

Notes and Newspaper Clippings Regarding Hereditary Genius

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THE LAW OF MORAL HEREDITY.

CHILDREN who have never had any intercourse with their parents, but have been separated from them from the moment of birth, afford an opportunity of observing phenomena of a very interesting character.

When they develop likeness to one or to both parents, in face, figure, or temperament, we are not surprised. This is what we expect. We regard it as natural that it should be so. But when they exhibit peculiarities of manner, habits, tastes, purposes, or any emotions or qualities, influenced by the moral feelings, we do not so easily recognise the presence of a law of heredity.

The common idea is that these manifestations come by imitation. People ascribe habits and tastes to association. It is not generally considered that organization has to do with these matters. In fact, organization is not popularly understood. Neither is it clear to the popular mind what it has to do with the conduct of individuals. This ignorance serves rather a good end, and its removal is a risk. But truth on all subjects must be set forth, whatever may be the result. The effect of the error that credits the faculty of imitation with our moral action is that censure and approbation are awarded on the principle that external influence is a mitigating cause in producing it. Judgment is therefore tempered, and dealing is measured, according to a less incisive line than if responsibility rested wholly on inseparable causes. Extenuating circumstances are considered, and severity is discountenanced. This theory has affected the treatment of criminals in legislation concerning them. It is the mainspring of effort to reclaim them. Reformatory work is done on this ground, and humanitarianism is founded on it. It gives rise to training institutions for the young, and seeks deliverance from evil influence for all malefactors.

There is so much truth in connection with this idea that we must eliminate the false theory softly, lest while "we root out the tares we take up the wheat also."

External influences have so great a power that they really do very much modify the moral state, and we must be very careful how we under-rate their value. Their effect requires to be cautiously weighed in estimating the means of forming character. While they do not counteract the development of organization, they take a place in the course of the development, and engraft themselves

on the growing organization, adapting themselves to it, and appearing as its representative, making the outward supersede the inward, and forming the appearance, when they do not really construct the individual.

I should be sorry to seem to be dealing with high-sounding theories, and to be encumbering my subject with metaphysics. It is far from my intention to do so. I merely want to put the process of training children in its true light before the minds of my readers.

No one doubts the inheritance of an eye. Brown, blue, or grey, the heritage is undeniable. But the presence of an internal optic member—an eye of the mind—which perceives certain objects with peculiar power, and has its vision directed in a particular line, acting forcibly when pursuing its specialty—having, in fact, a *vis nature*—is not yet acknowledged as a law. There is very little conception of how much these mental eyes differ from each other.

It is not deciphered that there is an intellectual proboscis, as discernible as a nose on a face, which leads its owner as the prow acts on the body of the vessel to which it is attached. Cerebral force, definite as it is in its form and in its work, is still unknown, although the jaw, which is influenced by it, is not unnoticed. The endless variety of the mental nose requires to be studied.

Let me now call attention to the point that the mental and physical nature constitute one organization, and that both are inherited. The eye of the body and the eye of the mind, the nose of the features and the bent of the intellect, the force of the muscles and the preponderance of the emotions, are all but parts of one whole. They act and re-act on each other, and their mutual operation must be regarded as the combination that organizes.

Hence, how important not to err in the matter!

It is as impossible to change the colour of the eye or the hair, or to add to or take from the stature of an individual, as to alter the range of the mental vision, to restrain the growth of the intellect, or to hinder the outflow of the emotions. All the parts of the organization have to be dealt with as they are. They cannot be given, they cannot be taken away. They are present. They have been inherited. Their state is the normal one of the person to whom they belong.



Professor Maudsley considers them ungovernable. He refers to organization as "tyranny," and hints that its sway is irresistible. This is the very thing in which I am interested. If organization constituted an individual who could not be influenced, then might pens and tongues cease. Instruction would be useless, and improvement impossible. All that has been said had better never have been thought of, and all observation, sympathy, and benevolence may be ended for ever. But this is not the deduction from my argument, nor anything like the truth of the case.

My question is not one of morals. The point is not the rectitude of the action which is excited, but the mere fact that it takes place. Neither is it my object to consider the action *per se* at this moment. I merely want to register certain observations that I have made, and to let them be taken for what they are worth, in any classification of phenomena that may hereafter be made.

I have seen a great number of the women whose career has startled the world by its "abandonment." Not one of these has been what is called "handsome." In every case their features were imperfect in formation, very rudimentary in many; none were beautiful, but all had a certain attractiveness, that acted like a spell. I confess to having been under its influence occasionally, and to have had no wonder that they were so powerful, because they were so agreeable. Children of such women have also come under my observation, under circumstances in which they could have had no knowledge whatever of their mother's mode of life. They have been taken from the breast in prison, and conveyed into our hands; and no intercourse with their mother, nor information about her, has reached them all through their childhood. They have, as a rule, been like their mothers in features, and mental resemblance has not been absent. Often, as they flit past me in the "Village Homes," the memory of a face seen in a cell comes across my mind, and the query rises: "Will these girls pursue the course of the parents from whom they inherit these forms, and of whom they know nothing?" The answer to this question must be sought in the endeavour to utilise in the children for good the powers that have been turned to the service of evil in the mothers.

This gives the training of these children intense interest. It has required some years to carry out experiments in it. I have seen many of them at work, and have noted their

results. I must say that all the variety of treatment has not yet produced a specific, to which I can point as a perfect system, guaranteed to accomplish the great desideratum before us. Only one thing is certain, and that is the main point—the whole tendency of organization can be conquered. The child, possessing all the mother's qualities, can be prevented from using any of them in the same way that the woman has done.

Of this my experience leads me to be perfectly assured. If this ground for hope were not in my heart, I could give no energy to promote the "family system" for the training of little girls whose mothers are in prison.

I have stated that likeness in appearance to their mothers is the rule among the children of abandoned women. There is in this fact some hint of the effect of the force of parental character in families. Where the mother has overstepped the moral boundaries her strength cannot be doubted, hence the likeness we remark seems to be accounted for. It is important to discover whether the child has, with the peculiar development, the strength of her mother. This generally may be answered in the affirmative. Certain qualities, and all strongly efficient, it may be asserted, belong to this class of child. The study of these children, then, leads to a knowledge of the causes of crime. At least it defines its constitution. The organization of the girl is the mother of the woman. What a responsibility there is on us, who know this, for the early rescue of the being whose nature is revealed to us, and whose progress is in our hands!

Can the Educational Department of the Privy Council undertake the treatment of such cases? Surely not! They cannot be dealt with in the ordinary public schools. Special institutions are indispensable for the training of these particular children. "Union" schools are not calculated to be their separate place of education, nor can they be made so without injustice to the children of those whose hereditary strain is quite different.

The classification of hereditary qualities is most important. Those of the vagrant are different from the criminals; and there is a class of immoral women whose children are never numerous, and are all always weak. For them the grave is early opened, and their short life is mostly all pain. This is their heritage. Their mothers do not live long, and their rapid course is usually ended on the hospital bed or in the penitent's "refuge." Strong malefactors, who endure imprisonments, and who perform dexterous feats to

secure the possession of wealth, and for the enjoyment of their success, form a race remarkable for strength of body and mind. Their physical texture is fine, firm, tough, and elastic. They fall suddenly, and quickly rise again. Constitutional ups and downs accompany their criminal gyrations, and their children have all their recuperative power in full force.

Languid melancholy organizations are not seen among them. Their predominant features are the grey eyes, the fair hair, and the bright skin of nervous energy and full muscular power. Delicate health is not uncommon in children of this class, but it is overcome by the force of the strong organization which they inherit.

On one occasion, in conversing with the late Dr. Forbes Winslow about female criminals, I expressed surprise at their longevity.

"It is to be accounted for," he replied, "by their pursuit of the animal interests."

Alas, these animal interests are the sole objects of their lives. Human interests are abandoned by them. They take no heed of the higher standard to which human nature aspires, in its appreciation of happiness in connection with moral worth. Their life in the flesh is their all; and the power of the flesh is manifested in them. "If you curb the animal in these women," said the same authority, "you will kill them."

This opinion is verified in my experience. Penitent women do not survive the mortification of their flesh. Women of this class, when truly "born again of the Spirit," are subject to severe physical affliction, and die soon.

In their children the animal nature must be subdued, whether or not it reduces the constitutional strength; but I do not see any reason to believe that in youth it has necessarily this effect. The health of the young with whom I am acquainted is exceptionally good. There is a development of certain qualities in them that were only latent in their mothers. The intellectual acquirements of the children most remarkably alter their condition. Here comes to bear the power of education. Its effect is immense. In fact, it cannot be exaggerated, so enormous is the change that is perceptible in the little ones whose criminal heredity is indisputable, and yet whose lives are free from vice.

The conduct, like the health, of the children under my observation, comes up to an exceptionally high moral standard. How is this to be accounted for? ask some friends.

Simply on the ground that the attack made on the child's disposition, to induce conformity to right and avoidance of wrong, is successful. Can this right direction be depended on to continue, when the system of instruction and moral suasion that has effected it is removed, may be questioned. To this I dare not give a confident reply. So long as the motive of a life is only conformity to rules approved of by others, there can be no security against lapse into offence, when it can be done with impunity. That this will not occur, I am by no means certain; but I am sure that there will not be, in the case of the children, the same "abandonment" of all the human interests for the sake of animal indulgence that marked the histories of their mothers. The girls may offend in many ways, and be very far from holiness before God; but they will not disregard all human considerations, and estrange society from them, as the women have done. Their inheritance of talents is great. Cleverness, skill, taste, appreciation of goodness and beauty, that were all brutalised in their mothers, are in them directed towards pure objects. Their gratifications come from other sources; and when they transgress the rules of good taste it is in another and less offensive manner than their mothers have done. Their faults and sins are assimilated to those of the rest of the world; and are not the same as the misdemeanours of the outlaw and the reprobate. All my experience testifies to this.

"After all, does this amount of success content you?" inquired a faithful preacher of the Gospel.

My reply to him may be read in this expression of my feelings *in extenso*. I am not satisfied that the whole result of labour done, not for man, nor by the will of man, but of God, should be confined to this life. And I know the sole fruit of our work will not merely be the delivering of children from their earthly criminal inheritance. More, much more, is sought than anything relating to earthly life and temporal things can fulfil. The eternal salvation of the little ones is the only aim worth all the labour bestowed on them; and "through the mercy of the Most High it will not miscarry." The promise of the Saviour is very encouraging; and He is faithful!

"Sanctify them through thy truth: thy word is truth." This we believe will be done. From the earliest dawn of mind the teaching of the "Holy Scripture is able to make wise unto salvation." The training given on the



gospel plan, with "Jesus only" for Master and Lord, cannot fail. There are abounding evidences that many of the children of criminal parents learn to know Him, and to love Him, and to trust Him. Their moral heredity has not hindered this blessing. Who can doubt that their inheritance will be that of the "sons and daughters of the Lord God Almighty," whatever may have been their moral or physical pedigree? This is our faith and hope for their eternal prospects. The steps that are taken to protect them against the "tyranny" of the organization that they inherit can only affect them within a certain limit, and no farther. But in this measure it is most important to take them. If the progress of evil tendencies be not checked, another generation, yet unborn, will be injured; and the heredity perpetuated that makes criminals and renders prisons permanent.

I desire to see the children of all persons convicted of crime taken under the protection of the State, and reserved in special institutions. Their moral conditions can then be suitably dealt with, and an effectual hindrance may be placed in the way of their falling into their parents' course.

Up to this time the parentage of criminals has not been made the subject of official inquiry. No doubt the public mind is not ripe for such inquisition; but it will ere long demand it. When it is admitted that children inherit criminal tendencies, the theory will be applied to the parents' qualities as well as to those of the little ones; and the pedigree of malefactors will be matter of interest and importance.

My inquiries among prisoners lead me to the conclusion that generations of law-breakers are traceable in their ancestry. The statements made by persons under judicial inquiry, as to their antecedents and family circumstances, are always doubtful. Even when true answers are given by them, in every case, to the formal questions put by the legal authority, very little information is elicited. There remains a field for investigation, open to those who are seeking information concerning the moral anomalies that surround us.

When one gets acquainted with criminals it is impossible to divest one's mind of the impression that there is a start in the crime life which is peculiar to certain persons. As I have sat and talked with women who were imprisoned repeatedly, and they have expressed their bitter sorrow for their conduct and their utter inability to change it, I have

questioned them as to their parentage and relations; and their replies have invariably involved the moral failure of their kindred.

"Born in a workhouse" is the heading under which three-fourths of them may be registered. This in itself implies that on the part of the parents there is something wrong. Industrious married women do not make the "union hospital" their place of confinement. All children born there ought, in my opinion, to be the subject of observation. Unless the mother sought the accommodation of the "union" from accidental distress, and could show that she had a fair prospect of a means of support on leaving, I believe that the child should be detained. It would be economy to do so, and by educating it prevent the subsequent cost of capture, prosecution, and penalties that it would be sure to incur under the training of a woman in the mother's state of morals.

S. F., a woman still young, who had had two penal servitudes, told me that she remembered having been taken from her grandmother's arms by her mother, after a personal encounter between the two, in which she herself was a good deal hurt. Soon after her mother left her with an "aunt," and returned in a few weeks with a baby, "which she sent me to leave in a waggon at a carrier's stage, saying, 'It was his father's,' and I never saw that baby again, nor my mother. My grandmother came to my aunt's; and we all lived there, when we were not out in the country, hawking," was her story. The grandmother had had her imprisonment, and the "aunt" too.

S. F. got early "into trouble," and the old lady told her that "if she had not gone to jail she would have been the only one of the family who was so fortunate."

When S. F. became herself a mother she anxiously inquired where her own mother was, and heard that she had died in prison. The grandmother was still hale and hearty, and took charge of S. F.'s baby while she went abroad with her "pals."

It was during penal servitude S. F. told this, on the occasion of a baby of hers being taken into the "Village Homes." At first she stated that she had no other child. Sickness came upon her; and, in fear of death, she revealed the existence of the first-born one. "But," she said, "you never can get her; she's worth her weight in gold to granny and the rest of them, for she is as clever as I was at her age." In her dying moments she entreated us to rescue

that child, then eleven years old. Every effort was made to do so, but without success. The infant taken then from her is now growing up a pretty fair-haired child, very like her mother, and showing a very intelligent mind. The granny has not visited her. When asked why she has manifested no interest in this little one, she answered, "She's so like her mother, I won't have to do with her. There's enough of 'em gone to the bad."

A very touching story was told me that gives a thrilling account of the transmission of moral qualities and identity of practices.

Some five-and-twenty years ago a motherly woman, who had been to market and was carrying home a large basket of provisions, put her load on the roadside and sat down to rest. She felt very tired and sleepy, and the sun was hot. The hedge sheltered her nicely; she leaned against the basket, and fell asleep. When she awoke she was lying full length on the ground, and her basket was gone! She rose to her feet, and sought for it all around her. It was nowhere to be seen; but there lay, where it had been, a perfectly naked child of about two years old, able to cry aloud, which it had done, and was doing.

It stood up, and it talked: "Mammy was gone, and took shoes away."

It handled its little feet, and bewailed more than all its clothing the "shoes gone away too."

The bewildered woman could make nothing of the child's tale. Evidently the little one was left to her and the basket was stolen. She became afraid of the thieves, and, instead of trying to find them, prepared for her homeward journey. But the child—what was to become of it, naked and helpless? She tried to think she would leave it to its fate, but that was impossible; so she rolled it in her shawl and took it with her. Her husband made some stir to discover the robbers, but they were never detected. The baby became one of the family, and was called "sister" by one born a few weeks after the eventful day that gave it a home and friends.

This girl's life was a romance.

Her wildness was remarkable as a child; and in the dawn of her womanhood she ran away with a caravan of Gipsies. There had been great reticence practised by her foster parents as to her history. She found out by an accidental remark that she was not the real daughter of the pair whom she called father and mother; and, from that

moment, no matter how kindly they treated her, she pined for release from obligation to them. It was in vain for them to implore her to live happily and quietly with them. This she would not do; and she wantonly abandoned a good home for the Gipsy's tent.

One day a man came to the Prison Mission to seek for his wife, and claimed a poor out-cast, who sat by the fire drying her ragged clothes.

There was a sore meeting between them. At first they scolded and abused each other; but finally they went away together to look for their children, who, in their mother's absence, had been left in the charge of a person that had since changed her abode. Months after that the woman reappeared. This time she was subdued indeed. She intimated that matters between her and her husband had come to a finality. He had declared that she should never see his face nor hear from him again.

"I left the children in the country," she said, "and they were found by the police and brought at once to him."

In order to make peace between them, the man was sought, and the particulars of the case inquired.

"She stripped the children," he said, "even the baby, and left them naked, in different places, under hedges. When they were all found, and brought one by one into the police office, and ran to each other, and put their little arms round each other's neck, and cried, it was a sight to melt a stone."

"Where did you get such a wife?"

"She comes of Gipsies, I believe," he answered.

The children were placed in schools, and the mother got a home in the Mission House. She did not remain long before she got access to the children, and again managed to steal them away from their guardians. There were five of them. She adroitly got them all out walking with her, "their mother." No one suspected her of intending to harm them. Her character was not known to the school managers. That night she left the children in the park; this time not utterly naked. The eldest boy begged to have one garment each left to them, and succeeded; but "she would have our shoes," he said.

He managed to reach his father's house with his brothers and little sister, "her baby," he touchingly said.

It was many months before this mother was seen again. She wrote from prison where she was lying sick.



When she was visited an old woman was sitting at her side, weeping bitterly.

"Are you her mother?" was asked.

