly societies is that known as the Manchester Unity. In 1848, there was an inquiry before the House of Lords, when it was stated by Mr Neison, the eminent actuary, 'that it would take three millions of money to bring the Manchester Unity of Odd-Fellows out of their present difficulties; and if they went on at their present rates of contribution, no less than ten millions would be required to fulfil all their engagements. Another very objectionable feature of these societies is, that they are held in public-houses—that they are frequently got up by landlords; and that, instead of teaching men habits of economy, they in reality do the reverse. These societies prosper till the hour of trial comes, then they give way; and the poor man who has been subscribing for years, finds that, in depending on them, he has been, indeed, leaning upon a bruised reed. A writer conversant with the statistics of Benefit Societies, wrote to the Rev. Mr Owen of Bilston:—'I have myself investigated 110 societies, nearly all in the Midland Counties, and this is the summary,—Only one could be considered sound and efficient, and which did not contain within itself the seeds of its own dissolution. One hundred and three held their meetings at public-houses. The innkeepers had a direct interest in ninety-seven. Twenty-two were enrolled, and though, with one exception, all unsound, they had obtained the sanction of government. Seventy-three shared their funds annually, and had to start fresh every year. There were ninety clubs in one single parish, of which eighty-six held their meetings at public-houses. Their rules required them to spend £981 a-year, exclusive of the annual feast, and, of course, exclusive of voluntary drinking. Forty societies have failed, in one parish alone, within the last thirty years, and upwards of £2,500 have been squandered and lost through mismanagement. Five met at one public-house; the landlord was treasurer to four; he was found dead in his bed, and consequently the four non-enrolled societies lost the whole of their funds.' A para-

graph in the *Labourers' Friend* asserts that, out of 9,000 societies reported, 8,000 were held in the ale-house. The result of this we see in the evidence of the chaplain of the Northampton County Jail:—‘Is it not remarkable,’ he writes, ‘that out of four hundred and thirty prisoners in this jail, I have not one that has one sixpence in a savings’ bank, nor above six that ever had a sixpence in one? On the contrary, I have many members of friendly societies, of course unsound ones, which, with two or three exceptions, all meet at public-houses, and there they not only learned to drink, but became familiarised with crime.’ A club called the Becher Club seems to us one of the best forms of Benefit Societies we have met with. It appears to have been established in the neighbourhood of Stourbridge, and to have been warmly patronised by Queen Adelaide. The Becher Society’s exclusion of members from its benefits who shall have justly forfeited them by fraud, by disease contracted by drunkenness and profligacy, or by felony—its allowance of one-fourth sick-pay for cases of incurable sickness—its compelling all members paying for sick allowance also to contribute for a deferred annuity of at least half the amount—its allowing the man who wishes to emigrate to turn his subscription into capital—and its management, consisting of honorary and ordinary members, are all features well worthy of universal adoption. The management of Benefit Societies is open to very serious charges. The end is forgotten in the means. Funds intended to provide for the necessities of age are squandered in the follies of youth. What was contributed for the relief of sickness and disease goes to swell an idle and silly show. On right principles, Benefit Societies might do immense good. A time may come when this may be the case. At present they should be narrowly watched, lest they prove a mockery, and a delusion, and a snare.

In the way of Investments for the Working Classes we have little left us now to examine. To have your own house on your own bit of ground, is what every man desires. This desire can be realised by means of *Building and Freehold Land Societies*; and as investments we have nothing better or safer than these societies for the working man. Building Societies were first established at Kirkcudbright under the patronage of the Earl of Selkirk. In 1836 a special Act was enacted for their guidance. It is calculated that about 1200 are now in existence, the total income of which societies is not less than £2,400,000 a-year. They offer to persons of the most confined pecuniary resources the means of converting rent into capital, and of devoting savings of the most trivial amount to the purchase of property, the acquisition of which, a few years back, came only within the reach of the affluent. These societies latterly have much improved by be-

coming permanent instead of terminating societies. They are calculated to be very useful. Every one knows that to hire furniture for his house or lodging would be very expensive; and, therefore, most prudent people purchase their furniture and other articles of family convenience. The same principle the Building Societies propose to extend to the purchase of land. The borrower occupies a small house of £10 a-year; that house may be bought for £100. Consequently, if the tenant borrows £100 and buys his house, he will have to pay £5 a-year for interest, instead of £10 a year for rent, thus saving half the amount. But the amount so saved in a definite number of years will repay the amount borrowed, so that the house becomes his own without further expenditure than what would have been paid for rent only. This is the principle upon which the Building Societies proceed; and they do offer most desirable results to those who have the requisite forethought to avail themselves of them. A Benefit Building Society is a species of joint stock association, the members of which subscribe periodically, and in proportion to the number of shares they hold, different sums, into one common fund, which is lent out at interest to members desiring advances, which process is being constantly repeated as fast as fresh capital is made. The payments of borrowers are so calculated as to enable them to repay by equal monthly, or less frequent, instalments, within a specified period, the principal, with whatever interest may be due. The investors receive, at the end of a given number of years, a large sum, which is equivalent to the amount of their subscriptions, with compound interest. The various uses to which Building Societies are at present applicable are stated by Mr Scratchley as follows:—

1. *Provision for old age* may be secured payable at the end of any number of years by a person joining the society as an investor.

2. Houses can be purchased instead of hired by an inconsiderable increase of annual outlay.

3. Heads of large commercial establishments, and ministers of parishes, may, by affording encouragement, advice, and protection in the formation of such societies, secure more benefit for their dependants and the humbler members of their charge, than can be obtained by any effort, however extensive, of private charity.

4. Leaseholders, such as farmers, or others desirous of providing for the *fine* on renewal of their leases, (if for terms certain,) can do so by joining a society as investors, and subscribing for such number of shares (to be received in full at the required time) as will meet the amount desired. This, obviously, would be to many an easy mode of providing for what is now often felt to be a difficult and onerous charge.



5. The premiums or fees for placing boys as apprentices, or articulated clerks to solicitors, engineers, etc., can be obtained in a similar way.