"No, ma'am, not exactly that, but I brought her up. She was like my own child to me, and to 'father' that's gone to his grave. He'd be sorry for her to die in a prison, though she was found at the road-side naked, and we never knew where she was born nor who owned her."

Then followed the story that has just been told. With one's knowledge of her propensity to strip her own children, one is struck by the coincidence of her having betrayed the same habit as her own mother must have had.

"Did she know how she came to be with you?" was inquired.

"No," replied the old woman. "I tell her now, for the first time, that I found her at my side naked, on the Bonchurch road."

The dying woman corroborated the testimony that she never had known the manner of her introduction to the friends of her infancy.

The child of S. F. is now under observation. It will be a study to watch

whether she develops a tendency to rob children, and to desert them. An earnest effort to impress her with the sacred charge given us over babes will be made in her training; and success will attend it, through God's grace. Nothing but such interposition as has occurred in this case can stop the course of moral heredity. Perhaps if, in the so-called "moral class," there were data to refer to, it would be found that many have had ancestral tendencies which would have interfered with their prosperity if they had not been interrupted. In order to test the theory, it would be well to examine its general applicability. Family characteristics are often boasted of as qualities and powers of the highest class; and their occasioning degradation and shame is, on the same principle, not surprising. The inheritance of good morals is no doubt a safeguard to virtue; and a pedigree of bad ones is a signal of danger; but neither the one nor the other affects individual responsibility. On this subject there is much to be said, which we must leave to another paper.

SUSANNA MEREDITH.

THE STORY OF THE ISLES OF THE SEA, TOLD BY THE FOWLS OF THE AIR.

By H. B. TRISTRAM, LL.D., F.R.S., CANON OF DURHAM.

VII.—AUSTRALIA.

PERHAPS it is somewhat a stretch of language to class the Australian Continent with the Isles of the Sea; but to the naturalist it is the central and most important part of the great insular region, and we cannot conclude these papers without touching on it and Papua, which in extent and variety comes next in importance. Australia, having probably remained above the ocean since the miocene period, with no mountain axis through its centre, and situated in that belt of arid climate which in the southern hemisphere girdles these latitudes, just as a similar belt in the latitude of the Sahara, Arabia, and Central Asia girdles the northern hemisphere, has a barren and parched interior, almost destitute of animal life. It is only on its fringe, and especially in the south-east, where there are fine mountain ranges, that fresh water and a consequently rich flora and fauna can be met with. The whole of this continental island is more homogeneous in its vegetable and animal life than any other part of the globe. The only exception

is the north-eastern portion, where, from its proximity to New Guinea, there is an infusion of Papuan types. Tasmania, separated but by a shallow sea, is most strictly Australian in its natural history. So recently (geologically speaking) has it been divided that it has not one peculiar genus of birds, and even the emeu, incapable of flight and identical with the South Australian species, has but recently been exterminated. We have thus the unparalleled instance of a region ranging over thirty-two degrees of latitude possessing one uniform character in its animal life. The whole, therefore, has been peopled from one stock.

Australia is at once broadly distinguished from every other island by the possession of a vast number of mammals, but these, with exceptions at once accounted for, are utterly distinct from those of every other part of the world. There are, at least, one hundred and sixty species of terrestrial mammals in Australia, and all are monotremes or marsupials, excepting the Dingo dog, doubtless intro-

THE LITERARY EXAMINER.

Hereditary Genius: an Inquiry into its Laws and Consequences. By Francis Galton, F.R.S., &c. Macmillan and Co.

Whether the theory of Hereditary Genius be correct or incorrect, Mr Galton has devoted an immense amount of time to the subject, and has produced a work full of instructive illustrations. He may fairly claim to be the first writer who has treated it in a statistical manner, in order to arrive at numerical results, and to introduce the "law of deviation from an average" into discussions on heredity. Mr Galton has attacked the subject in a thoroughly scientific fashion, and has formed a notation so as to pursue the investigation more easily, by getting rid of a mass of confused and cumbersome language. However, readers need not be alarmed at the outset by a few arbitrary symbols. It was almost a necessity to employ a notation for the purpose, as our ordinary nomenclature is far too ambiguous and cumbersome to be used in a book of this kind. With the aid of this system we are able at once to disentangle relationships, and to methodise, compare, and analyse them easily and satisfactorily. After an introductory chapter Mr Galton proceeds to classify men, first according to their reputation, and then according to their natural gifts. A comparison between the two classifications is afterwards instituted, and then follow a number of chapters which deal with the purely statistical part of the subject. Judges, statesmen, commanders, literary and scientific men, poets, musicians, painters, divines, carmen, and wrestlers are passed in review before us, their relationships investigated, and certain results tabulated. The concluding chapters contain a general comparison of results, and essays on the comparative worth of different races, and on the influences which affect the natural ability of nations.

It is impossible within the limits of a single article to do adequate justice to a book which is evidently the result of the laborious investigations and patient research of many years. Neither can we follow Mr Galton through the maze of names and figures which fill the greater number of the chapters. We can only hope to lay before the reader very succinctly a few of the ethnological considerations connected with the subject, and some of the more prominent results at which our author has arrived. We must premise, however, that we differ from Mr Galton in some of his theories, and that we cannot endorse the whole of his results. For instance, in his introductory chapter he remarks, "I propose to show that a man's natural abilities are derived by inheritance under exactly the same limitations as are the form and physical features of the whole organic world. Consequently," he goes on to say, "as it is easy, notwithstanding those limitations, to obtain by careful selection a permanent breed of dogs or horses gifted with peculiar powers of running, or of doing anything else, so it would be quite practicable to produce a highly-gifted race of men by judicious marriages during several consecutive generations." Now here we think Mr Galton attaches an undue importance to breed, and ignores education and training. This is the one fatal omission in the book, and to a certain extent vitiates his results. For although he may prove that a great judge had a son and several grandsons perhaps distinguished by great legal abilities, he cannot point to their talents as entirely hereditary, or deny the effect of an early and careful education. We are inclined to believe that muscular development is more frequently transmitted than brain power or mental energy; and we think that physiologists will testify generally to the truth of this assertion. However, Mr Galton holds a brief for "hereditary genius," and is deaf to any other hypothesis. He denies that "babies are born pretty much alike, and that the sole agencies in creating differences between boy and boy, and man and man, are steady application and moral effort." He objects in the most unqualified manner to pretensions of natural equality:

of strength. The challenge was accepted, and the well-trained men of the hills were beaten in the foot-race by a youth who was stated to be a pure Cockney, the clerk of a London bank.

Everybody who has trained himself to physical exercises discovers the extent of his muscular powers to a nicety. When he begins to walk, to row, to use the dumb bells, or to run, he finds to his great delight that his three strengths, and his endurance of fatigue increases day after day. So long as he is a novice, he perhaps flatters himself there is hardly an assignable limit to the education of his muscles; but the daily gain is soon discovered to diminish, and at last it vanishes altogether. His maximum performance becomes a rigidly determinate quantity. He learns to an inch, how high or how far he can jump, when he has attained the highest state of training. He learns to half a pound, the force he can exert on the dynamometer, by compressing it. He can strike a blow against the machine used to measure impact, and drive its index to a certain graduation, but no further. So it is in running, in rowing, in walking, and in every other form of physical exertion. There is a definite limit to the muscular powers of every man, which he cannot by any education or exertion overpass.

This is precisely analogous to the experience that every student has had of the working of his mental powers. The eager boy, when he first goes to school and confronts intellectual difficulties, is astonished at his progress. He glories in his newly-developed mental grip and growing capacity for his studies, and it may be, fondly believes it to be within his reach to become one of the heroes who have left their mark upon the history of the world. The years go by; he competes in the examinations of school and college, over and over again with his fellows, and soon finds his place among them. He knows he can beat such and such of his competitors; that there are some with whom he runs on equal terms, and others whose intellectual feats he cannot even approach. Probably his vanity still continues to tempt him, by whispering in a new strain. It tells him that classic mathematics, and other subjects taught in universities, are mere scholastic specialities, and no test of the more valuable intellectual powers. It reminds him of numerous instances of persons who have been successful in the competitive of youth, but who had shown powers in after-life that made them the foremost men of their age. Accordingly, with newly furnished hopes, and with all the ambition of twenty-two years of age, he leaves his University and enters a larger field of competition. The same kind of experience awaits him here that he has already gone through. Opportunities occur—they occur to every man—and he finds himself incapable of grasping them. He tries, and is tried in many things. In a few years more, unless he is incurably blinded by self-conceit, he learns precisely of what performance he is capable, and what other enterprises lie beyond his compass. When he reaches mature life, he is content only within certain limits, and knows, or ought to know, himself just as he is probably judged of by the world, with all his inimitable weakness and all his undeniable strength. He is no longer tormented into hopeless efforts by the fallacious promptings of overweening vanity, but he limits his undertakings to matters below the level of his powers, and finds true mental repose in an honest conviction that he is engaged in as much good work as his nature has rendered him capable of performing.

Endeavouring to prove his theory, Mr Galton analyses the Cambridge Honour Lists, and points triumphantly to the immense differences between man and man in the same examination. He alludes to the remarkable memory of Lord Macaulay, who "was able to recall many pages of hundreds of volumes by various authors, which he had acquired by simply reading them over," and to that of Porson, the Greek scholar; and adds that the "Porson memory" was hereditary in that family. In the chapter which deals with the comparison of the two classifications Mr Galton asks the pertinent question, "How much of a man's success is due to his opportunities, how much to his natural power of intellect?" Now, our author believes, and does his best to show, that "if the 'eminent' men of any period had been changelings when babies, a very fair proportion of those who survived and retained their health up to fifty years of age would, notwithstanding their altered circumstances, have equally risen to eminence." We cannot deny this proposition, for the author uses the ambiguous term, "a fair proportion," which may mean any number. If he means that the greater number of these "eminent" men would have risen in spite of their altered circumstances, we must beg to differ from him.

Of the chapters devoted to the more purely statistical portion of the inquiry, that dealing with the Judges of England between the years 1660 and 1865 is by far the most remarkable. Out of the 286 Judges mentioned in this chapter, Mr Galton finds that more than one in every nine have been either father, son, or brother to another Judge, while other high legal relationships are still more numerous. Our author also draws attention to the fact that they had many kinsmen of eminence in other walks of life. Ten judges had a bishop or an archbishop for a brother, while there are several cases of poet relations, as Cowper, Coleridge, Milton, Sir Thomas Overbury, and Waller. There are numerous relatives who are novelists, physicians, admirals, and generals. Mr Galton also shows that the able judges are more rich in eminent relations than the less able. To prove this, he examines the relationships of the Lord Chan-

cellors compared with that of the judges generally. Now out of the thirty Chancellors within the limits of his inquiry, he finds that twenty-four have eminent relations; whereas out of the 256 other judges, only ninety have eminent relations. Thus there are 80 per cent. of the Chancellors, as compared with 36 per cent. of the rest of the judges, that have eminent relations. To those who object to Mr Galton's conclusions because Lord Chancellors have more opportunities of pushing relatives into eminence than other judges possess, he recapitulates his remarks about reputation being a test of ability, and also gives them a short list of the more remarkable cases of relations to the Lord Chancellors. These are:

1. Earl Bathurst and his daughter's son, the famous judge, Sir F. Buller.
2. Earl Camden and his father, Chief Justice Pratt.
3. Earl Clarendon and the remarkable family of Hyde, in which were two uncles and one cousin, all English judges, besides one Welsh judge, and many other men of distinction.
4. Earl Cowper, his brother the judge, and his great-nephew the poet.
5. Earl Eldon and his brother Lord Stowell.
6. Lord Erskine, his eminent legal brother the Lord Advocate of Scotland, and his son the judge.
7. Earl Nottingham and the most remarkable family of Finch.
8. Lord Harcourt and his son, also a Lord Chancellor, who died suddenly, and that son's great-uncle, Lord Somers, also a Lord Chancellor.
9. Lord Herbert, his son a judge, his cousin Lord Herbert of Chesham, and George the poet and divine.
10. Lord King and his uncle, John Locke the philosopher.
11. The infamous but most able Lord Jeffreys had a cousin just like him, namely, Sir J. Trevor, Master of the Rolls.
12. Lord Guilford is member of a family to which I simply despair of doing justice, for it is linked with centuries of such marvellous ability, judicial and statesmanlike, as to deserve a small volume to describe it. It contains thirty first-class men in near kinship, including Montagu, Sydney, Herbert, Dukes, and others.
13. Lord Truro had two able and brotherly sons, one of whom was Chief Justice at the Cape of Good Hope; and his nephew is an English judge, recently created Lord Penzance.
14. I will here mention Lord Lyttelton, Lord Keeper of Charles I., although many members of his most remarkable family do not fall within my limits. His father, the Chief Justice of North Wales, married a lady, the daughter of Sir J. Walter, the Chief Justice of South Wales, and also sister of an English judge. She bore him Lord Keeper Lyttelton, also Sir Timothy, a judge. Lord Lyttelton's daughter's son (she married a cousin) was Sir T. Lyttelton, the Speaker of the House of Commons.

Mr Galton proceeds to another test. He asserts that genius is hereditary, and that therefore the characteristics which distinguish a judge ought to be frequently transmitted to his descendants. As he observes, "the majority of judges belong to a strongly-marked type. They are not men who are carried away by sentiment, who love seclusion and dreams. . . . They are vigorous, shrewd, practical, helpful men; glorying in the rough-and-tumble of public life, tough in constitution and strong in digestion, valuing what money brings, aiming at position and influence, and desiring to found families. Now are these remarkable gifts and peculiarities inherited by their sons?" The best answer is of course the list of names and relationships, which Mr Galton furnishes, and to which we must refer our readers. As far as it goes, it is entirely in Mr Galton's favour, and we cannot blind our eyes to the facts and figures which he has so laboriously worked out.

Just as Mr Darwin endeavours to prove that by a proper attention to breeding, selection, and conditions of life, certain physical peculiarities can be strengthened or extinguished, so does Mr Galton argue that a race of highly-gifted men may be obtained in a similar manner. He entreats his readers to abandon objections which he can easily show to be untenable:

"People who do not realise the nature of my arguments have constantly spoken to me to this effect: 'It is of no use your quoting successes unless you take failures into equal account. Eminent men may have eminent relations, but they also have very many who are ordinary, or even stupid, and there are not a few who are either eccentric or downright mad.' I perfectly allow all this, but it does not in the least affect the cogency of my arguments. If a man breeds from strong, well-shaped dogs, but of mixed pedigree, the puppies will be sometimes, but rarely, the equals of their parents. They will commonly be of a mongrel, nondescript type, because ancestral peculiarities are apt to crop out in the offspring. Yet notwithstanding all this, it is easy to develop the desirable characteristics of individual dogs into the assured heirloom of a new breed. The breeder selects the puppies that most nearly approach the wished-for type, generations after generations, until they have no ancestor, within many degrees, that has objectionable peculiarities. So it is with men and women. Because one or both of a child's parents are able, it does not in the least follow as a matter of necessity, that the child will be able moderately unfavourable odds, that the child will be able to inherit an extraordinary mixture of qualities displayed in his grandparents, great-grandparents, and more remote ancestors, as well as from those of his father and mother. The most illustrious and so-called 'well-bred' families of the human race, are either mongrels as regards their natural gifts of intellect and disposition."

What I profess to prove is this: that if two children are taken, of whom one has a parent exceptionally gifted in a high degree—say as one in 4,000, or as one in a million—and the other has not, the former child has an enormously greater

chance of turning out to be gifted in a high degree, than the other.

We have quoted so largely from the earlier portions of the book that we have not left ourselves space to do more than mention the use that our author makes in his concluding chapter of Mr Darwin's remarkable theory of Pangenesis, by endeavouring to explain on physiological grounds "the facts of hereditary genius." We will, however, close our notice with a portion of Mr Galton's eloquent peroration:

Nature teems with latent life, which man has large powers of evoking under the forms and to the extent which he desires. We must not permit ourselves to consider such latent life as "individuality," because it appears from the many facts and arguments in this book, that our personalities are not so independent as our self-consciousness leads us to believe. We may look upon each individual as something not wholly detached from its parent source,—as a wave that has been lifted and shaped by normal conditions in an unknown, illimitable ocean. There is decidedly a solidarity as well as a separateness in all human, and probably in all living whatsoever; and this consideration goes far, as I think, to establish an opinion that the constitution of the living Universe is a pure theism, and that its form of activity is what may be described as co-operative. It points to the conclusion that all life is single in its essence, but various, ever varying, and inter-active in its manifestations, and that men and all other living animals are active workers and sharers in a vastly more extended system of cosmic action than any of ourselves, much less of them, can possibly comprehend. It also suggests that they may contribute, more or less unconsciously, to the manifestation of a far higher life than our own, somewhat as—I do not propose to push the metaphor too far—the individual cells of one of the more complex animals contribute to the manifestation of one of its higher order of personality.

sadly regarded as longer terms than they were in England. The farm grants, leases for lives and leaseable for ever, and leases for terms exceeding one hundred years in duration, covered no small portion of the soil of Ireland. But those long leases, at moderate rents, did not produce a contented tenantry; they only created a race of middlemen." A class that, ultimately, was to assure us to become as great a curse in the management of land as they are in that of house property. It was said to be laid down by the Reform Bill that "the tenant who has subsided at the latter half of the eighteenth century, into leases for terms of years . . . But 'leases for lives were in some measure caused by the law which existed up to the Reform Bill. Freeholders also could vote at elections for Members of Parliament; this state of the law was injurious to agriculture by leading to a very inconvenient tenure. It was still more harmful that the duration of a farmer's interest should be made to depend upon such a variable factor as the longer or shorter duration of a stranger's life."