6. Marriage and family endowments of all kinds can be secured.

7. Benevolent institutions and religious societies can borrow funds for the erection of churches, almshouses, schools, chapels, etc.; or for the immediate paying off of any debts from such institutions, and the amount borrowed can subsequently be repaid by charitable contributions periodically collected.

With reference to the desirability of the working man becoming his own landlord, it may be urged—and has been urged, we regret to write, in so popular and excellent a periodical as *Chambers's Journal*—that the working man is a migratory character, that his capital is his ability to transport himself from one place to another; but in answer it may be said, that to the large class who are not migratory, a house is one of the best forms of investment possible, and that the man who has purchased a house for which he has no occasion, can generally sell it, or let it at a rent yielding him as fair a return as that offered by the savings' bank, and leaving, at the same time, a security in his hands better than any that the savings' bank can give. It may also be said that it is something to have given a man a habit of saving, that that of itself should be estimated at a considerable sum. The same answer may be also given to those who write against Freehold Land Societies as investments for working men. For ourselves, we know nothing better that a working man can do with his shilling a-week than put it in a Freehold Land Society. Originally these societies were political, and were supported as such, but now they have long ceased to have that character, and are resorted to as means of investment alone. In this light they are as worthy of support in Scotland, where the forty-shilling franchise does not exist, as in England, where it does. A Freehold Land Society is simply a society for the purchase of land. It involves two commercial principles well understood, that purchasers should buy in the cheapest market, and that associations can do what individuals cannot. A society buys a large piece of ground. They make roads through it, they drain it, they turn it into valuable building land, and they divide it amongst the members, not at the price at which each allotment is worth, but at the price which each allotment has cost. Being also registered under the Friendly Societies' Act, the conveyance costs the purchaser generally from 25s to 30s, and thus a plot worth £50 is often put into the fortunate allottee's hand for half that sum. The cheapness in conveyancing gives the Freehold Land Societies an immense advantage. In reality it is the only way in which a small sum

of money can, with any chance of a profitable return, be invested in land. Enormous profits have been made by these societies. We have known of young men who have acquired little fortunes in connection with them. They began first with paying one shilling a-week. Then they got a right to an allotment, which they did not take up, but sold at a premium, which premium they again invested in the society, and thus they acquired a capital which they could have got in no other way. Several of the allotments at Birmingham have realised premiums as high as £20 and £30. On the East Moulsey Estate of the Westminster Society, allotments costing £23 have been let at a chief rent of £3 and £3 10s. The Ross Society, in one of its annual reports, stated that, out of thirty allotments made by the society during the past year, ten exchanged hands at premiums varying from £3 10s to £5, and ten working men each received £10 premium. At Ledbury several allotments, costing £25 each, realised premiums of £15 each. At the Stoke-Newington Estate, belonging to the National, premiums of £30 and even £40 have been realised. At the Gospel Oak Estate, belonging to the St Pancras Society, allotments which cost £20 each have been let off on building leases of 50s per annum. Still more recently, the allotments on the Conservative Society's Estate at Putney, have realised premiums of more than £100. We have known greater profits made, but we have no wish to exaggerate—we would guard against overstating our case. One shilling a-week is scarcely missed, and in time it becomes the means of turning a man into a freeholder, and of giving him a stake in the country. After all, the land is the best bank. It cannot run away. No fraudulent manager can escape with it to America or Australia. There it is, your own—becoming more valuable every year, growing with the nation's growth, and strengthening with the nation's strength. Till Macaulay's vision be realised—till the traveller from New Zealand shall gaze on the ruins of St Paul's—land in our country will have an increasing value and power. The wise man will endeavour to possess it; it will be a legacy for which his children will thank him for many a year. We would only remark, *en passant*, that the freehold land movement, which we trust to see permeate Great Britain and Ireland, must not be confounded with land schemes such as that of Fergus O'Connor. Such schemes, however wisely intended, however excellently arranged, however disinterestedly managed, never can answer pecuniarily, for this simple reason, that you cannot change men's nature—that you cannot transform the cotton-spinner into a successful agriculturist. To such men, to *all* men whatever, habit is second nature—the cobbler must stick to his last.

Our survey at length is finished. With savings' banks, offering few inducements to save—with benefit societies, such only in name—with laws frowning upon associated partnerships—with drinking habits equalling, more than equalling, the taxation of the country—it is clear much remains for the legislature to do; much remains to be done by working men themselves. Our hope is not in the former but the latter. Legislature cannot make unprofitable investments pay—cannot guard men or women against the consequences of their own folly—cannot prevent their being made the dupes of designing schemers and charlatans; but it can see that the savings' banks it offers to the people, under the sanction of its own authority, be safe—it can do away with the mischievous commercial policy which prevents the working man from reaping the benefit of associated capital and labour—it can give greater freedom to small capitalists and small undertakings, than it does at present. That such must be its future policy, is clear; that such has not been its policy, must always be a matter of sincere regret. The result has been disastrous in the extreme. A great people—a people capable of labour to an almost incredible extent—capable of a labour that has covered our land with the temples of industry—that has converted solitary wastes into the abodes of busy life—that has bridged over seas, and almost annihilated time and space—has been chained in a slavery worse than anything Mrs Stowe has drawn—the slavery of reckless indulgence, of brutal habit, of sensual vice. The dayspring of a better dawn is even now at hand. Already the faint grey of morning glimmers in the east. The working classes are beginning to see that, after all, legislature can do little for them, that those who would be free themselves must strike the blow, that Heaven only helps those who help themselves, and that in this world of ours one has a right only to what he can get by the honest sweat of his brow or brain. All nature, all justice, all true charity demands, that if a man will not work neither shall he eat. Improvidence is injustice; society knows no bigger criminal than an improvident man. In modern times he is the true levyer of black mail, and deserves no quarter. To arm against him we have to organise a protective system at an enormous expense. Haply the number of such is diminishing, and the working classes are gradually increasing in wealth, in intelligence, and in power. The times are propitious. Labour finds full employ. Able-bodied men do not crowd our streets asking work; they dictate to masters; at their bidding capital has reluctantly to raise the rate of wages. When the corn laws cursed the land, when it paralysed the mills of Leeds and the looms of Manchester, when it drove the labourer from the mine or the dock, when it made our women die in crowded cellars or misera-

ble garrets, when it sent stony famine through the land, it was idle to talk of investments for the working classes. Now the case is altered. To refuse to make them now, is a crime—a crime which future generations will have to atone for in the bitterness of their wrongs and the degradation of their lot. The term lower orders, then, will have an appropriate meaning—it will mean men who were sunk so low that they would not rise, so low that they would not stand erect and independent when they might—to whom the future made golden offers which they had not the sense and manliness to accept—who wantoned on the laps of their Delilahs, when they might have grown strong, and great, and free.

---

### WHAT IS EDUCATION DOING?

THE subject of Education, in all its familiar aspects, has so frequently been brought before the attention of the public, that the very sight of the word is apt to produce in some minds a degree of weariness, only equalled by the despondency attendant upon the many failures in our popular systems of education. There is, however, one striking fact to be observed, in connection with these failures, and with the endless variety of inadequate means which have been applied, not to the mere art of teaching, but to the far more important object of making the world *better*, as well as wiser, than it is.

The striking fact alluded to is this, that while man is acknowledged to possess a threefold nature, namely, physical, intellectual, and moral, there are only two portions of this nature to which any kind of systematic education has been expressly and directly applied.

Education has hitherto had to do almost exclusively with man's intellectual powers. His physical requirements have lately advanced more prominently into view, just in proportion as society has learned to value the advantages arising from health preserved, above the chances of health being restored after disease has made inroads upon the constitution; or, in other words, as we have learned to apply to our physical condition the maxim of prevention being better than cure.

Without in any respect undervaluing the old intellectual education, or, on the other hand, regarding with indifference that newly-awakened zeal which fills so prominent a place in our popular literature, with the eating, breathing, and general physical condition of the poor, we still believe that in attending to the claims of humanity in these two respects, we are no more doing our whole duty, than if, in the training of a child, we should exercise the four functions of hearing, feeling, tasting, and smell-

ing, but so bind up the eyes as not to allow any exercise of the faculty of sight.

With regard to the third portion of human nature, we are told on every hand that moral education is constantly, and almost universally, practised; that, in short, the practice of it is old as the world in which we live. No doubt it is. Circumstances teach us all morally, even more than intellectually. Experience and observation are our great moral instructors; and thus we have struggled on from time immemorial, some of us finding out at different stages of our career, and others—alas how many!—never finding out at all, wherein we have done wrong, or how we might have done better. Such, indeed, has been the teaching of these grand masters, that, as regards our own country, its moral aspect in the present day is well calculated to astonish and perplex; nay, even to appal the most sagacious and clear-sighted observer.

England has every other requisite for national prosperity except a healthy tone in her moral constitution. She has art, science, industry, manufactures, commerce, riches, power; and with a brighter glory round her brow than ever nation wore, she stands forth before all the people of the earth, and proclaims herself the happiest and most-favoured of all countries. But we look within at her teeming population, and what do we behold? We do not think the darkest view of her internal state is by any means confined to what are called the lower, or the degraded classes—to the people who can neither read nor write. It is not amongst these classes that we find the greatest amount of trusts abused, and charities defrauded; and above all, though certainly not to be accounted as a crime, that fever of speculation, and mad rage for gold, by which our country is so distinguished. We repeat, that we are not accounting this last circumstance as a crime; but some phases of human life are very dark and low, without being criminal; and it is just these dark, low phases of human life in the higher and middle classes which deepen into crime amongst the lower. Education has been working at men's intellects for centuries, and these are the results.

But to return to our previous statement. We are told, that for as long a time moral education has also been at work. In speaking of moral education, people generally mean moral *restraint*, or the preservation of the young from actual immorality. And what a vast difference exists between the two! To restrain from doing wrong is about as far as anything can be from teaching to do right, because the agent is thus debarred from all choice, and has no part or lot in the matter of right and wrong, except as a mere passive instrument. All action arises out of motive. The choice as to which motive we will act upon is that which con-

stitutes us responsible, and, consequently, moral, beings. If we are so restrained that we cannot choose whether we will act upon a right or a wrong motive, or so restrained that we are not in the frequent *habit* of so choosing, how can our moral nature be undergoing the process of training or education?

Philosophy teaches us a great and alarming truth in relation to this view of the subject; and religion teaches the same truth still more forcibly. Our moral nature has to do with inclination, desire, propensity, or passion; and all this grows, and will grow, whether we train it or not; just as the body will grow, even under constraint, though in a deformed and distorted manner. On the other hand, it is one of the great facts connected with our being, that the intellectual faculties do not grow of themselves. When rarely exercised, they become stunted, weak, and reduced almost to nothing. But the desires, and propensities, consequently the motives, are very different. And it is an important fact, that out of these, and not out of our intellects, spring all the actions of our lives.

Action and motive being thus alive where the intellectual powers are dormant, or uncultivated, we have fallen into the error of supposing, that such cultivation is *all* that is wanted for improving the moral condition of the people; and thus arises the universal cry for more schools, even while those we have are thinly attended, and the support they receive is feeble and inefficient. A different view of the subject altogether, and a more just appreciation of what is really wanted for the good of the community, would lead us rather to inquire whether the schools we have could not be made to bear, with twice their present amount of influence, upon the morals of the people. When this is happily effected, there will be a louder cry for more schools on the part of the people, than has ever yet been heard from the most zealous advocate for education as it is.

We are far from being ignorant of the difficulties with which the subject is beset. But then we look on the other side, and behold the urgent necessities of the case. Besides which, ours are not times when difficulties ought to deter from any laudable attempt. The wonders which science and industry are performing in the present day are such as to put us to shame when we say that we cannot introduce any practical improvement into the moral training, for which education is professedly responsible. The fact is, we do not try. We tell children how laudable it is to do right, how blameable to do wrong, and there we leave the matter; for even those who accompany such appeals with their prayers, and their tears—and they are not a few—know very little about what else to attempt, and so go pleading on to the end of their lives, or else give the matter up in utter despair.