In the early part of this century a great rise took place in the value of land, as the French war and the depreciation of the currency raised the price of agricultural produce. This in time became depreciated, and as the land fell again in value, the tenants who had obtained leases during good times were unable to pay their rents. Then followed the injury inflicted upon the country by the agitation which preceded the "Act of Catholic Emancipation," and distracted the country from Giant's Causeway to Cape Clear. Tenants and landlords were now at open war with each other. The failure of the potato crop in 1846, and the consequent misery and discontent, Despair took hold of the people, and, as they found that the

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customer; and this difference will be the greatest when the goods which he produces are bulky in proportion to their value, and when the roads and other means of communication are bad.

It may possibly be said, "Let him produce such goods as may be readily exported, as he ought to know that he must seek a distant market." But in a poor and ignorant agricultural community the producer has no choice. He can produce only what he can sell; and nothing else; and it would be to shell the nut to tell the family of a poor peasant why he can find no coherent market for his eggs, and butter, and poultry, and honey, and the services of his children, that he ought to employ himself in making clocks and watches, or brushes, or gloves, or cloth, or paper. He earns his bread from day to day by the only business that he understands, however imperfectly, and he never can get any employment from any other parent, and he has no means of getting into any other industry.

Annals of an Eventful Life. In Three Volumes.
Hurst and Blackett.

This is distinctively a smart book. There is a bright and useful cleverness running through its pages, which enlivens the somewhat commonplace history of several very commonplace lives. We cannot say that it is a very good novel; that it gives us any new and striking characters; or that it shows any marked power in any particular direction. But it is a remarkably pleasant book to read. It follows the author's discursive jottings with interest and satisfaction; and one lays it down with the conviction that those annals have been written by a man who is more intelligent and more original than the book he has produced. The narrative is written in the first person; and the hero is a young man who has been adopted by his aunt, who is childless. Edward Halcroft is what is now called a griffin young man, whose relations with his aunt are singularly like those existing between a young boy and her guardian. He is well educated on both sides, and is perfectly comfortable and elegant. Such an ordinal man would either fall to notice or regard with contempt. He will write papers about the veriest trifles in the arrangement of a house, and become pathetic over the custom of dining early on Sunday. Instead of an eventful life, he seems to have passed a remarkably dull one. In the present history, indeed, there is properly only one event; and that is huddled into the end of the third volume in the shape of a bit of transpontine romance. Just as we are getting to the end of the uneventful annals, we suddenly discover that there is a villain in the story; that the villain has transferred the hero to be enchained by the furies of Sicily; that the hero and the villain conspire to steal the hero's father; and that the hero returns to England to find him; and that the villain has succeeded in his hero's property, and wishes to marry his hero's sweetheart. We should have preferred to find this event omitted; and the annals brought to a close, with the marriage of the bread-and-butter hero to the bread-and-better young miss, whom the author is cruel enough to call Antinous.

Our readers will perceive, therefore, that there is little story in these annals. We should not be grateful to a clever book, nevertheless, if we were to say that it was anything but grateful. We welcome the 'Annals of an Eventful Life' as relief from the dullness of the ordinary novel. Its hero is girlish and weak in character, is he no better than the six-foot guardman, panting for adultery, and talking genteelly? If the heroine is a trifle commonplace in speech and conduct, is he not better than the panther-woman, with her lightning eyes, her crowds of victims, her sensuality and her catalogue of crimes? If Major Plunge, Brooks the butler, Colonel Clivehouse, Mary Hairy and her mother, and the rest of the *dramatis personae* are people with whom much novel-reading is unpleasantly made us too familiar, they are at least more human and passable than the ghouls and vampires of erotic fiction. The reader who takes up these three volumes (and we counsel him or her to skip the first nine chapters, which are tedious and unnecessary) will continue to read if only to listen to the author's cheerful, clever, and intelligent comments on men, women, and things. Here, for instance, is an amusing description of a bad dinner which our observant hero suffered at the house of a cousin:

There were no oysters—in a layman's vernacular, last in-
significance of the Church an unpardonable sin. Can a Dea-
con does not begin his dinner with oysters he would not be
considered as fasting in Lent! A grave question, for a
meeting representing the last traces of a mortal infirmity, a
high, the Targumans assure us, the patriarch Methuselah
rejoiced, died, and as the Sergeant-at-Law's wife is the la-
dies of the monk's cow and the benefit of clergy, so do the
part-eating of our ecclesiastical represent the
contents of Popish fasting in the English Church. A
Unitarian would have omitted oysters before meat, but as
oysters was no ritualist, so we had no oysters. But we ha-

English girls as very knowing in all things improper, very "fast" in their behaviour, apt to tread upon the verge of vice. Is this true? Do we find such unpleasant young women to the houses of our friends? Are not most of the girls we meet modest, intelligent, quiet in dress and demeanour? Surely the "girl of the period," in her supreme atrociousity, is a ludicrous creation of some bewildered brain—a kind of newspaper nightmare.

Our novelists—especially our female novelists—are guilty of similar positions. They have not the power possessed by Miss Austen of giving interest to natural characters and probable events. They depict villainy in its boyhood, symptomless, attractive in violet velvet, and practising seduction before it comes of age. Their heroines must be either an adulteress or a bigamist, and may indeed unite both characters. These contemptible devices show utter incapacity. If we were to judge contemporary society by the bulk of those works of fiction which professedly reflect its characteristics, we should consider it at least as bad as that which Horace described in his tremendous ode "Ad Romanos." But it is not so; and the books to which we refer are the morbid product of feeble brains. We do not object to striking incident in novels—to what, in the illiterate slang of the time is called "sensation." Our greatest writers have used it, from Shakespeare downwards. There is a great deal of "sensation" in "Guy Ranningham": recall the book to your memory, if you think, not of the incidents, but of Dandie Dinmont, of Dominie Sampson, of Meg Merrilies, of Lawyer Heydell, at his "high jinks." But what is there to reprehend concerning Lady Audley, or any of the people of the novel? She pushed her husband down a well—that is all!

Our thesis then is simply this: we have had enough formalism, both in newspapers and novels. Let the writers regard the nobler characteristics of the time and of this nation, which are by no means ignoble. As to the writers of the latter, we would in vain counsel them to depict human beings as they are. But it would fail to give such advice, since this is precisely what they cannot do—what no one can do without the divine gift of genius. It is easy to draw monsters; it is very hard indeed to draw a man. So we suppose they must go on drawing monsters, unless indeed they would give up writing altogether. This, however, is too good a thing to note for.

SHAKESPEARE TRAVESTIED

It is to be feared that a portion of the unregenerate Adam lurks sometimes in the meekest Christian heart; and that, when occasion calls, the most pious and charitable among us are to be found wishing for a return of that bygone and happy period when a sinner with impunity kept a Jew on one's premises, and subject him to an operation in denudity every morning. We do not mean, however, at Christian antipathy to Jews is so strong at the present moment that there are any of our neighbours who would reject to take at random any one of the poor people and pull out his teeth for him one by one, as was the humorous custom of former days. We are equally far from hinting that the doings of Samuel Cohen, which were exhibited at the Midhall police-court on Tuesday morning, are to be taken as in any manner characteristic of the general habits and customs of the seed of Abraham. But, when one reads this story, one is disposed to wonder after forgotten methods of retribution; and to wish that Justice would for once drop her tantalizing scales and lift up her bestialoid head of her own accord. Mr. Cohen, who seems desirous of transferring the character of Shylock into the region of the prosaic and the practical, is really a striking figure in modern history, and merits all the attention he is likely to receive. This gentle Jew appears to have had a servant, who is now of the mature age of thirteen, has been in his employment for a year, and had been in his family ever the five years previous. Mr. Cohen's name implies that he is of the priestly caste. He was a Jew a furniture-dealer; and did not consider it necessary to give his servant any wages. Mr. Cohen probably reminded that when his namesake Samuel was sent to serve Eli, he not only got no reward beyond his board and lodging, but his mother-in-law in the habit of bringing him a yearly coat. Nevertheless, Cohen so far yielded to the customs of the children of Belial as to give this small hand-aid an occasional gift of twopenny or three-penny for pocket-money. Now Rosa James, the girl involved in question, seems after a while to have arrived at the problem which confronted Launcelot

Gobbo. Gobbo's conscience bade him stay with the Jew; he flend at his elbow bade him run away. He found out that his "conscience was but a kind of hard conscience, to offer to counsel him to stay with the Jew;" and so finally he resolved to forewear service to old Shylock. Rosa James may well have come to the same determination; for there is abundant evidence to show that she was shamefully treated by her master. She was bruised with beating; and she was in a filthy state of dirt, observed Miss Caroline Isaacs, who came to the scene of this poor little wail. The next-door neighbour of the Cohens gave evidence that the girl "was dreadfully ill-treated and had frequently taken refuge in her house. She was always kept dirty and scantily clothed." It was from this condition of affairs that the child escaped into the charge of Miss Isaacs, who seems to have pitied the small unfortunate and taken her into her service.

[illegible]

GREAT GUNNERY

How not to do it, is an art in which the British War Department is a most proficient adept. Unable to sever between charlatanism and scientific quackery on the one hand, and legitimate and useful invention on the other, it has but too often thrown the stigma of its protection and patronage over the former, to the neglect and discomfiture of the latter. Discrimination and moderation seem to be fatalities in which it is, or has been, lamentably deficient. It is a mortifying thing for the ever-reckoned taxpayer, brooding over the distress and suffering around him, to consider how much of his frequently hard-earned money has been carelessly expended in smoke and noise on the marshes of Bohemia and Sheshbourns, for the ostensible purpose of elucidating facts which, depending on their existence upon fundamental axioms of natural science, a knowledge of that science could have guided to directly, or with a less elaborate and circuitous method than blimp experiment, being. Were the results of all the money thus fruitlessly producing a scrap iron, a piece of defective machinery, or a lasting benefit to the country, we might, while objecting to the waste, have some satisfaction from thinking that we had very best kind of whiffle if we had paid dearly for it. But we have not this supplementary consolation.

THE INTERNATIONAL BOAT-RACE.

THE DEATH OF JAMES REYNOLDS.

The *Evening Daily Chronicle*, which has its sporting reporter in America with the English press, publishes the following cable telegram from him of the circumstances of Reynolds's death:—

"The *Times* crew landed together on Wednesday morning in high health and spirits. I never saw Reynolds look better. They went down to their boat at five minutes to seven o'clock, and at eight minutes read that hour put off in the Queen Victoria from a floating stage that has been erected for them since their arrival, and which they have used during their training. The *St. John* crew put off ten minutes afterwards from the referee's boat. They were dressed in pink shirts and caps, and moved in their new shells, built for them by Elliott, of New York. The boat was covered a few days ago, and only weighs 150 lb. Our crew stepped in the shells. On making their appearance on the course, both boats were well received with much cheering by the assembled multitude. The *Times* crew was the best for choice of sides, and took the inside berth. Everything being in readiness, both crews dashed their oars into the water at the same moment, and, said the hushed suspense of the crowd, started on their journey, without either side having obtained the best advantage. At the third stroke the *Times* crew showed 20 ft. ahead, and as they gradually pulled down to their work, and pulled in their usual grand style, at less than 200 yards they had increased their lead to fully half a boat's length. A few strokes after, to the greatest eyes of anyone familiar with boat racing, there was suddenly something wrong with Reynolds. He appeared to falter and to pull out of stroke. The other members of the crew laid quickly on, and for the next 200 yards they, notwithstanding Reynolds's irregular rowing, maintained their lead of half a length. By the time this point was reached Reynolds's condition had told its tale. He was straying from side to side of the boat. The *St. John* crew were aware, and pulling their usual short, rapid stroke with great regularity and precision, they began to forge ahead, and by the time the boats had gone half a mile the *Times* men were nearly three lengths behind. At this point Kelley called on Reynolds to make an effort, and the patient fellow went on with great resolution, but evidently in a sinking condition, till one mile and a quarter of the course had been covered. The crew then dropped from his hand; turning to Kelley he said, 'I'm sorry, I have had something,' and then fell back-ward into the boat. Kelley held the poor champion, while Perry and Chambers rowed the boat to Appleby's Wharf. Reynolds (who was quite insensible when he was landed) was then carried from the boat on the arms of his mates, put into a conveyance, and driven a mile and a-half to Chatterton House, their training quarters. Here he was laid on his own bed. Kelley took him to his room, while Perry and I rubbed his feet. Before the doctor arrived our poor friend had recovered consciousness, and the first words he uttered were, 'It is not a fit, I have had—I will tell you all about it directly.' He then became cold, and almost motionless. He could scarcely hear to be treated, and his mouth every now and then filled with froth. Kelley, Perry, W. G. A. Fisher, and I did the best we could to keep up the circulation of his limbs, but all our efforts were unavailing. Dr. Johnson, of St. John, who had been summoned, made a careful examination of our patient, and ordered him a little brandy and water, and bled him but he became still more comatose. Dr. McLean also shortly came to us, and taking out his lancet, he opened a vein in each arm. But for a considerable time the blood would scarcely flow, and it became obvious that poor Reynolds was sinking fast. After a brief consultation, the two doctors gave us all to understand that our countryman was dying. Kelley took Reynolds's hand between his hands and cried bitterly. Perry, Chambers, and I, with William Fisher, John Adams, Robert Liddell, and several other members of the crew, stood by, with ill-suppressed emotion, the vigorous life of our poor friend gradually slipping away. At a quarter to nine o'clock, within two hours of the time when he had left the same house full of health and spirits, our dear country and England's greatest oarsman passed quietly to rest, without a struggle and apparently without pain, in the arms of the medical skillful assistance he never had and one of his trust friends, Harry Kelly.

"The *St. John* crew rowed over the course, and they will be entitled to the stakes. What else was made will go with the stakes."

The death of Reynolds, immediately after his victory, when only a short distance of the course had been covered, is a catastrophe unparalleled in aquatic sports. Like motor in the rowing world, the *Times* champion, dashed into notice at the first Thames regatta for watermen, in 1868, and under the judicious care of a sterner mentor, James Taylor, he pulled off the championship ends, while his party—Chambers, Kelly, Taylor, and Thompson—won the championship team. This was his first, and a glorious one besides. But a short time before he was unknown to fame, except as a good swimmer, and it is not long since he achieved some honors in this line at Twicken Town. After his success in 1869 on the Thames, Harry Kelly was matched against him. The old champion, after the victory over Chambers, had had underhanded possession of the title. His *Thames* friends, however, made a great error this time in pitting him against the youthful *Times* hero, who won away from him as he liked, and won his first and only championship match with ease. In 1869 Reynolds again had his own way in the *Champion* Regatta at the Thames Regatta, but in the final, with Taylor, Winsley, and Martin, he was beaten after a desperate race by a *Thames* crew—Heroncote, Pugh, Hall, and Knapton. Something under this defeat the *Times* men made a home and home four-mile match on the Thames and *Times*, and the *Thames* crew exhibited Kelly for England, but without success, as in both races they were beaten very easily. Then came the memorable double ending race between Reynolds with Taylor for partner, and Kelly with Hall. The two latter old feudatories, however, were unconscious enough on this occasion to pull well together and win a fine race by three lengths. Reynolds in the meanwhile was too good a man, and too much a novice at the necessary rowing of his profession, not to be honestly beaten and humbled by smaller fry, and on one occasion he had a match in his shirt with Bright, giving two lengths' start, but his antagonist was too wary and cool for him, so that the race terminated in a foul and was void. Reynolds's career on the *Times*, soon after his match with Bright, was, as far as he was concerned, a smooth run. His reputation remained unimpaired, and the clamor that rose over and over from the Antipodes or from America turned out in every case to be mere puff. The only man who did more than Walter Brown, the so-called American champion, could only had one match with one of our third-rate swimmers. The first genuine big match for money was rowed last year, between the *St. John*'s crew and the *Times*—Reynolds, Martin, Winsley, and Taylor—and the *Times* men won as they liked. When the *Times* men returned last year after their victory, a whale commenced in there, and Taylor with Winsley landed me party. Reynolds the other, taking in at the same time another strong *Times* division, represented by Perry. This split in the camp, so to all similar men on the *Times*, resolved itself into a match, and Reynolds, with Kelly as partner, beat Taylor and Winsley easily in a pair-oared race, and settled the preeminence of their opponents. Soon it became known that the *Thames* men were eager for yet another trial, and Reynolds, willing both, answered it at once. Martin, one of his former crew, and one of the most promising men on the *Times*, was in it—Reynolds, as he chose his old opponents Kelly and Bright, Perry and

Chambers, Perry—the last man—was to stand as Taylor used to, and Bright as spare man in case of accidents. They had some regular practice on the *Times*, and then after a very long passage, they had two weeks' practice on the *Kent* before the race. The brief reports of their doings there and the numerous mentions between their style and that of the *St. John*'s, were almost unanimous in favor of the *Times*men.

The list of champions of the *Thames*—a synopsis for champions of the world—is but a sorry one, and in Reynolds he lost the only one who was undoubted as a swimmer, and who has given in the month of his name. Campbell was the first, and then Bob Coleman for many years was the little wonder against all comers, until he was shown that no man can expect at 40 to be as good as at 25. Tom Cole is succeeded by the old waterman, to have been the best man, with the exception of Reynolds, ever seen on the river—he used to play with the old rowboats in his wherry—but his aquatic career did not conclude in the conventional class; he is now alive. Messenger, now hale and hearty, had a brief and holy moment of the championship, to be followed by the wonderful Harry Kelly, the Fulham hero, who, with old Bob Chambers, of the *Times*, ended the championship, holding it up to the days of Reynolds. He was the man who had the highest claim to the title. He has beaten Kelly, and sailed a new prodigy stroke up, such as figured on the *Times*, or single from the south coast, Reynolds's mantle will fall upon him.