Granting, however, their full share of weight to these difficulties, we are convinced that some of the greatest hinderances to making so much as an attempt at systematic moral training are to be found at the commencement. The most influential of these, or rather the most generally prevailing, is an almost universal faith in the education of the intellectual faculties for the cure of our moral diseases. The other, and that to which our attention is about to be given, is found amongst a smaller portion of the community, and it consists in a belief, entertained by some excellent persons, that it is useless, and even wrong, to attempt to make people moral, unless they can be made religious.

In relation to the latter objection, we would ask those who hold this opinion, whether, in their varied intercourse with the world, and especially the world of business, they make the same idea the rule of their conduct? And if not, we would earnestly implore, on behalf of education, the same liberality of feeling and of action which they grant to other institutions and transactions. So far as we have had the means of judging, it appears to us that persons who hold this opinion are quite as requiring as other people with regard to the morals of those by whom they are surrounded, even when religion, strictly speaking, is in their case out of the question; and if good morals are demanded in a servant, an assistant, a partner, or any other association that is formed, why not endeavour to teach morality with at least as much attention, assiduity, and perseverance, as we teach a foreign language?

In the particular hinderance alluded to, there seems to be a mistake betwixt two words—a mistake which consists in putting the salvation of the soul in the place of the good of society. Good morals, as we understand the subject, relate to this world alone, religion to a future world as well as to this. There can be no true religion without pure morals; but there is a great deal of useful and valuable morality where there is no vital religion. As, for instance, when our servants are cleanly, sober, industrious, honest, and obliging, we value them accordingly, though they may not be what are called converted characters.

While then we consider mere morality as having in itself nothing to do with the salvation of the soul, and, consequently, as far inferior to religion as earth is below heaven, or time shorter than eternity, we still regard it as a lamentable mistake to suppose, that, even if the imparting of sound moral principle could be made a part of education, it would not be worth our while to aim at this object, because our efforts would still fall short of the great work which has to be transacted betwixt the soul and its Maker. There is this reason, too, why the mistake is the more to be regretted—that a foundation of sound moral principle can

never hinder, but must rather help, the growth of the christian character; inasmuch as habits of conduct may thus become established which are in harmony with the spirit of the gospel, and so far as habit is of any value, may the more easily be converted into christian graces.

It would be out of place here to enter upon that melancholy view of the defectiveness of christian morality, which is found so frequently resulting from the want of good moral training in early youth. Habit is so strong with all, and the want of earnestness on these points frequently so great, that even after the best feelings of the heart have been turned into a holier channel, many habits of a highly objectionable nature will still often cling about the christian, retarding his own progress, as well as weakening his influence with others, and sometimes even doing more injury to the cause of Christ on earth than all the more obvious vices of the sinful and depraved. For this reason, then, if for no other, it is highly important that something more should be done by education as a remedy for our moral and social ills, than can be done by applying, even in tenfold quantities, the old prescriptions of reading, writing, grammar, geography and arithmetic.

Another argument in favour of direct and systematic moral training is this, we cannot teach religion; we may teach the truth of the Bible, but in how few instances, even where this is done conscientiously, do the desired results appear, in the dedication of the heart and life to the service of God! Looking fairly upon human life, and taking the fact as it really stands, we must arrive at the conclusion, and it is but honest to confess it, that we do not expect, in half the cases undertaken, that they will be followed by anything deserving the name of religion. Would it not then be better, in the remaining cases, that our pupils should go out into the world with a clear, strong, moral sense, than with none at all?—that they should have cultivated feelings of kindness, forbearance, and integrity, with a high appreciation of duty; and that along with such feelings they should have formed their habits upon the basis of truth, justice, and universal good-will, rather than upon selfishness, suspicion and wrong?

Again, we would repeat, we are not for a moment supposing that such habits will save the soul. It is quite probable that they may not even stand the test of trial and temptation. But we all know that they *may*, and often *do*, hold good in relation to this world; and surely we all know also, that as regards the welfare, peace, and happiness of a community, there is a wide difference betwixt each individual in that community having been accustomed to look up to a high moral standard, and having no moral standard at all, or only such an one as is set up by their own selfishness. There is a wide difference betwixt each in-



dividual in that community having been accustomed to think impartially and earnestly about such things as truth, justice, and charity—having been accustomed to admire what is pure and lovely, good and noble in moral conduct, and having never had their minds directed to such subjects with any degree of consistency or intelligence.

This, however, is not all. We would go much farther, and ask, What is there to hinder the teaching of the young systematically in a sound moral code *by religious persons*? Right moral training, religiously conducted, and incorporated into our present intellectual training, would, in our opinion, be the very thing to fill up the great blank, and to supply the great want, now beginning to be more and more felt in all our educational systems. Not the inculcation of different creeds—of this we have enough; and what does it produce?—but a fervent, prayerful, earnest application of rational means, such as all can comprehend, to the great object of making the world practically better than it is. Such teaching would always be essentially religious, because it would have constant reference to the life to come, as well as to the present life; to the love of God, as well as to the love for man; to the laws of righteousness, as well as the laws of society; and if emanating from a soul which has already made its solemn choice betwixt religion and the world—Christ and Mammon—it could not be conducted in any other way than in subservience to the truths of the Bible, and in harmony with the spirit of christianity.

It is true, that when we speak of morals, there appears both vagueness and variety of opinion in people's minds on this subject, especially when any practical case, involving personal interest, has to be considered. Some, for instance, look upon any act which deprives them of personal ease, enjoyment, or prosperity, as exceedingly immoral on the part of those who thus invade their privileges. Others, again, hold fast by every ancient or accredited institution, however corrupt in itself, and deem all innovation immoral; while others, and of these there is a numerous class, have no idea of morality or immorality beyond the region of actual crime, and would feel no less surprised than indignant to be told that every one of those little selfish or deceptive acts, which they are in the habit of practising every day, is a flaw in their own moral character.

Instead of these discrepancies of opinion being used as an argument against the desirableness of moral training being made a prominent part of education, we think they ought to weigh in the opposite scale; believing, as we do, that almost all that is false or distorted in our views on this subject arises out of our own want of right education in early youth.