In Reynolds the rowing world has lost one of the greatest and strongest swimmers ever seen. His powerful shoulders and his powerful leg work were equalled by any of the present race of swimmers. He was a short man, 5 ft. 10 in., but weighed 170 lb., and was worth any other two men in a boat. His rowing had to do with his mind, and he was not through the water, without the least slip, with his sharp grip of the water. His legs and feet, in the midst of an occasional contact under his body, will long be remembered by the oar world, while his facilities and elegant brilliant manner in his brief campaign have stamped him amongst friends and foes as a hero to the *Times* that carried him as home to the old Bob Chambers, another of Newn, the greatest man.

The inquiry on the body of James Reynolds, was special at Chatterton House, Twicken Town—the training quarters of the crew—where the deceased was taken after his fatal occurrence on the *Kent*. Dr. E. J. Taylor, coroner for the district of St. John, opened his report, and a jury having been duly empanelled, the inquiry was formally begun. The body was first placed in a coffin, and was then carried by the jury. Dr. McLean, of St. John, was instructed to make a post-mortem examination, and Dr. W. G. A. Fisher, surgeon to the *Times*, assisted Dr. McLean in the operation. The opinion of both the doctors is that death was caused by congestion of the lungs. Dr. McLean thinks that Reynolds was seized with an epileptic fit by the time he had rowed two hundred yards; that he then fell forward, and that the coroner's jury found the body of the lungs from which he died. Dr. McLean is of opinion that the fit was caused by a sudden stoppage of the blood from the heart, the doctor thinks he would have recovered. Neither Kelly nor Perry being satisfied without an analysis of the stomach, the stomach, the stomach, and its contents have been taken out, and an analysis will be made. The *International Boat Race* Committee, which comprises many of the most influential citizens of St. John, have undertaken the management of the arrangements for the removal of the body. The corpse is to be brought to Hereford for interment. It will be carried in three coffins and preserved.

A telegram states that the inquiry on the body of James Reynolds, the champion oarsman, was resumed on Friday morning at the Court House, St. John's. Public interest in the case was unabated. The *Hon. Thos. R. Jones*, Robert Chambers, of *Walsley*, George Price, a member of St. John's crew, and other witnesses, were assembled, but their evidence did not throw any additional light on the cause of death. The inquiry was adjourned until Monday, September 4th, to allow the medical profession to submit to the coroner the contents of Reynolds's stomach. The coroner and the inquiry must be complete and searching, but the body might be removed to England. Winsley's *Times* crew had left for Halifax.

FIRE AT THE CUSTOM HOUSE QUAY.

Amidst a succession of a misadventure and valuable destruction a fire raged last week in the extensive warehouse known as the Custom-house and Wind Quay. The first indication of the danger seems to have been observed by several of the men on board the *Mary Jane*, lying off the quay. One of these men saw what he thought was the flickering of gas without a burner. Suspicious of fire being after a few moments around the men landed, and their lanterns were at once relit. The West dock-gate warehouse was burning a mass of fire. Near the warehouse were the remaining stores, the stabling offices, and bonded warehouses, wherein property to an enormous extent was placed, and such was the inflammable nature of the goods in and about the yard that a conflagration of alarming magnitude ensued. Under these circumstances the alarm was quickly and vigorously raised. The fire-brigade, both land and water, was summoned, and with almost surprising rapidity the hose was fixed to the powerful engine in connection with the Custom-house and Brewer's quay, and an abundance of water thrown upon the flames. In the mean time large bodies of police were despatched from the several City stations, and the arrival of a detachment of troops from the Tower rendered the scene very striking, and added to the gathering excitement along the river-side. The forces promptly set to work removing the goods to the Globe-yard opposite, and the East warehouse, and when it was observed that many of the barrels were labelled "explosive," and contained Spanish many degrees over proof, they worked with a will, and too much speed cannot be ascribed them for the skilful speed with which their dangerous task was accomplished. The crowd assembled was naturally great, and all the movements of the soldiers were watched with a lively interest. The men belonging to the *Mary Jane*, and others engaged at the warehouse, who rendered good service in removing valuable stores on to the "duney" standing alongside the quay, the keeper of which, a man named Brown, was about the first to direct the hose to the fire. A large number of engines was eventually at work, and by the exercise of judgment and hard work—despite the high wind that prevailed at the time—the fire was got under, the destruction being happily confined to the warehouse in which it originated. The amount of damage done must be considerable.

THE MANAGERS of the Commercial Banking Company of Sydney in London has just received from the merchants of York, in New South Wales, a plan only amounting about 1,200 inhabitants, the sum of £10,000, to be equally divided between the French and German funds for the relief of the widows and orphans and other sufferers by the war.

POLITICAL FIDELITY.—On Saturday afternoon the Liberal and Reform Clubs of Manchester, eight members, made an excursion, by rail to Talyor park, Cheshire, and held a picnic under the grand old oaks. The party had been kindly placed at their disposal by Lord de Talley, and nearly 4,000 persons were present. The weather was fine, although a strong westerly breeze prevailed. In the course of the afternoon a meeting was held under the fine oaks of the park, in which the Rev. Mr. Latham, chairman of the Mid-Cheshire Liberal Association, presided.

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the art of the *expaillieur*, presiding over a table strewn with written documents and proof-sheets. No doubt we have come upon the retreat of a philosopher, a collector, a savant; we inquire, and we find the owner of all these things is a mild gentleman, who edits the local newspaper, but who has a son, *en voyage*. This simple and kindly individual takes it for granted that everybody is to come and lean on his window-sill, inspect his possessions, and if he happens to be in the room, ask him any questions they please. It is much less trouble than a public museum, and it costs nothing.

We have had magnificent storms, and the air is delightfully cool and fresh. We never tire of watching and wondering at the sunsets, which impress us deeply, though Madame G— assures us that, in comparison with other sunsets of other years, they are *peu de chose*. Every evening the deep blue sky, so vast, so high, is draped with curtains of rose-colour, and orange, crimson, and purple, and they are gradually withdrawn in slow and stately succession before the face of the crowding stars. The beautiful night falls rapidly, and lightning glimmers all along the edges of the hills until dawn. Of course, we are told that it is nothing, that we should see *La Suisse*, and so on. We should like to see *La Suisse*, no doubt, but in the meantime this is very beautiful to us, and we enjoy it exceedingly. We should also like to see the *Etablissement* and the town generally on the 15th, which is the *fête du pays*, as well as the great national *fête* of France. Then Chinese lanterns, likewise Venetian, are to be hung upon the trees in the garden, the lime-walks are to be lighted, and many popular games are to be added to that one in vogue at present, which consists in throwing a number of small copper discs into the open mouth of a huge bronze frog, squatting upon a *meuble* like a denuded washing-stand. Then there are to be a concert and a *comedieta*, and some of the minor stars of the Vaudeville and the Variétés are to twinkle here. We are quite interested about it, and we wonder, supposing, in the excitement of the moment, and under the influence of *sirup* and the memory of Louis Napoleon, anybody were to chalk up "*Vive l'Empereur!*" on the wall, and run away, or to shout "*Vive l'Empereur!*" and not run away, what would be the course of conduct expected by the Republic from the one gendarme.

F. C. H.

LETTERS TO THE EDITOR.

FARM LABOURERS AND THEIR COTTAGES.

(TO THE EDITOR OF THE "SPECTATOR.")

SIR,—While I heartily agree with all you say in your article in last week's *Spectator*, on "The Labourers of Blenheim," both as to the rights of those and all other agricultural labourers, and as to the character of the Blenheim manifesto, I venture to point out that you have raised, without solving, a question which, if it is as puzzling to other landlords as it is to me, is worth farther discussion.—I mean the question whether a landowner should let his cottages to the farmers or to the labourers themselves. I gather from the Blenheim manifesto that the Blenheim estates have been hitherto managed on the beneficent-paternal-despotism principle: this principle has failed to work, and the great father in his wrath gives up his children to a despotism in which he expects and wishes them to find neither beneficent nor paternal, but purely economical. The intention is to crush the rebels into submission, though perhaps not without the hope that they may, through severity, be brought to their old contentedness again,—at the best a thoroughly mistaken and bad intention. But is the act itself—the making over the cottages to the farmers—wrong? I will not discuss the question hypothetically, nor by generalisations, but state it as it exists on my own small estate, leaving other landlords to judge whether my case is not their own. If I cannot altogether shut my eyes to the suspicion that I should get just as good rents for my farms, and also save a good deal of profitless outlay, if I pulled down my existing cottages and built no new ones, still I do assume, and as far as I can act on the assumption, that I ought to have a sufficient number of cottages for all the labourers on my farms, and that these should be as near the farms on which the men work as is compatible with their being near the school and the church and the other centres of social village life. Now, if I keep the cottages in my own hands, what is to be done when the labourer leaves the service of the farmer he has been hitherto working for? As the cottages are only sufficient for the estate, if I allow the labourer to remain my tenant, the man who takes his place with the farmer may have to walk two or three miles daily, to and from his work. Is that right, I will not say morally, but economically? We are looking at the question on the ground of rights, rights which ought not to be

crushed, and which you and I hope will not always be crushed, by paternal government; and I would ask, has not the labourer when he enters the service of a farmer the same right to demand a good and convenient house as to ask good wages? and has not the farmer the same right to require cottages as he has to require farm buildings from his landlord when he takes a farm? And though it is possible that the farmer may use the cottages (as the Blenheim manifesto suggests he should use them) as a screw to keep down wages, is it not also not merely possible, but certain, that if—still on economical grounds—he wishes to have good, that is, intelligent, steady, and contented labourers, he must be able to offer them proper houses as well as proper wages? It is vain to suppose that the landlord can go into the merits of each case, and decide whether the farmer or the labourer is to blame, and whether, therefore, the latter shall keep or lose his cottage. It may be that neither is to blame, that it is the plainest yet hardest of all cases, that the man is past work; but how does this affect the economical necessity that the farmer's work should be done, and that he should be able to remunerate properly the new man who undertakes the work,—that he should find him a house near at hand, and not require him to walk five or six miles a day outside his work? If the labourer holds his cottage directly from the landlord, the landlord cannot turn him out as long as he pays his rent, and he gains accordingly, at the cost of the farmer and the labourer in the farmer's service; if the cottage is held from the farmer, the farmer certainly is the better for that arrangement, and the labourer in his service ought to be, and for the most part is so, but at the cost of the man who leaves that service. The dilemma is real, but I do not think it will be solved by any attempts to make the paternal government of estates and parishes more living and efficient. That paternal government is dying a natural death; the old order is giving place to the new; and all we can do—all we should wish to do—is to make the transition as easy as possible by personal consideration and kind treatment of the individual cases which come within our power of help. At least so it seems to me. If I were a great man, with great surplus revenues, I might afford to invest money to pay two per cent. in cottages enough not only for all the labourers on my estate, but also for the old and infirm who cannot and the drunken and lazy who will not work; though even then I suspect that those surplus revenues would have to come from work done somewhere out of sight, under the pressure of a poverty as miserable as that which might be visibly relieved. But be this as it may, there are very few of us who have such surplus revenues; most landowners must be content to manage their estates on economical, not feudal, principles, and to provide cottages for the labourers, as well as homesteads for the farmers, because they are wanted for the proper cultivation of the land. I believe indeed that we shall in the end "turn our necessity to glorious gain,"—that under cover of the economical relationship which is superseding the feudal, a truer, while simpler relationship of man to man is growing up, and will grow up more and more, between farmer and labourer, and between landlord and both. But meanwhile I think the landlords must let their cottages to the farmers. If I am wrong, I wish you would set me right.—I am, Sir, &c.,

A RADICAL SQUIRE.

THE EFFICACY OF PRAYER.

(TO THE EDITOR OF THE "SPECTATOR.")

SIR,—The thanks of one so obscure as myself can be of very little importance to you for your recent able and interesting article in the controversy touching the efficacy of prayer, but they are due, not merely from me, but from hundreds of others, and you must allow me, as I am sure you will, judging from your well-known courtesy to correspondents, to tender them, in my own name, and in the names of many of your readers with whom I have conversed on the subject. Your arguments are complete and strongly compact so far as they go, and I can hardly hope to strengthen them, but concurrent lines of thought are like parallel streams when they meet, and swell the volume and increase the force. On this principle, I would submit for consideration the following suggestions, which I think are not foreign to the point:—

1. The opponents to the belief in the efficacy of prayer assume that there is a promise that all prayers shall be answered. From whence do they get this assumption? Possibly they would answer, from the words which we regard as divine,—"*Ask and ye shall have,*" &c. But surely such a promise as this must be fenced and limited. This may be illustrated by the relation of parent and child. We encourage our children to give us their confidence, and to make known to us their wants. But a want made known is not necessarily a want supplied, though it may be quite in our



power to grant it, and this because, in our superior intelligence and further-seeing wisdom, we know that the petition granted would bring with it mischievous or useless consequences. We withhold, not because we are unable to grant; we refuse the petition not in indifference, but with the truest interest. The child sees not that now, but in after-life, when the man comes to reflect, he understands and appreciates. May not all this apply to the Divine Fatherhood of God? By the side of His intelligence and age, the most cultured, the most experienced, and the most advanced in age are but the veriest children; and even more, some of us, as we look back, can see that the withholding the coveted gift by the Divine Hand was the truest kindness and the best answer to our prayer; and as we advance another stage, by a reasoning which we have a perfect right to use, we may expect, that "what we know not now, we shall hereafter."

2. And if the words of the Master must be limited in the matter of the promise of the fulfilment of solicitations from the Divine Hand, His life teaches exactly the same lesson. We, who accept the teaching of the New Testament, always speak of its Author's life as one of constant communion with the Father. But He asked for that which at times was denied Him, though He said, "I know that Thou hearest me always." Two memorable instances stand out: the Garden of Gethsemane was the scene of the one, and the hour that of the intense mental agony. Thrice was the prayer repeated, "Father, if Thou be willing, remove this cup from me," but it was not removed: it was drained to its last deadly drop. But in another way it was answered:—"And there appeared an angel from heaven, strengthening him." The other was the case of St. Peter:—"Behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not." But his faith did fail, and then came the oath, the cowardice, and the lie. Directly, the Master's prayer was unanswered; indirectly, in another way, it was answered,—in the repentant, experienced, and more powerful man. I do not waste space in applying; the application is too obvious.

3. You rightly quote instances and give historical facts in illustration of your arguments for the truth and reality of prayer, that belief which is so dear to tens of thousands. You might have gone to biography, if you had chosen. Allow me to give you an illustration:—It was my happiness to know, near the scene of his labours, John Coleridge Patteson, whose apparently untimely death we are all lamenting. His was not a feeble intellect, or a superstitious nature, or a conventional phrase-making tongue. He was a man of excellent parts in every way, and a believer in and a practiser of prayer. Above all things, he asked those who were interested in his mission to pray for its success, and his own life was fortified by it. The following incident in his life will illustrate what I mean:—Some years ago he landed on an island, for the second time, which he was seeking to Christianise and civilise. He desired after landing to reach the chief's hut, and to this end he asked some natives, whom he saw on the beach, to guide him thereto. They consented, but as he followed their leading the idea came upon him that they meant treachery, as indicated by their vehement speech, gesticulations, and angry backward glances. Uneasiness took possession of the Bishop, and he feared for his life. Presently he came to an abandoned hut, and for a few minutes he left his guides, and those moments he employed on his knees in prayer. The effect, he used to relate, of thus commanding himself to his Divine Father—soul and body—was wonderful; all fear left him, and he came out of that hut regardless of consequences; and upon his treacherous guides the effect was no less wonderful,—they gradually ceased to plot, and at last one of them turned, confessed the treachery, and offered to lead him back to his boat in safety. Was this the superstitious feelings of a weak mind, or the deep realities of the supernatural in answer to prayer?—I am, Sir, &c.,

ASTLEY COOPER.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—The article which appeared in your last issue on "Captain Galton on the Efficacy of Prayer," though written with the general spirit of fairness characteristic of your journal, yet it missed some points, and those very important ones, relating to the motives which actuate physicians in their antagonism to the doctrine of prayer as popularly held. One very important point, namely, the moral motive for their antagonism, seemed completely left out of sight. This moral motive, if we may be allowed so to term it, is the feeling which men have who, being in full possession of knowledge, experience opposition to its application. This occurs most emphatically when any attempt is made to apply a scientific result to human

life. To come down from generalities to concrete facts, it is impossible scientific men, however they may be imbued with the realities of science, can in consequence have intentions of making the idea of a God impossible, or even of upsetting all belief in what is termed the supernatural; what is really the case, is that they wish, in the interests of science and the conditions of human welfare, to get men to a rational comprehension of the results of science, so as to be able to apply them in a thoroughly complete way to human life,—ends impossible, so long as superstitions infect human practice, though perhaps unconsciously, in the ordinary ways of living.