In looking abroad upon the aspect of our country in the present day, it must be evident to every intelligent mind, that something is urgently demanded to stem the tide of misery and crime which threatens on every hand to overwhelm and sweep away the bulwarks of our national prosperity. Perhaps the first and most frequent error in looking at this picture, is to regard the misery and the crime as belonging almost exclusively to the poor and the ignorant. So far from this being the true state of the case, we believe that a clearer understanding of the laws which regulate our own being, and which influence human nature in general, could teach us that the very crimes of the lower classes are but grosser and more palpable manifestations of the intense selfishness of the higher. Few persons commit crimes for the sake of doing evil or injury to others, but, in ninety-nine cases out of a hundred, for the sake of some wished-for or imaginary good to themselves. Thus even a small burial fee affords a sufficient motive for a murder; and so on, through those appalling calendars of guilt which shock our waking senses, and disturb our dreams with horror. Pure animal selfishness is at the root of almost all these frightful arts of cruelty and violence. We do not believe there is more real malignity amongst the poor than the rich. They only want to get and enjoy just what will gratify perhaps a low and momentary inclination; and in how many cases might they plead hunger, want, and desperation as their excuse? The rich, on the other hand, have so much to lose if they break a law, that selfishness, however strong, seldom leads them across this boundary. But they can act out the same principle in obtaining, or striving to obtain, almost everything they desire to have, and yet keep safe within their own privileged sphere of dignified respectability. The rich may be negatively more moral than the poor, or in other words, less immoral; but as regards principle as the basis of conduct, we believe the fault must be in a great measure laid upon them for the present degraded condition of our poor; nor can we hope for any radical improvement here, until a truer, higher, and more certain moral code is made an important item in the education of the higher classes, and in the education of women as well as men—perhaps of women even *more* than men, as having more to do with the duty of implanting principles in the mind of youth.

The question then remains—is it worth while attacking this subject with all its difficulties, and throwing into it that force of energy and intelligence which characterises so much of the enterprise of the present day? We believe that any amount of national and individual enterprise, put forth in this direction, would be abundantly repaid by the effects produced; and that in fact there is nothing else to be done, if we would really raise the con-

dition of the people. We believe that far more than half the expense, trouble, charge, and difficulty now incurred in the detection of crime might be spared to our country by early attention to the early causes which lead to crime; and we do not think these causes, after a fair investigation, will be found identical with the absence of intellectual culture. It may be a fancy of our own, but it is one that is extremely tenacious in its hold upon the mind—that love, hate, passion, desire, and even motive of any kind are impulsive powers which spring out of a very different part of our nature from that which is engaged in making calculations, or acquiring a language or an art; we cannot, therefore, see how any amount of intellectual learning, even including the higher branches of a classical education, can have any *direct* influence upon the moral character.

If, instead of here and there a singular individual taking this view of the case, a large amount of educational intelligence and talent could be engaged in the cause; if, in short, one-thousandth part of the ingenuity and attention now bestowed upon a problem, or a root, were bestowed upon the establishment of truth, the love of justice, or the cultivation of benevolence; and if persons thus engaged would frankly share their thoughts, and communicate their discoveries one to another, we believe that a stimulus would be given to the country of such a nature as to thrill from heart to heart, from family to family, and thus throughout our social relations, until all the momentous events of our past history would be thrown into shade by the majesty of the great moral revolution which would thus be produced.

---

### HIRING MARKETS.

It is long since Mr Dunlop of Greenock pointed out the connection between the intemperance of Britain and our 'drinking usages.' Man is greatly a creature of habit and circumstances, and universal experience teaches that it is possible, by the arrangements of society, either vastly to help or mightily to hinder the cause of sobriety. All who have travelled in America must have been struck with the extent to which the temperance reformers there have succeeded, no doubt by great effort, in turning the general arrangements of society in the right direction. If a man in the United States is determined to drink, it may be possible to accomplish his object. But in the leading States drink never obtrudes itself upon his notice. He is never asked to drink. He never runs the least risk of being thought odd or singular if he does not drink. Neither at hotels nor in private houses does he see drink upon a public table. In short, drinking is the excep-

tion, and the absence of drinking the rule. It must be admitted on all hands, that in this country the state of matters is most painfully and ruinously the reverse. 'Drink, drink, drink,' meets you in every direction—in public and private, at baptisms and funerals, at meetings and parties, at kirk and market. Whilst the sober man is thus subjected to constant temptation in the daily intercourse of life, multitudes of new victims are continually falling into the snares that are everywhere scattered around them. Every effort must be made to remedy this state of matters. The American temperance reformation has been eminently practical, and therefore it has been eminently successful. We must imitate the example more fully, and whilst some are striking at the root of this great upas tree of evil, others must be busy in all directions, hewing away the branches, that thus we may wipe off from Britain the odious imputation of being the 'most drunken country in the world.'

Fairs and markets of all kinds have always been great scenes of drinking in Scotland. By long habit and tradition many cannot close a bargain without sealing the transaction with a dram. And to prepare for this peculiarity and promote it, the dealers in strong drink flock on all occasions of fairs and markets, like harpies to the prey. Preparations are made many days previously. It is not enough to have the ordinary whisky-shops opened and crowded, but a number of *tents* are erected for the occasion; magistrates eagerly increase their burgh funds by letting out ground for the erection of drinking booths; and all the frequenters of fairs are earnestly plied on all hands by the efforts and temptations of those who make a harvest of the vices of their fellow-men. The whole thing is most offensive and discreditable to our country, and we have often thought it singular that nothing was done to provide some effectual remedy for such a flagrant evil.

At length, however, the matter has engaged the attention of benevolent men, and one remedy at least, which has been found remarkably effectual, has been in some districts provided, viz., the opening of other rooms on such occasions for comfortable and wholesome refreshments at a cheap rate, but without intoxicating drinks. What cannot be accomplished by argument or exposition may often be achieved by a little well-directed competition.