The doctrine of prayer as popularly held is one which is completely in opposition to all positive science, professing as it does to be based on facts which, if true, throw doubt on all inductive inference, throwing doubt, as it does, on all constancy in natural phenomena. It is very certainly to be inferred from the facts exhibited by physiology and pathology that the duration of life is dependent on the power any organism has for assimilating the elements necessary for keeping up the store of force in it requisite for performing its functions; upon the power it has of rejecting elements which are noxious or superfluous, and the power it has of resistance to changes in its surroundings hostile to it; yet the doctrine of prayer, if true, implies that these powers may be increased, if suitable appeal be made to the Deity. Now, belief in such doctrine, if worthy of the name of belief, must act most powerfully on men's practice, especially in matters of ordinary life; and though the belief in the doctrine of prayer is not very implicitly held by the generality of people now, yet it has implicit acceptance, and we find as a result, general apathy in the cause of hygienic reform, and the path of the sanitary reformer is blocked by a dead-weight of stupidity, having its *raison d'être* in a vague notion that disease is a consequence of anything at all rather than inattention or direct violation of the physical conditions of health, and may be obviated or even annihilated by due ceremonial observances towards the Deity, and medical men find themselves checkmated in their efforts towards the cure and prevention of disease by superstitious more worthy of Central Africa than of Great Britain in the nineteenth century.

If God is a being anything like one which we could term intelligent, and capable likewise of volition, we must, as the writer of your article says, believe Him capable of answering prayer. But this is not the question in dispute, but rather, "Has he made the universe in such a way as to necessitate His occasional *extra-interference* in ways at variance (for whatever sophisms may be used to prove the contrary, the doctrine of prayer presupposes the idea of miracle, and the idea of miracle is that of contrary action to some law or laws of nature) with the order He has ordained phenomena should occur to us?" Now in no province of knowledge is there more uncertainty than in that of medicine, and therefore in no other is there so much room for contradictory hypotheses; but from the analogies of demonstratively ever-present law in other regions of nature, have we any reason to conclude medicine to be an exception to the dominion of law? Yet the doctrine of prayer amounts simply to the assumption that it is. Prayer has been, and is asserted to be, able to set up conditions different from what would have been if prayer had not been used, and most particularly is this asserted in matters with which medical science has to do. If this assertion is true, it is very easy, as Dr. Tyndall has shown, to bring it to test. To term such an experiment, as your writer does, an attempt at coercing Deity seems absurd; it would simply be an appeal from humanity suffering in body and soul for want of His supporting presence; and what grander manifestation of Himself could there be than in the healing of misery in this nineteenth century, as He is said to have done in the first? It is impossible that the relief of a suffering creature can be derogatory to the freedom of an infinitely benevolent Being. Mr. Galton's method of testing the efficacy of prayer is not so intrinsically absurd as your writer will have it to be, however matter-of-fact it may seem. For if, as is asserted, "the best men in all ages have not only believed, but acted on the belief, &c., and affirm that their prayers have been answered," and if at the same time the doctrine of the efficacy of prayer is true, it follows that even if the truth of that doctrine cannot be judged of from an individual and special case, we must by all laws of probability be able to discover evidences of its truth by comparison of the averages (and these are of health, long life, and success), in classes where it has undoubtedly been acted upon, and where we have every reason to presume it has not. But from Mr. Galton's tables and statistics, it is very evident that the very opposite is the fact to what the truth of the doctrine would lead us to expect.

To quote the spread and power of Christianity, and the per-
durability of the Papacy, as reasons for an opposite conclusion to
Mr. Galton on his own line of argument, seems useless. For it is
questionable whether, even in want of prayer, Christianity would
not have spread as rapidly and extensively as it has done, judging
from its history; and with regard to the Papacy, any argument
drawn from its continued existence is simply suicidal, for in the
first place, the Popes have not been very notoriously long-lived after
attaining the throne, especially the more enlightened ones, in spite
of prayers for their well-being and long life in this world. And
secondly, if the Papacy as a system is proof of the efficacy of
prayer, a system of venerable imposture and self-delusion, accord-
ing to the verdict of at least one-third Christendom, it follows
that the efficacy of prayer has no relation to the intrinsic merits or
requirements of those who pray, therefore it will be better to
trust to the providences given us in the knowledge of natural laws,
than to the capricious interference which has cursed and may
curse humanity.

Though something might be said on the relations of the idea of
prayer to that of natural law, it does not enter into the purpose of
this letter. But the conclusions to be come to are, that the ordi-
nary belief in the efficacy of prayer is based on no better grounds
than any other superstition which has had similar generality of
acceptance, say, for instance, the belief in judicial astrology; and
that the sooner the popular mind can be disabused of it the better,
if any progress is to be made towards a permanently elevated con-
dition of civilised life, by the means given us in the results of
physical and biological science.—I am, Sir, &c.,

PROTAGORAS.

[We recommend this letter to the consideration of those who
think that only philosophers are discussing these questions, which
had better, therefore, be kept out of newspapers. It is written by
a bookseller's assistant in a provincial town.—Ed. *Spectator*.]

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—Endeavours like Mr. Galton's to reduce prayer to scientific
tests have an impression of incongruity, even when we do not
believe in the efficacy of special prayer, for do not our prayers
begin exactly where our science ends? We do not pray for any
matter about which science causes us to have a firm belief in inevi-
table results. To some persons science presents assurance of inevitable
results in very numerous directions; to some in very few. The
margin (so to speak) of prayer varies according to the extent of
the scientific belief of men, not so its depth. Science may arrest
me from praying in particular circumstances for my will, it can
never touch that sum of all prayer,—not my will, but thine.

In your article on this subject it is held "that if prayer is not
answered and cannot be answered, then there is in the Christian,
or rather the religious sense of the word, no God." But it is
special prayer only, not all prayer, that is really obnoxious to the
attacks of science. May it not be that the less the resignation
of men is disturbed by expectation of influencing the answer, the
more they will centre their prayers on the more deeply religious
petition? May it not even be that the efficacy of special prayer
is still so widely believed, not so much because prayers are
answered literally—we scarcely need scientific calculations to
tell us how uncertain is their literal fulfilment—as because the
mental invigoration that follows in answer to the truly religious
portion of their prayer obliterates notice of the inefficacy of the
part that was owing to narrowness and scientific belief?—I am,
Sir, &c.,

H. B.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—In your notice of the 3rd inst. of Mr. Galton's argument
for the uselessness of prayer, you quote from him without appear-
ing to contradict it, that missionary ships, which are prayed for,
are no safer than others, which are not. Is this certain? Many
years ago I heard it stated in a public lecture by James Mont-
gomery, the poet (not to be confounded with Robert, or Satan
Montgomery), that the annual ship to the Moravian missionary
stations among the Esquimaux had never been lost in a period of
about a hundred years, and was insured at half the usual rate for
ships voyaging in the same seas, though I presume that Lloyd's is
as devoid of religious sympathies as the Stock Exchange. I think
this fact worth noting, though my belief that God hears and
answers prayer does not rest on this kind of evidence.—I am, Sir,
&c.,

JOSEPH JOHN MURPHY.

Old Forge, Dunmurry, Co. Antrim, August 5, 1872.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—Your reviewer, last week, repeatedly gives me a title of his

own invention by styling me "Captain." I have never been in
the Army or Navy in my life.—I am, Sir, &c.,
42 Rutland Gate, August 4, 1872.

FRANCIS GALTON.

[We had momentarily, but stupidly, confused Mr. Galton's
history with that of a relative who was in the Engineers.—Ed.
Spectator.]

THE ATHANASIAN CREED.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—In the last words of Mr. Maccoll's letter we have surely a
clue to the right solution of all controversy among Churchmen as
to the use of the Athanasian Creed. As for those who are not
professing Churchmen, I must be suffered to say that they really
have no right to adjudicate on the matter. But Churchmen
recognise in some sense the existence of the Church, and therefore
of an authorised way of salvation.

This is the sentence I refer to:—"Just as of old 'salvation was
of the Jews,' so now the way of salvation is the way of the
Athanasian Creed." Surely there is nothing intolerant or un-
reasonable in such an assertion. It is fully admitted on all hands
that heathens may enter heaven, Turks, Jews, Mahometans,
Infidels even in a state of honest prejudice. But this does not
in the least degree affect the question whether there be or be
not an authorised way of salvation, or a faith once delivered to the
Saints. We, who are upholders of the Athanasian Creed, believe
in the existence of such a way and such a faith, and that it cannot
be better defined or in more large a spirit, in spite of seeming
verbal dogmatism, than in the Creed in question.

As I have already pointed out, this Creed deals mainly, and
almost exclusively, with the verities connected with the Incarnation,
and declares of those that they constitute the Catholic Faith. There-
fore did our forefathers rightly hold this Creed to be an effectual
and truly catholic protest against all Tridentine and other corrup-
tions of the faith. Nay, further, this Creed is really less defined,
or contains, let me rather say, fewer dogmatic points than the
Apostles', or so-called Nicene, because it says nothing of the
Catholic Church, or of one baptism for the forgiveness of sins, or of
the forgiveness of sins itself, or of the communion of saints; that
is, it does not insist on the sacramental life and power of the
Church. Practically, setting aside the interpretation of the dam-
natory clauses, all so-called orthodox Dissenters and all foreign
Protestant bodies could subscribe to it, as they could not in any
real or logical sense, to the Apostles' Creed.

Now, there are many of us who, while we firmly believe in the
sacramental system and life of the visible Church, believe also
that that life has been grievously impaired by corruptions for many
centuries together, and are therefore ready to recognise the work-
ing of the good providence of God in that Athanasian definition
of the faith which recognises every man as a brother and a catholic
in the larger sense who believes in the Incarnation and its legiti-
mate and necessary consequences.

Of course, this whole controversy turns upon the sense in
which we are to interpret the words "saved" and "salvation." I
maintain unequivocally that the New Testament sense of these
words and yet more the ecclesiastical, is not going to heaven. The
direct assertion of St. Peter, "Baptism doth also now save us,"
seems to place this beyond a doubt, as far as the letter of the New
Testament is concerned. Baptism places us in a state or way of
salvation, is the door of entrance to the visible kingdom of heaven
upon earth, but it cannot do or be more. I repeat that we can have
no controversy on this subject with Nonconformists, or any who do
not admit the existence of a Church, or a faith, or an authorised
way of salvation. They, pardon me for saying it, are outsiders.
The Athanasian Creed was composed by a churchman or church-
men, for the use of Churchmen, and goes on the assumption
that there is such a thing as the faith once delivered
to the Saints, or an authorised way of salvation, and
proceeds to declare what this is. The interpretation which may
have been placed on these words in a dark or ignorant age is
nil ad rem. It is now admitted and proclaimed that, "in
every nation, he that feareth God and worketh righteousness is
accepted of Him." It is not less certain that many will come
from the east and from the west, while the children of the king-
dom are cast out. Nay, further, every increase of light and
knowledge and orthodox faith brings with it an increase of moral
and spiritual responsibility, according to the rule laid down by
our Lord, that he who knows not shall be beaten with few stripes,
and he who knows with many.

Where, then, is the advantage of being a Catholic Churchman?
Nay, let me ask, in my turn, where is the advantage of being a

Christian? Surely, "much every way." Man's possible abuse of a divine blessing does not detract from that blessing. To him who knows by experience the blessing of sacramental grace, the question of what is the advantage of being a member of the Church seems altogether operose. I could enumerate, I think, almost countless advantages. I am content to mention two only,—a far greater logical certainty, and as a consequence of this, a larger charity, to those who are in error. The more reasonably convinced a man is of the truth of his creed, the greater allowance he will always be able to make for those who do not hold it.

Is it not tolerably clear that though there is only one broad road or king's highway which leads from place to place, yet it is possible to advance by means of lanes and byways, and even over hedges and ditches, and yet reach the goal? We cannot afford to part with a Creed which distinctly affirms that there is such a thing as the Catholic Faith, or an authorised way of salvation, and proceeds to define it in the largest sense consistent with the guarding of the divine deposit.

But "there is an ambiguity in the use of the terms employed." We answer, they cannot be interpreted in our day so as to contradict the unanimous testimony of all existing Christians that "a man is accepted for that which he hath, and not for that which he hath not." Adversaries of the Athanasian Creed on the score of the vulgar interpretation of the damnatory clauses are really fighting with a ghost. Even they will admit, however, that wilful unbelief of a divine revelation must incur punishment, like any other sin. But it is never given to us to discern when unbelief is wilful. For that we should have to judge and discern the secrets of the heart, and that we are strictly forbidden to do. We are commanded, on the contrary, to hope for all and pray for all. The most extreme Ultramontane allows of invincible prejudice.

In conclusion, you will allow me to state that while I, for one, am perfectly ready to abide by the present wording of the Athanasian Creed throughout, because I am sure that it can only be received by any reasonable Christian man of any Christian communion in the general sense in which I receive it, yet I should see no harm, for the avoiding of scruples and removal of all possible or conceivable ambiguities, to word the opening and concluding clauses somewhat after this fashion, so as to express more clearly what I look upon as the genuine meaning of the Creed, and what is indubitably the teaching of the New Testament on the subject, and the present belief of every sane Christian:—

"Whosoever would be in the way of salvation, before all things it is necessary that he hold the Catholic Faith. Which Faith, except every man do keep whole and undefiled, without doubt he shall perish from the right way. And the Catholic Faith is this, &c. He, therefore, that will be in the way of salvation, must thus think of the Trinity. Furthermore, it is necessary to everlasting life, that he also believe rightly, &c. This is the Catholic Faith, which except a man believe faithfully, he cannot be in the way of salvation."

"The Lord added to the Church daily such as should be saved," or rather such as had been saved, does not mean, such as should be sure to go to heaven, but such as He thought proper to place in the way of life,—for whatsoever reason.

It appears to me better, if any change be considered needful, to make such slight verbal changes in the damnatory clauses as would express the only sense in which the Catholic Church and world can now accept those clauses, rather than to append a note susceptible of divers interpretations; and assuredly the worst of all conceivable propositions, to my mind, is to make the use of the Creed optional, and thereby convert every parish priest into an arbitrary judge of what is or is not fitting for the devotion of the faithful.—I am, Sir, &c.,

ARCHER GURNEY.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—Will you kindly allow me to correct a misprint in the letter which you were good enough to publish last week? In the following sentence:—"I very much fear that our tendency to error is dictated less by any true charity than by an ignoble love of ease,"—"tendency" should have been "leniency."—I am, Sir, &c.,

MALCOLM MACCOLL.

THE IRISH RAILWAYS.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—In Lord Hartington's statement of the views of the Government on the subject of the Irish Railways, and in most, if not all, of the comments on the same which I have seen, it appears to be taken for granted that they must be purchased, if at all, by consent, as the Telegraphs have been. I wish to be permitted to state

that this appears a mistake, arising from the true bearing of the Act of 1844 being overlooked. Rights and obligations are created by that Act as between the State and the Railway Companies; any attempt to purchase them below what that Act contemplates would be scarcely consistent with national good faith, and any price paid for them in excess thereof would be a gratuitous present of national money to private persons.

The Act provides that, without reference to dividend (a point on which there appears to be some misconception, as if it applied only to 10-per-cent.-paying lines), any railway made under an Act passed after the Act in question may, with the consent of Parliament, but without the consent of its shareholders, at the end of twenty-one years from the date of the Act under which it is made, be purchased by the State at twenty-five years' purchase of the average dividend of the past three years, or such higher rate as may be awarded on an appeal to arbitration by the Company. The Companies will not take less, and ought not to get more.

Only a few railways are as yet under the Act of 1844. Those which were made under Acts passed before it are not affected by it at all, and of the rest, it is only in a few cases that the twenty-one years are yet expired. This difficulty might, however, be overcome by an Act of Parliament directing Government to apply the Act of 1844 to all those railways which are now under it, by taking the preliminary steps for their purchase, and to all railways as they successively come under it; and providing that in the case of any railway which is not under the Act, it may be brought under it by the same vote of the shareholders which would authorise a sale of the railway, or which Parliament would require as a condition of its being sold to another railway company. Government ought not to negotiate with the Companies or purchase in any other way; and if any refuse the terms, they ought to be let alone. Were Government the owner of most of the railways, it could apply very effectual pressure to the rest, by refusing to make working arrangements with them.

It may be taken for granted that every company would demand an arbitration, and the result of the arbitrations by which the Telegraphs were valued for their purchase by Government appears to have produced a fear that the price awarded would be extravagant. The cases, however, are not parallel. The basis of the award is laid by the Act, and what would really be submitted to the arbitrators would not be the entire value of the railway, but the value of its expectation of improvement beyond the present rate of dividend; and in most cases this would be but little, because, though the receipts are increasing, their increase is not rapid, and the expenses are certain to increase also.

It would be necessary to provide against the possible case of companies having made dividends that were not fairly earned; while, on the other hand, companies which had put by money out of earnings instead of dividing it would have a right to have this taken into account. For these reasons, the Act for purchasing the Railways ought to provide that earnings and not dividend should be the basis of valuation. This, while deviating from the letter of the Act of 1844, which is a binding contract, would be keeping to its spirit.

The case of those railways which pay no dividend, or one which is small in proportion to the market price of the shares, ought to be provided for, by giving them the average per-centage advance on the price of the shares that the dividend-paying companies get on theirs. Thus, if the shares of a company paying 5 per cent. are at par, equal to 20 years' purchase, 25 years' purchase would give 25 per cent. of advance on this; unless in very exceptional circumstances, such as I believe do not exist in Ireland, there would be no case for a larger advance on the market price than this. There are some small railways of which it would be impossible to quote the market price of the shares, and which pay no dividend; but they do not form a large part of the entire mass of railway property, and their price might safely be left to the discretion of the arbitrators, especially if they were valued last, so that the experience gained in valuing the others would be applied to them.—I am, Sir, &c.,

JOSEPH JOHN MURPHY.

BOOKS.

CHATTERTON.*

[SECOND NOTICE.]