As this movement originated in Berwickshire, and as the first refreshment rooms at hiring markets of the nature referred to were opened at Dunse, it may be well briefly to recount the circumstances in which they originated, as well as to describe their nature and results. The large farmers of Berwickshire generally employ a *steward*, a man of a superior class, partly engaged in

working, partly in superintending his fellow-servants—several *hinds* or ploughmen, each of whom is required to keep in his small cottage a *bondager* or female worker—a *shepherd* and one or more cottars, who receive their houses and small pieces of land from the farmer on condition of assisting during harvest. Thus every farm is itself the centre of a considerable population, and the social state of that population is a subject of interesting and often painful study. Although the execrable *bothy* system scarcely exists, many of the cottages have only one apartment for the whole family. This is, of course, destructive to health and to every feeling of modesty, and where *bondagers* are kept who are not members of the family (as they seldom are), and where at the same time there are young sons growing up, it is more easy to imagine than describe the mischief. About one-third of the farm servants are unmarried men under twenty-five years of age, often very thoughtless and improvident. They are hired by the half year, and all classes of servants often change their places sometimes apparently for the mere sake of change. Instances have been known of men leaving good cottages for inferior ones, and subjecting themselves to all the expense and annoyance of a ‘fitting,’ and thus changing both their own minister and the teacher of their children, apparently for the mere sake of the excitement.

The hiring markets at Dunse are held thrice a-year, viz., in March, May, and November. Great crowds flock to these hiring markets, not only of servants, but of villagers from all parts of the district, and the most disgraceful scenes are often witnessed. After the day has somewhat advanced, they pour out and into the whisky-shops like bees, swearing and bawling as if they had never heard of a Bible, although the mass of them, alas! are members of christian churches. And although recent events have tended to improve the state of matters in regard to some, there is reason to fear that others, in a spirit of defiance, have, on this very account, proceeded to greater excesses of riot. The following is a description of a Dunse hiring market by an eye-witness:—‘They come in from all parts of the country for numbers of miles around, having got loose for the day; they meet with relations and friends whom they have not seen, perhaps, for some time, their spirits get up, and, according to use and wont, into the public-house they go,—old men and old women, young men and young women (down to about fourteen or fifteen years), every room in the houses packed full, numbers of companies in one room, and there scenes take place, both in language and action, that render them places where a virtuous young woman should not be. They come out reeling and excited with liquor, persons of all ages; young fellows taking hold of young women on the public streets in a way and manner of which they would

be ashamed when sober. Some are droll, and prolific in wit and foolishness; others are unruly, and require one or two companions to keep them under; others give vent to dreadful oaths and disgusting language, and in all rows there are generally females assisting in advising, or something else. And after the day gets to a close, off they go by couples, or in bands, thus excited and maddened by strong drink, in company with young women, to walk many miles homeward, and many do not leave the town till near dark. After all this, who need wonder at the cases of immorality being frequent. Many of them take little drink at other times, and thus are easily made the worse of it. Young females even are often seen the worse of drink when they leave the town.'

That similar scenes occur at present in the north, as well as the south, is evident from the instructive essay of James Nicol, from which we quoted in a former article. He gives the following graphic description of an Aberdeen 'feeing' market:—

'On that field may be seen a considerable number of the female sex; and, if the spectator is a man in whose breast the full stream of natural affection flows, he will be led involuntarily to exclaim, "What do they here? Is this a place for woman,—for her, with whom I have been taught to associate all that is pure, all that is holy, all that is lovely in social life? Is this a place for her whose gentle remonstrance, whose soothing influence, whose cheerful smile, and whose tender caress, has done so much to reclaim rough and stubborn man,—to mitigate his sorrows, to lighten up his brow, and melt his heart into tenderness and love; is this a place for the mothers of a future generation, whose peculiar duty and privilege it is, to train up the young mind in the paths of religion and virtue; and whose highest and holiest aim should be to cast a bright and radiant halo around the domestic circle?"

But, let the spectator arouse himself from his reveries, and have his eyes and ears about him while the work of buying and selling is going on. The master commences scrutinizing the servant he wishes to engage,—inquires into his capabilities for this and that kind of labour. In some cases he confesses that a fair quantity of work is to be performed; in other cases, that he likes it well done; and in all he assumes as fair an appearance as he can, and endeavours to be as complaisant as his humour will allow. The servant, in his turn, is pretty minute in his inquiries about the quality of the horses he will have in charge, the length of hours he will have to work, and such things as these. And sometimes he is not slow (especially if he has had a glass) in describing what he can accomplish by his muscular powers and skill, and how he can manage horses, etc. So, if a satisfactory understanding is come to on these points, and a preliminary settlement effected, the agreement is concluded.

'Thus the bargaining goes on, in one form or other, and the market-day is quickly passing away. Servants, whose prospects have been brightened up, must have something to eat and a  *dram* ; and those who have not been so fortunate must also have a bit, and a glass to keep up their hearts. Of course, some of their female friends must go along and get a share, and likewise some "*fairin*:" (for, be it remembered to their praise, ploughmen in general are like the sailors, possessed of free and generous hearts.) And, now, many an old acquaintance, comrade, and cronie dear, meet; and, during the time they are taking refreshment, feats of horsemanship, affairs of courtship, of exploits of different kinds gone through in former days, are discussed with animation and glee; as are also the merits and demerits of their several masters and mistresses; absent comrades, too, male and female, are taken through hand, and have judgment passed upon them, either of approval or of condemnation. But the longer they sit there, and the oftener the "half mutchkin stoup is replenished," the more noisy they become; and soon the harsh oath, lewd song, and ribald story, are circulating as freely as is the intoxicating beverage. In an adjoining tent or tap-room may be seen half-a-dozen