CHATTERTON's mother's house was full of the old parchments, and certainly these may some of them have been actually engrossed by old

* *Chatterton's Poetical Works.* Edited by Rev. Walter Skeat. London: Bell and Daldy.

the recognition of freedom leading to superstition. The reason within rejoices in recognising the reason that is without. The latter, I say, is seen in the connection of cause and effect in nature; for the constancy and universality of that relation can only be derived from reason, from thought. Hence the philosophers of mere experience have been driven to admit that cause and effect may not hold good as a universal law. It is Mr. Mill who has been guilty of the absurdity of averring the possibility that there may be regions in space where the law of cause and effect no longer holds good, and where two and two may not make four. Only from thought can we derive a law of universal necessity in things. But because it is the law of reason that the relation is universally necessary in things, it does not follow that it is the same in what is the ruler, the master, the lord over things, viz., in thought itself, in the reason of an intelligent Being, which, as above all things, is capable of using and moulding these and the order in them for its purposes. But if we once admit this—and unless by reducing man to a machine, and depriving ourselves of all warrant for affirming even an order in the universe of matter itself, we must admit so much—we can no longer deny that free intelligences, from a point outside of and above the chain of causes and effects in nature, may modify the action by changing the directions of the causes and effects, and by introducing fresh combinations of them. And if that be so—if man as a free intelligence can do so much—surely we cannot refuse a like power to God, if we admit a God at all. Once this point is reached, there can be no room for a denial of the possibility of the efficacy of prayer, through the influence of the Supreme Will upon inferior wills. The actuality of its efficacy is of course a further question; but the kind of evidence adduced by sceptical physicists in questioning, as well as the kind of evidence they require to prove it, are, I think I have shown, alike and altogether beside the question.—I am, Sir, &c.,

H.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—The question as between science and theology with regard to the efficacy of prayer is not, as you very justly pointed out last week, one which is engaging the attention of philosophers alone. It has a very near interest for men of all classes. It is all the more necessary, therefore, that we should keep ourselves quite clear as to what the exact point at issue is, and how much is involved in its retention or renunciation.

There are, as it appears to me, two entirely different views which may be held as to what is meant, when we speak of God as granting a direct answer to our prayers. It is most important, I think, in this controversy that those two views should be kept perfectly distinct.

First, there is the view, held, I suppose, by a very large majority of Christian people, that the man who is in the habit of praying to God with sincerity and faith has a right to expect that external circumstances will be ordered by the Deity in direct answer to his prayers.

Secondly, there is the view, held by an increasing number of thoughtful Christians, that although God does undoubtedly grant a direct answer to the sincere prayer, yet that He does so not by alteration of external circumstance, but by change in the suppliant's relation to circumstance.

In a word, both views imply the belief in direct answer to prayer, but in the one case it is regarded as being brought about by the alteration of circumstances with regard to the suppliant's position; in the other, by the alteration of the suppliant's position with regard to external circumstances.

Those who hold the first view naturally base their argument on the literal acceptance of such words as those in Matthew xxi.—"All things whatsoever ye shall ask in prayer, believing, ye shall receive," and are honestly content to explain all failure in their petitions by assigning it to their own want of faith; while, on the other hand, those who uphold the second view, rejecting a literal interpretation of our Lord's words, citing His own prayer in the Garden of Gethsemane (which certainly on the first hypothesis must be regarded as a failure) in proof of their position, are content to insist on a rational interpretation of the letter, in accordance with the essential spirit of Christ's teaching.

Practically, of course, with the majority of Christian people, neither of these views is held quite separately or accurately, but we are more generally suffered to modify one another according to circumstances. Such inaccuracy, of course, is natural enough, but at the same time, it is in all possibility owing to the fact that such views are not kept quite independent one of another, that in some instances (noticeably in the *Contemporary* letter) science has taken up a mistaken position. It is, of course, with the first view

only that science can claim any legitimate right to express an opinion. As one of your correspondents rightly said, "It is special prayer only, not all prayer, that is really obnoxious to the attacks of science." The assertion of actual change in external circumstances offers at once a definite field for experiment, and therefore for the operation of scientific reasoning. But with the second view, at present, at any rate, as it appears to me, science has simply no power whatever to deal. How far and in what way man's emotions may be influenced or controlled by man's own will, is surely a question which neither physics nor metaphysics have as yet at all satisfactorily explained, much less, therefore, how far and in what way they may be influenced or controlled by God's will. And this is of course what is involved in the acceptance of the second view.

But, on the other hand, with the first view, as I have said, science is entirely competent to deal. And however much we may be inclined to object to the apparent spirit in which the question has been raised by the proposer of the experimental prayer-gauge, I think we must honestly allow that not only is the attitude of science with regard to the efficacy of special prayer a reasonable one, but it is one that has actually in this respect influenced and modified theological opinion.

If it should happen, as a result of this controversy, that the second view of prayer should be finally accepted as the most truly in accordance with the spirit of Christianity, it will not be the first time that theology has gone to school to science to be taught the true meaning of its own books.

There is a possible result of this controversy which should not be lost sight of. To the Christian the triumph of science on this question would probably be nothing but pure gain, to the Churchman it would necessarily raise occasions of some perplexity. In the Book of Common Prayer there are not only prayers for special occasions, but prayers whose form presupposes that view which in expecting an answer demands a distinct change in the course of natural phenomena. Yet to ask God to send even five minutes' rain, or to withhold it, science tells us, is to ask for the disarrangement of the whole order of the world, and therefore to demand a miracle. To anyone, therefore, accepting the scientific conclusion with regard to what is called the law of the conservation of energy, a form of prayer which directly implies the creation of new force could not be conscientiously used. The only legitimate prayer to such a person would be one which took the form of a petition for a change not of external circumstances, but of the relation of the suppliant to those circumstances. I do not see any intermediate position. But if there be not, surely the clergy of the Church of England, at any rate, are in this dilemma:—Either they must accept that form of prayer which practically implies the continual working of miracles, or there must remain a considerable portion of that Book which it is their duty to use in their public ministrations to which they cannot give an unfeigned or honest assent. Surely a question is here raised infinitely wider and more far-reaching than any that has resulted in the assertion that there must necessarily be a schism in the Church, if the reading of the Athanasian Creed is to be left to the option of individual clergymen.

—I am, Sir, &c.,

Granborough Vicarage, Bucks.

CHARLES W. STUBBS.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—Your article on "The Efficacy of Prayer" has called forth so many letters, that I can hardly expect you to find room for mine. If any of your readers were capable of supposing that the subject is discussed "by philosophers only," they must be undeceived by this time. In fact, no question is more continually debated in conversation by persons of all shades of belief and all degrees of knowledge; and many must have been as grateful to you as myself for so good an opportunity of discussion, and especially for the tone of your own article.

I cannot but think that many (though not all) of the difficulties the question seems to involve are occasioned by a strange self-deceit. Do many persons really believe—not only think they ought to do so, but truly believe—that they can alter the intentions of the Most High by their entreaties? If so, how dare they ever open their lips to ask for any earthly boon whatever? How dare they ask for the life of their dearest friend, knowing, as they must, that God only can tell whether such a favour is not the most utter cruelty? Who that really had no doubt of the result would ask for worldly prosperity or success,—nay, who would dare to pray for what he believed to be the most truly religious object? I cannot believe that any one would really incur so fearful a responsibility. All the efforts that we make towards an object will, as we trust, be mercifully frustrated, if God should see that their success is un-

desirable; but to expect Him to change from His plans to ours at our request would truly be to believe that when we asked bread He would give us a stone. As to the question of fact, it seems to me decided, as far as visible results go, by one circumstance. There is probably no purer or more fervent prayer offered on earth than the prayer of a mother that her son may grow up a good man; we can conceive no reason why it should fail; but the son does not always grow up good. God forbid that we should therefore suppose her prayer is in vain! but certainly it does not produce a visible answer, such as a large class of persons think they expect.

The truth I believe to be that many persons have no conception of prayer except as a request for some specified favour. They think truly that God has promised to hear prayer, therefore they feel bound to believe that He will grant the favour. Surely this is not what prayer means. It is not the intercourse an earthly father desires with his children. He would have them speak to him of everything, their joys and sorrows, their faults and resolutions, no doubt, also, their fears and wishes; but he would not have them speak only when something was to be got, or suppose him to be inattentive to them unless he gave them everything they asked. So we should make our prayers rather communion than entreaty; we should tell our Father in heaven all that we feel, or fear, or wish; if it is important to us, we know He will not think it too trifling for Him to hear; but to suppose that the getting or not getting a special boon is the test of His existence or His love, is a great and unhappy mistake.

It may be said that on this view we cannot have evidence from the result of our prayers. We cannot, nor is it to be expected that we should,—such evidence, at least, as can be convincing to another person. The theory of visible and immediate answers raises at least as many difficulties as it removes. But we who already believe shall find that the more true communion we have with God, the more He becomes an actual living Being to our feeling and conviction,—not a mere force to be moved or not moved, as the case may be, by another force.—I am, Sir, &c., E.

[TO THE EDITOR OF THE "SPECTATOR,"]

SIR,—If your correspondent "Protagoras" finds "the doctrine of prayer, as popularly held," actually interfering with sanitary reforms in his own town, he may be right to protest, but he should not assume that scientific investigations and exposure of "popular" notions of this or any other subject are the same thing. He should examine and test the language of the great thinkers—say, such men as Maurice and Bunsen—who have strictly and habitually asked themselves what they meant by prayer, and who did, as the result of such inquiry, continue to believe that it had a meaning, and was no mere popular superstition. He would then find that the question is one of premises, that its "scientific" solution depends entirely on the "scientific" solution of the previous questions,—What is God? what is the relation of man to God? Prayer may be the utterance of

"An infant crying in the night,
An infant crying for the light,"

and with no language but a cry; but whether that cry has a meaning depends on whether, as a fact, that child "crying, knows his father near." Or if we contemplate God as a Creator and Sovereign as well as a Father, prayer may still have a "scientific" reality, if we believe—as many learned and accurate thinkers have believed, after a life-long investigation of the subject—that the world has been created and is actually governed by a God. Such a belief no more necessarily involves a superstitious belief in miraculous interference with the laws of nature, than does the belief that the personal guidance and control which Mr. Brassey exercised over his agents, contractors, and workmen was essential to the making of his railways implies that every act of such contract or guidance was a miracle; or that there is a conceivable, an actual, guidance of the Government of England by Mr. Gladstone, which neither on the one hand leaves the State to work by itself without any interference, nor, on the other hand, interferes by miracle. Why is the personal guidance of the machinery of the universe by God less conceivable than the Government of certain portions of it by men? And why should not God recognize conditions under which men may act with God in carrying on that Government? Prayer has a scientific basis for those who believe in an actual relationship between God and man, however true it may be that many popular superstitions have been raised on that basis. And if "Protagoras" will investigate the question scientifically, he must begin with that previous question which underlies it. There is no real argument between men who are not agreed on their principles.—I am, Sir, &c., E. D. W.

[TO THE EDITOR OF THE "SPECTATOR,"]

SIR,—I have read with much interest the letters in your paper upon the efficacy of prayer. I now venture to intrude the few following remarks upon that subject, as it appears to me that your correspondents have entirely overlooked or not considered the points to which I wish to draw attention.

The apparent answering of any prayer is no proof that it has received the special attention of the Almighty! I believe this will be rendered clear by the following observations:—(1.) The existence of a God is considered admitted, and that His attributes are omnipotence, omnipresence, and omniscience, infinite love and infinite perfection. (2.) As all things emanate from Him, and He being perfection itself, it follows that His works must be perfect. Putting aside all considerations of the morality of man praying to infinite perfection to alter creation for his special benefit and temporary necessity, is it possible for the Almighty to change what is? It must be borne in mind the attributes of God prove that alteration of His plans is impossible, because to presume the possibility of change is at once denying the infinite perfection of the Almighty. (3.) Can man, remembering always the attributes of God, deny that when a prayer has presumably been answered, the same results would not have followed had the prayer never been uttered? If He is infinite perfection, He must have created all that is requisite for man, and to request Him to provide other than that which exists, implies a complete want of faith in His eternal providence. Of course, if these attributes should be denied, God is at once reduced to the position of a more or less powerful and more or less beneficent Being, according to the ideal of any individual.—I am, Sir, &c., J. SILVANUS.

INVINCIBLE PREJUDICE.

[TO THE EDITOR OF THE "SPECTATOR,"]

SIR,—Your correspondent Mr. Archer Gurney, speaking in reference to the damnatory clauses of the Athanasian Creed, says, "The most extreme Ultramontane allows of invincible prejudice." I should be glad to think this the case, but in an article in the *Dublin Review* (if I am not mistaken, the first article in the July number of last year), the writer, who is unmistakably Dr. Ward, stated, on the authority of the Pope himself, that the *explicit* acknowledgment of a personal God is an indispensable condition of salvation. It is difficult to see how such an opinion leaves any room even for invincible ignorance, much less for invincible prejudice, as an excuse for unbelief, in the supposed case.

I am aware that from the Maurician point of view the opinion enunciated in the *Dublin Review* (and even much more apparently intolerant opinions) may be held, without involving any specially painful conclusions; for to Maurice, salvation, and its opposite, damnation, were not states to be entered on at one fixed moment of time, namely, the moment of death, but states transcending all time. It is, however, scarcely possible to suppose that this is the meaning of the Pope and of the *Dublin Review*.—I am, Sir, &c., J. R. M.

POETRY.

PRAYER.

PRAYING to Thee, our wills do not require
That Thou, the Lord who doest all things well,
Guiding thy world by laws immutable,
Shouldst, when some wishes of our hearts aspire
Thee-ward in faith, grant unto the desire
Of each man that which suits his own small need
(Lest others' wishes fall if his succeed,
Being contrary); but lower will to higher
Can in proud meekness and strong helplessness
Yield, and own Law as girdling Destiny:
Thou, setting us within fixed bounds, didst give
Great passive strength to human littleness,
Only we cry to Thee for sympathy,—
If Thou wilt love us, we can bear and live. E. D. W.

BOOKS.

PLUTARCH.*

WE feel indebted to the enterprise of an eminent American firm for supplying us with a revised edition of the translation of

* *Plutarch's Morals*, translated from the Greek by several hands. Corrected and revised by William W. Goodwin, B.D., Professor of Greek Literature in Harvard University. With an introduction by R. W. Emerson. 6 vols. Boston, U.S.: Little, Brown, and Co. 1871.





country with the rest of the world, has never before been approached. If we deduct from the Exports and Imports the exchange of products and industry with our own possessions—India and the British Colonies—which respectively may be taken in round numbers at £60,000,000 and £70,000,000, there will still remain a trade of some 420 millions sterling with Foreign countries, carried on chiefly by British vessels, registering in 1869, a year or two ago, 6,074,594 tons. With all the vast interests, commercial, industrial, and maritime, represented by these figures, the Consular Service of this country is intimately connected. It is not perhaps too much to say that on the efficiency and character of the British Consular Establishment—the members of which are scattered all over the world—greatly depend the security of our trade in foreign countries, and the enjoyment of those facilities and advantages essential to its prosperity and progressive development. In Eastern countries more especially does this hold good. In the Levant and on the whole coast of Africa,—in Turkey, Persia, Siam, China, and Japan,—and even in many of the South American States, all trade is more or less contingent on foreign protection, and the Consuls are its immediate guardians. Without Consular influence and surveillance at all the ports, native authorities, by their obstructiveness and habitual corruption, would soon destroy all that has been created by the enterprise and energy of British merchants chiefly. The gross sum charged in the current year's Estimates for the Consular Service is £168,147, reducible by anticipated extra receipts to about £130,000 net. The number of Consular officers on the Establishment ranges from 300 to 400. Whether we take the numbers employed therefore, or the cost of the Establishment into consideration, and have regard to the magnitude of the interests at stake and the service rendered, we are led irresistibly to the conclusion that never has more important work been done, and at so little cost.

It is this Service which has been thrice placed under the scrutiny of a Select Committee of the House of Commons since 1835. And considering the object set forth in the resolution appointing the Committee which has just closed its sittings and issued its final Report, namely, 'to inquire into the constitution of the Diplomatic and Consular Services, and their maintenance on the efficient footing required by the political and commercial interests of the country,' it is impossible to say that such frequent investigation may not be in the highest degree desirable. Whether this or any of the antecedent Committees has done much towards increasing the efficiency of the Services is another question, and one which may admit of doubt. The same problem ever recurs. How is the maximum of work and efficiency to be secured with the minimum of cost? But where the service to be rendered is so great, and the actual cost so infinitesimally small in comparison with the value of the trade and industrial interests at stake, we cannot help thinking it is possible to dwell too exclusively on the question of cost, and that a larger and broader view of the true interests of the country would rather indicate liberality than parsimony. Yet this spirit of saving and paring down to the barest limits all expenditure, seems to be the rock on which all the Committees have struck, with great damage to the final result of their labours. Some timid suggestions are made, and improved salaries or retiring allowances are faintly indicated as desirable, but there is a halting and half-hearted character in all these results of the collective wisdom of the Committee. They reflect very much the temper and the tendencies of the House, which, in the midst of great recklessness in voting public money, is nevertheless always striving after small economies. We are true to our old habit of spending a great deal of money, without spending quite enough to make any service thoroughly effective; and there cannot be a more false or pernicious economy. The small sums saved year by year in the Estimates are liable to be sacrificed in a lump by some critical error, due to a want of efficiency at some particular hour and to the employment of inferior men. The public service of a great country cannot be adequately provided for on the commercial principle of accepting the lowest tender. Efficiency must be the primary object, and the avoidance of superfluous expenditure may fitly be combined, but only with due regard to the first. In great public departments true economy is more generally to be secured by good organisation and the careful classification of men and work, than by any great reductions either in salaries or numbers, unless these have been allowed to assume extravagant proportions by long neglect and jobbery. What a

Select Committee on the Consular Service had to do therefore was plain enough. They had to satisfy themselves whether the Establishment was unnecessarily large, too much divided and scattered, or too highly paid, and then distinctly specify in what directions improvement or reforms were needed. Something of this has been done, but in a strangely partial and imperfect way. Whether redundancies actually exist and where, whether any and what economy can be effected by better organization and distribution, or by concentration in some countries, and by further extension in others, and where each is needed, are all points which, as we have said, are here and there touched upon in a cautious way; but the whole matter is left much as they found it, and referred to the wisdom and discretion of the Secretary of State for Foreign Affairs, or the Foreign Office Department in reality. For instance, in one section, referring to the service in China and Japan, they say:—

"Some increase of expenditure may probably be required for more liberal outfits, which, in certain cases, appear to be required; also, by an allowance of a certain number of years in calculating pensions which should be granted in tropical or unhealthy climates, as well as in China and Japan. There also may be some cost entailed by more liberal leave of absence; but your Committee desire to leave the responsibility of initiating and apportioning these things to the Executive Government. Abundant evidence is before them that such increased cost may be more than met,—1. By reduction of redundant posts. 2. By the employment of young men as subordinate officers. 3. By the extended employment of residents, whether natives of English, as unpaid vice-consuls."