farmers, who, in spite of free trade, cheap grain, and high wages, are participating very liberally of the good things of this life. In many instances, the conversation of this class is not much more refined than that of the other. The servants are brought above board,—what way this one does,—and what the next one does,—what fees they get,—what abilities they have, and what they want. This, and such like, is the table talk of the farmers. One servant is highly eulogized,—another as highly denounced, just as it suits the party; and great allowances are commonly made to a good servant for a little roguishness among “the lasses,” and a little looseness in his language. The day is now drawing to a close, and the shades of evening are beginning to gather around, but the curious spectator will yet see and hear much worth the staying for. He will notice the individuals that still remain collected, for the most part, in groups; either loitering about, or strolling along the market-place. In one direction you will espy a band of young men and maidens, whose wild and frantic gestures, and frothy and disgusting conversation, proclaim them to be under the excitement of intoxicating spirits; in another corner, he will notice some five or six chums convened, giving free vent to the filthy ideas that animate them; or expressing, in terms of rage and fury, the better feelings that they cherish; and some of them shortly applying to each other’s bodies those weapons with which nature has furnished them, or, as likely more offensive, with which they have furnished themselves; while soon are assembled about them all the mischief-loving blades that are within view. And if he turns his eyes in yet another direction, he will see a note of jolly farmers, who, after having plentifully regaled themselves, are mounted on horseback, and on their way home. Without rubbing his eyes, he will see that some of them can scarcely keep their saddles; and, without putting his hand to his ear, he will hear them scattering their oaths very profusely; and he will be almost brought to the conclusion, that these men are scarcely one step farther up the ladder of morality than the motley crowds that still parade the market. But, time would fail to be anything like minute in describing the varied sights which the spectator might witness on the evening of the servants’ day of recreation. I might refer him to many a scene of revelry carried on through the livelong night, in the burgh town or village where the market stands; I might refer him to the empty purse, the blue eye, and the broken nose, that may be seen on the morrow; and, if the morrow be the Sabbath, as it sometimes is, I might refer him to a halfscore of poor exhausted servants, coming trudging home with heavy hearts and aching heads, while other people are going to church; and surely those references, with what I pointed out for his observance before, will enable him to form a sad estimate of the condition of farm-servants, as illustrated by the feeing market-day.’

These are the circumstances which suggested the establishment of ‘refreshment rooms’ for the frequenters of hiring markets. They were first commenced by the Committee of the Dunse Total Abstinence Society, a body almost wholly composed of elders, deacons, and Sabbath school teachers, and most active and indefatigable in promoting the sobriety and improvement of the district, Mr Johnston, bookseller, Dunse, taking an active lead in the movement. They had no sooner begun to remonstrate with the people in regard to the odious and ruinous scenes of the hiring markets, than they received the ready answer, ‘Where can we go on a market-day? There are no places for refreshment of a harmless kind, and the public-houses furnish nothing for such occasions but drink.’ The force of this reply was felt, it being well known not only that the selling of drink is the most profitable part of the publican’s business, but that if his unholy gains could be diminished on the market-day, many of these whisky-shops would be shut up altogether. The subject was brought by Mr Johnstone before the committee, in April,

1852. The matter was taken up in earnest, and a committee appointed. An alliance was formed for the special object of providing a proper refreshment room, with the 'Dunse branch of the Society for the Suppression of Drunkenness,' each body guaranteeing £10 to cover the risk, and the landed proprietors of the neighbourhood giving their names as patrons. The most violent opposition arose in the Town Council, who were petitioned by the publicans to refuse the use of the Town Hall for the new experiment. All this, however, only made the supporters of the new plan the more determined to prosecute their object; and when, on the 18th of May, 1852, the first trial was made, the market was attended by about 3,000 persons, and upwards of 800 visited the new refreshment rooms, and consumed all the beef and other eatables that had been prepared. Although a loss was incurred in consequence of the great opposition, and the inexperience of those by whom so large an undertaking was conducted, yet the experiment was admitted to be entirely successful, and was stamped by the cordial approbation of the well-disposed and intelligent public.

The gentlemen referred to continue to take an unabated interest in the enterprize, and after the necessary stock and apparatus of all kinds have been paid for, the rooms are found to defray all expenses. This is essential to the permanent success of such an undertaking, to conduct which on the principle of mere charity would be to ruin and arrest the experiment altogether. But the rooms were opened again, with success, in June, November, and in March, 1853, and they continue to maintain their high character for comfort, order, cheapness, and refreshments of the best quality.

This much, at least, the promoters of this plan have effectually accomplished, and it is a great deal—1st. They have taken away all pretence of a necessity, on the part of country people, for entering public-houses; 2. They give comfortable food and accommodation to those sober-minded people who either were not in the habit of frequenting public-houses, or who entered them with reluctance; 3. They call attention to the existing evils, and pave the way for the establishment of a much better system than has hitherto prevailed. No doubt they would secure these objects to a much greater extent if their plan were more generally recommended. We regret to hear, from a well-informed quarter, that it is doubtful if a single minister near Dunse has spoken of the object from his pulpit, and little has been done by farmers there to promote their success. In Kelso it has been widely different, and the example set at Dunse has been followed there as well as at Penicuik, Dundee, Cupar-Fife, St Andrews, Falkirk, with perfect success. The following paragraph lately appeared in an Edinburgh paper in reference to the hiring market at Penicuik:—



'PENICUIK HIRING MARKET.—On Friday the 1st instant a refreshment-room on temperance principles was opened in this place for the accommodation of the numerous young men and women who assemble for the purpose of being hired. The measure was patronised by Sir George Clerk, Bart., Mr Brown of Newhall, Mr Cowan, M.P., etc. etc., and by most of the farmers in the neighbourhood, and we are rejoiced to learn that the result has been satisfactory in the highest degree. Provisions of excellent quality, along with ginger-beer and lemonade, were provided at a cheap rate, in a hall tastefully fitted up for the purpose, where some mechanical toys and musical boxes were added for the gratification of the visitors. It is computed that 900 persons availed themselves of the refreshments provided for them, and the result was evident in the village throughout the day, for there was much less drunkenness apparent than has hitherto unhappily been observed, when the fairs here and in other places have been in truth disgraceful and demoralising scenes.'

We trust, therefore, that the interesting experiment, thus so auspiciously commenced, will be eagerly prosecuted in all parts of the country. It is an experiment in which all may join who really desire the best interests of the people, whatever differences may exist amongst them in other respects. Let them energetically unite in teaching the people a 'more excellent way,' and we are confident that the old scenes of drunkenness will be shamed out of doors—that those who have originated this admirable plan will be cheered with its growing success and widening application; and that if any complain, it will only, as in the better days of Scotland, be the 'taverners, that their occupation is gone because the people are become so sober.'

---

#### NOTICES OF NEW BOOKS.

*Milton's Poetical Works.* With Life, Critical Dissertation, and Explanatory Notes. By the Rev. George Gilfillan. 2 vols. Edinburgh: James Nichol, 9 North Bank Street. 1853.