Or take, again, the mode in which they deal with a proposition of Mr. Christie for the amalgamation of the Consular and Diplomatic work in South America:—

"4. There seems a reasonable prospect of expenditure being reduced by some further consolidation of the consular and diplomatic functions. An interesting paper by Mr. Christie, which will be found in the appendix, treats in detail on this subject, and without endorsing his views to their full extent, your Committee recommend that they should be seriously considered, and that the experiment should be tried in South America, where well-founded complaints of the cost of living prevail, and where the diplomatic service is of a special character."

This is not materially to help on the work of reconstruction, if such be needed. We think with them that the evidence of competent witnesses plainly shows the Consular Service is still, and likely to continue, much "too varied in its character and arrangements to be the subject of such organization and classification as is applicable to other branches of the Civil Service." But still they are disposed to insist that "the paid Consular officers should be separated by some definite mark or title from those whose unpaid services are accepted." We confess we do not in the least understand by what process of reasoning they arrive at the conclusion that "until this is done, it is impossible to make use of unpaid service to the extent which the interests of the country require, without opening the objection which arises very naturally from merchants who may be rivals in trade, that exceptional privileges and unfair advantages are thus conferred." Assuming this were secured, what possible difference would it make? As it is, and as a general rule, merchants and others know perfectly well, which Consular officers are paid and which are unpaid, at any port,—but we never heard that the knowledge of the fact in any degree lessened the valid objections to the Unpaid Service. The chief objection to the unpaid is that they must of necessity be allowed to trade, and thus gain a certain advantage by their official privileges and position over the other traders. That objection, which is perfectly well founded, can in no degree be affected by the notoriety of the fact that such an official receives no salary. The objection, on the other hand, to paying all who hold Consular office by salary, or otherwise than by fees (according to the present practice, for office expenses), to which the Committee refer, is no less insuperable,—namely, that it would cost too much, and a number of quasi-sinecure officers would be scattered over the world at the public expense. There are a hundred small ports in the Levant and elsewhere which have no trade to justify the expense of a Consular establishment, and yet it is desirable, in case of need, that some one vested with a Consular authority should be within reach. The way these two conflicting interests have been dealt with hitherto has been to pay consuls at the more important ports, and induce residents to hold a consular appointment without salary at the lesser places, imposing no restrictions as to trade, and giving the fees for the expenses. And although the Committee seem to entertain some hazy idea that the two methods might be reconciled, they carefully abstain from any precise indications. Such being the case, we are left to conclude that they did not see their way to definite improvement in this direction,

any more clearly than successive Secretaries of State have been able to do.

THE EFFICACY OF PRAYER.

WE have before us a very curious proof of the interest taken by the educated and semi-educated class in the subject of the Efficacy of Prayer. It is a heap of letters, all about prayer, sent us for publication in two days, which would fill, as nearly as we can calculate, sixteen pages of this journal. One or two of them, we are bound to say, are mere sermons; but the majority are attempts, sometimes by half-educated men, at a frank and close reasoning-out of the matter. As the *Spectator*, though deeply interested in theological questions, is not specially devoted to theology, and is desirous of treating it from the lay observer's point of view, we must refrain from publishing more than a selection from this mass, and can hardly hope that the excluded will approve or understand the principles upon which the selection has been made. The majority of the letters before us are written, as was natural, from the supernatural side; but a great many of them bear trace of a feeling we had scarcely expected to find, a strong desire on the part of many persons who believe in a sentient God, and of some who are apparently Christians, to get rid of the difficulties of the subject by reducing without denying the efficacy of prayer. They seem to be aware of the direct connection between the question of the possibility of an answer to supplication and the existence of a sentient Being ruling the universe, and want to retain prayer as a spiritual exercise, but to find for it another and sufficient spiritual use. Of course they are in part successful. It is quite true, as one correspondent suggests, that the emotion of prayerfulness or state of being prayerful is, when sincere, beneficial; and true also—though not, we fear, absolutely true in all cases and with all men—that the habit of prayer, even when ineffectual, would tend to produce a habit of submissiveness to the Divine will which might be the very highest attitude of the human soul. It is also true that the majority of believers have a belief as strong as an instinct that in praying they are obeying the will of God—"co-operating" with Him, as one clergyman expresses it—and therefore renewing their moral vigour; and truest of all, that without prayer there can be no sense of individual communion with God, the point which Canon Liddon in his collection of lectures just published seems disposed to press so strongly. But then, it is also true that if prayer is never answered and never can be answered, and we know that it never is or can be, this becomes a tainted method of spiritual exercise, tainted with conscious unreality and sham. A prayer is more than a monologue in the vocative case, and to join in a long series of supplications, or to make supplication for oneself, while fully confident that no supplication will be heard or attended to, is a great deal too much like lying solemnly.

Moreover, it seems to us that most of these arguments are beside the point at issue, certainly beside that one raised in the publications with which the controversy commenced. The physicists are not trying to assert that prayer or any other mental operation may not be attended with benefit of some kind, just as the lamb's prayer, the bleat, may in some unknown way tend to relieve its suffering; but to show that to expect an answer is unreasonable to absurdity, is to expect that the continuity of cause and effect which, as far as observation extends, is never broken, and, as they maintain, never can be broken, shall be violated for the sake of an individual. This is clearly the argument upon which the whole discussion turns, and the one which impresses itself even upon the orthodox, for it is this which in all their solutions they are endeavouring—of course quite unconsciously—to evade. We cannot see why they should evade it, or why—admitting fully and earnestly, as we have throughout tried to do, the magnitude of the intellectual difficulties which surround the whole subject—they should feel more difficulty in ascribing to God this power than, say, the power of creation, or conversion, or any other of the actions which we habitually, and, as we think, on good evidence, ascribe to the Divine Will. If He exists at all—and we are just now addressing those who admit that cardinal proposition—He must have some power, and the difficulty of comprehending or defining the limits of that power is not greater in one case than in another. Our Buckinghamshire correspondent, for example, seems to be greatly perplexed by the prayer for rain, and suggests, though he does not quite say, that this, at all events, must be ineffectual. Why? That it would usually be ineffectual may be granted at once, for it would be nine times out of ten one of those selfishly stupid prayers which no Being, at once good and wise, could properly be

expected to grant,—for why, on any theory of His love, should He grant John's desire, when to grant it is to refuse Joseph's,—but we could imagine a tenth time, a time of drought in a tropical land, when the heavens were as brass and the earth as iron, and all hearts and brains absorbed in the desire of rain till the spiritual life was in danger of being overmastered as by a lunacy, when the selfish supplication might become a true and an unselfish, and even a spiritual prayer, and why should it not be answered then? To say it might not be is reasonable, for to say that God knows best whether it is better for His usual modes of action to be supplemented by a new one, or for the people of Orissa to perish, is not to ascribe to Him any incredible degree of wisdom—little more than the wisdom of a great General who lets a regiment perish that a people may be free; but to say that He could not answer it is, at all events, to deny Him creative power, to go infinitely farther than a very strong physicist, Dr. Carpenter, is, in his inaugural address to the British Association, prepared to go. He, unless we mistake him in a curious way, holds that the final end of physical research may be, and probably will be, the discovery that a Mind was the final cause; and if it can be the cause of matter, why not of the phenomena of matter? It may be terribly difficult for the mind to conceive of God creating a cloud, or modifying by volition the physical conditions of a sick man; but it is not more difficult than to conceive His creating anything at all which did not exist before, or changing the operations of a man's mind by invisible agency, or issuing the Law according to which, even on Dr. Carpenter's apparent theory, Nature maintains her immutability. That legislation surely is a high effort of absolutism. That is no answer to Dr. Tyndall, or the writer he edits, or to Mr. Galton, but it seems to us a complete answer to any one who accepts a sentient Creator, even though he thinks, in defiance of common justice, that a creator may create, yet be irresponsible to himself for the fate of the created. Why God should so exert His authority at the request of man is a different matter, depending on the proof that the creative mind must establish, and does establish, relations with His creatures which in some way must be sympathetic or beneficial, but that He can be included in the argument that He is Creator. The difficulty of miracle—that is, of the intervention of a power whose laws we have not ascertained—is but part of the difficulty of conceiving a creating Being at all. No conceivable miracle is equal to that implied in the words Longinus thought so sublime, "And God said, 'Let light be.' Light was." It is not more difficult to conceive that God blighted a fig-tree, man needing that particular lesson, than to conceive that he issued and maintains a law under which all fig-trees under certain conditions must be blighted. Mr. Silvanus's retort that the fig-tree could not be blighted except under the conditions, because departure from the conditions would imply their imperfection, which, they being God's work, is impossible, is either no retort at all, or is only a re-statement of the old difficulty of free-will. If God cannot change aught of His eternal law, He is not free, is more bound than us; but why is it incredible that one of the eternal conditions of matter should be amenability to the volition which, on Mr. Silvanus's theory, created it? A correspondent in another page has put this point, as we think, unanswerably:—"In regard to the supposed argument from the perfection of the Divine plans, which should require no interference, why am I to assume that it is not part of these very plans that certain results should be brought about by prayer? If man has been gifted with such a constitution of mind and character that prayer is needed to educate its highest capacities—and even Mr. Galton does not deny the possibly beneficial subjective influence of prayer—then the perfection of his Creator's plan implies that room has been left for such interferences in the way of guidance and direction as may be involved in answers to prayer. Nay, it is evident that it may very well be that only in and through these, as in and through the felt necessity to worship on the part of man, can the best results both of physical and hyperphysical nature be developed." At all events, it cannot be fair to accept the power of God to create, and deny His power to modify His creation. Nor, so far as we can see, is it fair to talk of the magnitude of any effort of the supreme volition. We do not know what is great or little to God, do not even know that in His creative work there can be inequality of effort.

We are most anxious not to introduce any references to Scripture, which to most of our opponents would seem beside the mark, and to some the taking of an unfair advantage; but it has interested us to notice that the "refusal" of Christ's prayer in Gethsemane has in some minds definitely decreased the idea of the efficacy of prayer. Mr. Stubbs

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mentions this, and accidentally another correspondent asks if it is not proof against the orthodox view, and a third quotes it as proof positive that earnestness is no guarantee for acceptance. As Christ prayed only as human being, as his prayer was that God's will might be done, and as his prayer in his agony was contrary to the perpetual interest of all mankind, the illustration seems a weak one; but we want to ask why it is so universally asserted that the prayer was rejected? The prayer was not to be relieved from death, but from the cup of bitterness, and it seems to us, accepting, of course, the literal accuracy of the record, that the narrative may mean that it was answered; that the certainty which overcomes that bitterness had arrived when He conveyed the assurance to the penitent thief, though it was again lost in physical agony; that in the words "It is finished" was announced a new and full conception of the whole plan of His life, which must have extinguished for ever all that was of bitterness in the cup. That is perhaps but a "view," but it is at least sufficiently borne out to deprive an argument upon which too much stress is laid by many minds of its operative force.

SUPPRESSED LIVES.

IT is almost startling to read the correspondence of Baron Stockmar, or even such analyses of the correspondence as we have recently published,—they seem so completely to justify Mr. Disraeli's opinion that we know nothing, and can know nothing, of the personal history of Governments. Who in England outside a minute circle ever heard of Baron Stockmar, the quiet German doctor of whom Leopold of Saxo-Coburg had made a friend, who never held office anywhere, was never to the front in any ceremonial, and was, if mentioned in any casual account of Belgian or English Court proceedings, as little regarded by the public as any member of either household named by accident among the "suite"? Yet it is as certain as anything in personal history can be that this man, without birth or wealth, or popularity or reputation, was one of the real "personages" of Europe; that he repeatedly and indeed constantly interfered in the gravest affairs and on the most momentous occasions, and always with effect; that he influenced the future of all Eastern Europe, by persuading his friend Leopold to refuse the throne of Greece; that he extricated the British dynasty out of that slough—the quarrel about Prince Albert's Regency; that he made Belgium a free State; that he was the soul of the pushing German House which has obtained so much, and which if Napoleon could have kept on the throne of France would have reached to an almost dominant position in the European Courts. An unknown plebeian, he was the adviser, the intimate, and the friend of half the Sovereigns of Europe, one of those men from whom they not only ask, but take advice,—men whom they can trust without disliking, as they never trust their official advisers. The strangeness of the position is the more striking, because Stockmar had no particular genius for administration, no desire to rule, no capacity, so far as appears, for undertaking the direct management of States. He had an undue fear of responsibility, as is evident from the way he shirked it, avowedly out of fear for his own position, when, as he believed, probably with correctness, he could with his medical skill have saved the Princess Charlotte; and though it is said he was once prepared under difficult circumstances to step forward as Minister in Belgium, he certainly never recognised that visibility is one of the duties of those who attempt to guide mankind. It seems strange that a man so retiring, so free of "ambition"—that is, of the ruling form of energy, of the wish to be an individuality—should exercise such definite and direct power.

And yet it is not strange. If we think of it, nearly every effective Sovereign that ever lived, and almost every efficient statesman, and every great Government must have had men about them in whom they could trust, whom they consulted, and who, being trusted and consulted, could guide their judgments and deflect their wills. Sovereignty must consist in great part of the right to choose such counsellors. The First Napoleon did not need them, and the Third Napoleon never secured decent ones—unless we except De Morny, who, though corrupt, did not cheat his master, and was a most competent man of the world—but most Sovereigns must have relied greatly on invisible men, who told them the truth, and worked out the laborious thoughts of their policy. Such men must be, to hold their position, serene persons,—men, that is, in whom a certain balance of qualities and judgment has produced the kind of detachment which on one side is disinterestedness, and another devotion, and another tolerance, and another, again—to use a necessarily but wrongly depreciative word—

unscrupulousness, but which, in the aggregate, is serenity of soul, the best substitute for wisdom, often in secular affairs its full equivalent. There must be many such round a great constitutional government, men whom the world does not know, who are consulted rarely, and give their opinion in few words, but who exercise over nominal rulers an influence felt, but except to those rulers unexplained. They do not want anything and they do not fear anything, and they do not forget anything, and somehow their word goes far, farther on many questions than Parliamentary votes. People who should know say that such men have recently abounded among us; that this Baron Stockmar, as far as English politics were concerned, was one of many; that Leopold of Belgium helped materially to govern our "self-governed people;" that Lord Lansdowne helped more; that the late Lord Lonsdale, who took nothing important, was a powerful Minister; that Mr. Ellice, who rejected everything, was in serious crises as important as a Premier. The great, when not quite besotted, value the aid of serene thought. Just read the letters of Lord Elgin, published some weeks since, and see how completely the public can mistake a man. We venture to say there were not a dozen men in England outside the high official circle who knew or suspected why Lord Elgin was constantly employed, and promoted, and almost jobbed into high place. They thought he was a poor Peer of great lineage, who worked hard, and was a safe man, and had accidentally obtained Court influence, and so was always getting something good. Nobody dreamt of attacking him, but nobody particularly believed in him, even including the Canadians, and diplomatists, and great Indians, who came so closely around him. Yet we doubt if any competent politician has read his letters without a faint regret that he never governed the Empire; that that cool, serene, tolerant wisdom never had a larger field; that the man passed away before he could be recognised as what he was,—a De Tocqueville with the Scotch hardness and the English power of transmuting his reflection into action. The letters are a perfect mine of high political thought. We do not lay any stress on Lord Elgin's action in Montreal, when he actually bore in utter silence an imputation of personal cowardice because it was for the good of the Empire to bear it, for disinterestedness of that high kind is not rare; but let any politician just read his letters on the office of Colonial Governor, its curious powers, the spirit in which they should be used, and the benefit colony and mother country may derive from them, and ask himself if he is not wiser by inches than before their perusal. We cannot attempt to condense them, but would ask our readers to read and apply them to any case of which they may hear,—take, for instance, Lord Canterbury's refusal to dissolve in Victoria,—and try it by the letter given at page 127—and think how much any Ministry must gain in the wisdom required to frame a policy when its members receive advice like this from Canada:—"Continue then, if you will pardon me for so freely tendering advice, to apply in the administration of our local affairs the principles of Constitutional Government frankly and fairly. Do not ask England to make unreasonable sacrifices for the Colonists, but such sacrifices as are reasonable, on the hypothesis that the Colony is an exposed part of the Empire. Induce her if you can to make them generously and without appearing to grudge them. Let it be inferred from your language that there is in your opinion nothing in the nature of things to prevent the tie which connects the Mother country and the Colony from being as enduring as that which unites the different States of the Union, and nothing in the nature of our very elastic institutions to prevent them from expanding so as to permit the free and healthy development of social, political, and national life in these young communities. By administering colonial affairs in this spirit you will find, I believe, even when you least profess to seek it, the true secret of the cheap defence of nations. If these communities are only truly attached to the connection and satisfied of its permanence (and, as respects the latter point, opinions here will be much influenced by the tone of statesmen at home), elements of self-defence, not moral elements only, but material elements likewise, will spring up within them spontaneously as the product of movements from within, not of pressure from without. Two millions of people, in a northern latitude, can do a good deal in the way of helping themselves when their hearts are in the right place." We say nothing of Lord Elgin's self-sacrifice in stopping his own career, it might be for years, in order to send troops to Lord Canning—for though it has been greatly praised, Englishmen, once aware, as he was aware, with his keen insight, that the Empire was in danger, do not stop to think of themselves—but would rather quote, in

proof of his insight, his belief that democracy, considered as a method of developing force, compensates for all evils by the irresistibility of the force it can develop; and his wise observation that, as democracy is only strong when it sees its end, but then is irresistible, the "time would come when foresight would be a disqualification in a statesman." He was in India but a little while, he had no previous knowledge of the traditions of the India Office, yet his outline of our true policy towards the dependent Princes carries at once to the mind a conviction that Lord Elgin would have ruled in that difficult department of Indian government like a wise but determined King. That is, indeed, the word which best expresses Lord Elgin's secret capacity. There was something royal in his mind, something of that capacity for looking serenely down on mankind, watchful for their interests, attentive to their opinions, but utterly above their prejudices, which has belonged to some few Kings, and has made them wherever it existed benefactors of their species. It was united in him with great power of action and a great deal of hard Scotch determination, and, coupled with disinterestedness as perfect as Stockmar's, made up a character which it is to the loss of the nation that it never understood. Lord Elgin, if we can judge from the correspondence of a man whose capacity we doubted while he was in life, was one of those loftily serene intelligences whom the world seldom understands, but to whom fustier and more prominent statesmen secretly turn with a sense of acquiring strength.