MR NICHOL, the publisher of these volumes, has undertaken 'a new and splendid Library Edition of the Popular Poets and Poetry of Britain;' and in the two volumes before us we have a specimen of what the undertaking is intended to be. In this age of puffs and puffing, it is really pleasing to find pretensions at first somewhat startling, though modestly enough proclaimed, so well sustained. Six such volumes for twenty-one shillings! We are not surprised that they are said to be 'offered at about one-third of the usual selling price.' Independently altogether of the original matter furnished by Mr Gilfillan, the poetical works of John Milton, produced in such a style, are certainly worthy of a place in the best libraries. We know

of no issue from the press which, as to paper, type, and general getting up, commends itself to public favour at so small a charge.

We are well pleased that such an undertaking has been gone into. The general impression appears to have been, that an edition of the poets of Britain, worthy of them, and of the advanced state of the typographical art, was a desideratum: and without depreciating the claims of any former attempt to meet this want, the present, so far as it has gone, is certainly well worthy of the generous and wide-spread support of the reading public. To be at all remunerating, at the price proposed, a very extensive sale must be secured; and we shall be greatly disappointed if there is not a ready and commensurate response made to the patriotic proposal of Mr Nichol. This is a venture of no ordinary dimensions, and we trust that, as a mercantile speculation, it will be thoroughly successful.

As to Mr Gilfillan's part of the work, it will be enough to say, that the Biographical Sketch and Critical Notice are in his best style. The life of the great poet is clearly and succinctly depicted, and the estimate of his position fervidly and eloquently uttered. From the present specimen of editorial power, we trust that the publisher, in finally 'blessing his stars' over a fortunate adventure, will not have to regret that the 'Georgium Sidus' was in the ascendant. Clear it is, however, that 'the Georgian star reigned at the birth' of this undertaking; and this to not a few will appear no forecast of aught but a happy issue. In earnestly commending the series, it is from a full conviction that its intrinsic merits deserve, and must command, a very liberal support.

---

*The Works of Samuel Warren, D.C.L., F.R.S.* Part I. Diary of a Late Physician. Edinburgh: William Blackwood & Sons.

THE place occupied by the author of the *Diary of a Late Physician* is one which has long been determined in the judgment of the reading public of England, America, and Continental Europe. This one work has at once stamped Mr Warren as a writer of vast literary power, and as a wide and minute observer of the workings of the human heart. No one who has not perused this work can have any conception of its magical hold on the reader, and its entrancing influence over the sympathies of the soul. Even when a highly-cultivated taste might deem the delineation as touching too closely on the extravagant, the force of the writer's style and hearty interest in his subject, invariably captivates for the moment, and hurries the reader onward.

The works of Mr Warren, it appears, have been so explicitly called for in a cheap and popular form, that the publishers have been induced to commence an issue in monthly parts, so low in price that the humblest of the reading public may secure their possession. It is well thus to bring down the treasures of the first writers of the age to within reach of the great mass of the people. Among the many agencies at work for their elevation, we cannot but reckon this as one not least influential. The tendency will be to supplant the trashy and debasing ephemeral literature poured out in such quantities, to purify popular taste, and to refine public morals. We cannot but wish the undertaking success.

*The Journal of Psychological Medicine and Mental Pathology.* Edited by Forbes Winslow, M.D. Nos. XXII. and XXIII.—April and July, 1853. London: John Churchill.

'CANST thou not minister to a mind diseased?' is the question asked and answered in this Journal, without the aid of the Shaksperian recipe—'Throw physic to the dogs, I'll none of it.' Mental medicine and mental disease are not, however, either in their doctrinal or practical aspects, the exclusive circle of this well-conducted and talented periodical. The region of pure psychology is claimed, as well as whatever relates to the action of mind through its present association with matter. Hence we have, in the last number, 'Elements of Psychology,' by Morell, discussed; 'The Dietetics of the Soul,' 'Insanity in India,' 'Rationale of Inductive Evidence,' 'Habit—Physiologically Considered,' together with other important papers bearing directly on the momentous field of mental maladies.

This Journal is itself a sign of progress in respect of that department of inquiry whose importance can never be too highly estimated—'THE SCIENCE OF MIND.' Connected as its investigations here are with mental disease and physical as well as mental remedies, the essential elements and prerogatives of the soul assume a position which they seldom do in the hands of mere abstract or speculative metaphysicians. Not only to medical men, whose profession leads them at once into contact with mind, sane and insane, in the discharge of their daily duties, will this periodical prove a source of interesting information and practical acquaintance with some of the objects of their calling, but to the general reader, whose pursuits or likings lead him to appreciate vigorous thinking, clear and luminous statement, and a disclosure of mind, morbid and sound, up to the present gauge of scientific inquiry, this Quarterly will afford instruction and gratification. In the higher departments of philosophical inquiry it is an able coadjutor in the social advancement of the age.

## STATISTICAL COMPENDIUM.

**WINE AND SPIRITS.**—6,346,061 gallons of wine, and 4,872,118 of foreign and colonial spirits were retained for home consumption during the year 1852.

**CRIME.**—Of 4027 persons committed for trial in Scotland during 1852, 102 were under 12 years of age; 398 between 12 and 16; 975 between 16 and 21; 2324 between 21 and 50; and 214 above 50. Thus fully a third are under 21 years of age. 888 could neither read nor write, and 80 had received a superior education.

In Richmond Female Penitentiary, Dublin, 26 individuals had been committed 2178 times, giving an average of 84 times to each; and one had been imprisoned 121 times.

**POST OFFICE.**—In 1839 the letters posted in the United Kingdom were 75,907,572, and the revenue £1,589,486. In 1852 there were 379,501,499 letters, and £965,442 of revenue. In 1839 there were 188,921 money orders issued, and 4,947,825 in 1852.

**INCOME TAX.**—74,131 persons were last year assessed for business profits under £200; 51,163 between £200 and £500; 12,524 between £500 and £1000; 7862 between £1000 and £10,000; 351 between £10,000 and £50,000; and 31 above £50,000.