THE LIVERPOOL NEEDLEWOMEN.

FOR forty years Reformed Parliaments have been pottering at legislation for the improvement of the condition of the people. How wretchedly such legislation has failed! How urgent and terrible is the need of measures that will really grapple with that unimaginable mass of misery that underlies our vaunted prosperity, and threatens to overwhelm our whole social system, our readers may gather from a remarkable movement set on foot in Liverpool by Mr. William Simpson, a gentleman who seems to be animated by the true spirit of chivalry, ever anxious to succour the distressed. Mr. Simpson's name has been prominently before the Liverpool public during the spring and summer, in connection with the various strikes and labour disputes that have taken place, in all of which he was very active, counselling, assisting, and mediating for the men. As some assurance, however, that he is neither a mere enthusiast nor demagogue, but a practical man, whose aid is of value, we may mention that the dock-gatesmen of the town subscribed the other day to present him with a handsome gold watch and chain, in token of their gratitude for his services in inducing their employers to make concessions to them; and when he wished to decline the gift, they threatened to send something of equal value anonymously to his home. In this way Mr. Simpson's popularity became so great that some of the distressed Needlewomen of Liverpool wrote imploring him to take up their cause, and strive to obtain some amelioration in their wretched condition. Poor things, they felt too helpless even to try to help themselves! For they well knew that were they to strike, there were hungry multitudes around them ready to do their work for less still than the scanty pittance on which they contrived to maintain life. That Mr. Simpson felt flattered by so touching a testimonial to his benevolence may well be conceived, and the plan he struck out for aiding his clients, in its initial stages at least, proves that they could not have applied in a better quarter. In a word, he determined to let the women tell their own story to the public. With this view he resolved to hold a series of meetings, which they should be invited to attend, for the purpose of making known their grievances. And lest they should be disconcerted or subjected to unpleasantness of any kind, he decided upon excluding the public, taking care, however, that the Press should be fully represented. Three such meetings were held. At the two last, complaints were made that several persons had been dismissed for attending the preceding, yet there were 400 present at the second meeting, and the attendance at the third was still larger. The reporters all agree in describing the appearance of the women as respectable, their conduct unexceptionable, and their tone and manner such as carried conviction to the minds of their hearers.

A more deplorable lot in life than is that of these poor women, as described in their own simple statements, it would be difficult to conceive. Mr. Simpson having asked what price was paid for the making of trousers, a machinist replied, 3s. a dozen for "machining" common trousers, 4s. a dozen for the best work. She and an assistant could earn 3s. a day between them. An old lady said she "finished" trousers, that is, completed them after the machinist. She was paid 2d. a pair, finding her own thread,

and could do only six pairs a day. She worked for a "sweater," whose profit was a shilling on every dozen pair done by her. The trousers-makers, however, are better paid than the makers of flannel drawers, for a machinist stated that she and an assistant could make no more than a dozen in a day, and that after finding tape and thread, they had only 1s. 11d. to divide between them. In the cases now cited, the hours of labour are not mentioned, but an oil-skin-maker actually asserted that she had to work from five o'clock in the morning to twelve o'clock at night to earn 1s. 6d. It is obviously impossible, however, that she could keep up such continuous labour for any length of time. Yet, incredible as it seems, one or two other women spoke of working seventeen and eighteen hours a day. The ordinary hours of labour, however, would seem to be ten and a half, for which the wages vary from 7s. down to 4s. a week. It was admitted, indeed, that at some kinds of work experienced hands earned as much as 10s. and even 12s. a week. But upon the other hand, it was stated that in others earnings often fell far below 4s. One woman, for instance, said that at print jackets she could make no more than 6d. a day, upon which Mr. Simpson asked if that was the usual pay; "half-a-dozen other young women said they worked at the same price. One of them, holding up an article, said they got 7d. for making those, and they could make one dozen a day. Another girl said she had been working all that day at that class of work, and made 2d." Asked if that was not her fault, the girl replied that she had done her best, and when questioned further, she answered, "I made two print jackets, and I got 1d. a piece for them."

Having thus afforded the needlewomen an opportunity to lay their case before the public, Mr. Simpson, accompanied by a reporter of the *Liverpool Albion*, proceeded to verify their statements by visiting their homes and workshops. We have space for only a few brief extracts from the painfully interesting reports of these visits published by the *Albion*:-

"In a court in a street off Rose Hill we found a mother and daughter at work. . . . The young woman proved remarkably intelligent. She has a machine that cost £8, which a lady bought for her, on condition that she should pay for it when able. It had been offered to her four years ago, but she was afraid to take it then, dreading that she should not be able to pay for it, but three months ago she accepted it, in the hope that it would enable her to earn more money to meet the increasing cost of living. The two women were at work on machines, check shirts for which they are paid 4s. 6d. a dozen. Working by hand and machine from eight to eight, ceasing only for just so long as enables them to take their meals, the two can make four shirts a day, that is, they earn ninepence a piece. . . . With respect to machine work, the daughter said that if she worked for eight or ten hours a day at the machine she felt herself very much done up." At a little distance from this court the reporter and his companion found three sisters at work. "For finishing slop jackets," he tells us, "they are paid 1s. 1d. a dozen; but they have to find their own thread and coal for heating the pressing-iron, so that they in reality only receive twopenny a dozen. For this they have to fell down the sleeves and fit them in, make four button-holes, and sew four buttons on each jacket, pick, ticket, and press. The eldest sister said that working fourteen hours a day, she could make a dozen and two jackets in a day. In reply to questions, she said that they lived for the most part on bread and butter and tea, but that they should have a deal of butcher meat to keep their strength up at such work. She further said that her constitution was broken with the work, and that she had been under the doctor all last summer in consequence of over-work." We have space for but one other extract: it, however, will give the reader a glimpse of some of the other oppressions to which these poor women are subjected by the warehouse-keepers. "When questioned with regard to delay at the warehouse, a sub-contractor said that he was treated very well now, but he had known the time when he would be delayed for as long as five hours waiting for work. Cases had come within his knowledge of women having been kept for a whole day waiting, and only getting threepence-worth of work at night. We also elicited some information on the subject of deposits as security for work. . . . Mr. Simpson remarked, 'A woman told me that she left £2 deposit, and that at the end of some months she only got 7s. 6d. back, the balance being kept for fines. Have you known of such cases?' The cautious reply was-'They will do that, Mr. Simpson. That is true. There is a parcel of jackets now in a certain warehouse that was taken in by a girl I know. She took them in yesterday, and something was a little long, so she was told she would have to take them back, but she would not, and half the price will be kept off her.'"

The untiring, self-sacrificing zeal which Mr. Simpson has dis-

played in forcing upon public attention the misery of these forlorn workwomen cannot be too highly praised. Already we are glad to be able to believe it is making itself felt. Some of the Liverpool shops have announced their attention to raise the wages of their needlewomen, others to lessen the hours of labour. Public opinion too is being aroused, and subscriptions are being sent in to enable Mr. Simpson to carry on his operations. We should be sorry that any word of ours should damp the ardour or throw obstacles in the path of a philanthropist with whose object we so fully sympathise, yet it is our duty to speak our opinion frankly. We fear that Mr. Simpson did not show his usual good judgment in encouraging the needlewomen at the last meeting to put their confidence in his promise to improve their condition. He did not indeed divulge his plans fully, but he announced that he would open a workshop, where all who enrolled their names would find work. We fear Mr. Simpson is preparing disappointment for himself and those whose welfare he wishes to promote. As a temporary alleviation of distress, the measure indeed is highly desirable. But if the condition of the needlewomen is to be permanently improved, resources greater than are possessed by any single individual must be brought into requisition.

LETTERS TO THE EDITOR.

THE FARM LABOURERS.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—It is frequently a marvel to me how you come to understand this peasant question as you do, or rather, perhaps, how you comprehend the mental attitude of the peasants themselves. So far as I can find, very few of those in high places appear adequately to do it, and some of their patrons comprehend only what ought to be their attitude.

Your commentary on Dr. Ellicott's anti-Christian speech brought this thought the more forcibly to my mind, in that it seemed to no small extent the very echo of a conversation I had some time ago with sundry leaders among the peasants in one of their cottages. Noticing, as I had done, their public declamations against the parsons, I was anxious to test, as far as I might, how far this was mere rhetorical passion and how much deep-rooted conviction, and purposely led the talk to the subject of the Church. But few words sufficed to convince me that the hostile attitude was the outcome of some of the bitterest feelings of the heart.

"The squire is the God, and the parson is his prophet," said one of the men to me, and this aphorism summed up the whole origin of the bitterness. It is social, not theological, and therefore I think all the more dangerous. The Bishop of Gloucester appears to wish deliberately to strengthen the breach which already exists between the patrician clergyman and the hind, and his speech is one more difficulty added to the already almost insurmountable array of them that beset the path of any minister of Christ who strives to fulfil honestly the duties of his position to rich and poor alike. A fearless stand on the part of the ministers of religion for right and justice to be done to their miserable parishioners would certainly mitigate the bitterness and shorten the duration of the coming struggle, and it would probably save the Church. Depend upon it, if the peasants get the vote soon, as get it they must, they will recruit almost to a man the ranks of the party which is now straining after the disestablishment of the Church of England, and they will do so mainly because they think that their clergy have been partisans, that even their charity has been a degrading thing.

It is not very long ago since a body of peasants rose and left church one Sunday that the curate preached to them on the duty of submission; that also, I take it, is a sign of much that is to come. To those who, as I do, believe that the Church should be the noblest civilizer, the best preacher of "liberty, fraternity, and equality" in the land, it cannot but be a very sad thing to contemplate the strange infatuation of suicidal blindness that speeches like Dr. Ellicott's display.

Referring to the letter of "A Radical Squire," it would be presumptuous in me to offer enlightenment from ideas or experience of my own, but if you will permit me, I should like to indicate the remedy that the peasants themselves propose. On the economic principle, it is, of course, superfluous to weigh the necessities of a man's family against the comforts of the farmer, and though the peasants say a great deal upon that point, I shall pass it by. They have something more than mere complaint to make,—they want not only cottages, but land. Most people overlook this demand far too much in their proposals of remedies for the evils prevailing the land through. So far as I have been able to gather,

the peasant will not be content with any degree of wages, if he is shut out from a chance of obtaining some portion of the soil to cultivate for himself. This is his sole chance of advancement from the position of the hind to that of the "cotter" (I am obliged to go to Scotland for the word), and from the cotter to the farmer.

Now, upon the economic principle cottages do not pay—instances in plenty may be cited where landlords submit to permanent loss in building good cottages for their peasants—and I do not see that matters are in this respect much altered when the cottages are let with the farm, for the farmer is not likely to give more for their use than the tenant can refund to him. Upon what is to be the order of life in the future, this system is therefore also condemned, but I have not heard any one urge a tangible objection to the plan of bestowing with each cottage say an acre of land, for which the peasant would be willing to pay a rent proportionately much higher than the large farmer gives for his acres. Such little favour would place the peasant at once in an independent position, would make him able to pay a fair rent for the accommodation given, which in his present position he cannot do, while at the same time it would not make him so independent of daily wages that he could set the farmer at defiance. This of course does not touch upon the point raised by "A Radical Squire" as to the dilemma of the farmer who turns away one man, and cannot find another at hand unless he has his cottage to put him into. But I cannot help fancying that under this system the difficulty would be more imaginary than real. For one thing, a motive for thrift would be at once placed before young men in the country, such as they now have not. There would be the chance to rise, and with that chance before them it is quite likely that the tendency to premature marriages would decrease, and that therefore a supply of young unmarried men capable of moving from farm to farm as might be necessary would be found where now there are none. All that the farmer would have to do therefore would be to provide accommodation for whatever number of these he required on his farm and house, and feed them there, while posts of trust, such as the position of stock-feeder or waggoner, would naturally fall to the lot of the tried man, married, and with his family placed upon his little farm. Under a better order of things, with independence and a recognition of justice on both sides, the number of those who found employment on farms the country through would, I am persuaded, be little less than at present, if at all.

Of course, one result of this change in the order of things would be the breaking-up to some extent of the village system and distribution of the rural population over the parishes, a thing, I think, almost from every point to be desired. There would be less disease, less real strain upon labourers, who have often such long distances to go to work, even when farmers do let cottages; less immorality and drinking than at present; and as has been proved by the example of Scotland, again, there need be no drawbacks, whether as to the facilities for the children getting to school, or the people to church, if the Church care to keep them. The possession of common lands was, I take it, the only *raison d'être* for the formation of the village system; and now that these have almost entirely gone, and that the people possess no advantage from being herded together in hovels, it is time, I think, to adopt another and more rational mode of existence.

With all humility, I commend these considerations to the attention of "A Radical Squire," and to all who, like him, earnestly desire the well-being of their fellow-men.—I am, Sir, &c.,

A. J. W.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—Your correspondent "A Radical Squire" seems to forget that England is a country to be inhabited, as well as an area in which food of various kinds can be grown and manufactured. Were it not for those troublesome beings called Englishmen, his argument would be unanswerable, and outside its towns this island would present a peaceful paradise of corn-growers and rent-payers, and a fluctuating population of submissive "hands." I say outside the towns, for even our friend the squire would hardly argue that the lodgers and householders in Little Puddington should have their lodgings and houses on the tenure of blacking the boots of their landlords, or being turned into the streets the next day without a moment's notice to shift for themselves as they can, their house or lodging being wanted for boot-blackening successors. The case I have quoted is fairly parallel, because the squire's letter takes for granted that the cottager holds and will hold under the farmer upon the very simple tenure, "Whenever you cease to work for me, out you go;" and in fact, whenever cottages are so

let, they are held at rent in wages or weekly rent, and upon such terms may be compelled to be vacated on the termination of any current week. When the fact that a "hand" generally has a wife and family and a little furniture, and that change of domicile to him (I suppose, speaking of a "hand," I ought to say *it*), involves certain loss, a great deal of suffering, and not improbable ruin, is taken into consideration, it will be easily seen what a cheerful, contented, orderly, and moral population our English country labourers will become under the new régime. The families and young folks will love the law that gives them such protection.

I will not enlarge further upon the subject of the wretched serfdom it is proposed to place upon the necks of our diggers and delvers, but I will say woe awaits the employers on the day when the "hand" so treated is allowed to put a vote in the ballot-box. I trust that such vote will be given him before the mandates of Tory duke and Radical squire have borne their inevitable fruits.—I am, Sir, &c.,

A LIBERAL BARONET.

THE EFFICACY OF PRAYER.

(TO THE EDITOR OF THE "SPECTATOR.")

SIR,—Because of the uniformity of nature and our confidence in the continuousness of the action of cause and effect—which is what our belief in uniformity amounts to—it does not surely follow that there is nothing in the whole universe that is not under the law of cause and effect. That is the conclusion to which natural science in the hands of the physicists, to use that odious word, is more and more striving to drive us, and it is a conclusion which rests upon a very partial induction of the facts before us. This latest attempt, for example, to disprove the efficacy of prayer by an appeal to experience rests wholly on the assumption that if prayer have any validity, it also must be reducible under the category of cause and effect. That there may be anywhere in the universe a power outside of the causal chain able to modify the results of the action of the various links in that chain, without altering and varying the connection, so as to reduce all to arbitrariness, is a conception that seems utterly alien to the modern man of science. And yet what is the exercise of man's free-will but precisely a fact of that kind? If the universe be a storehouse of merely physical powers, which must, under certain unvarying relations, always produce the same precise connections and effects—an evolution that goes on unalterably and unaltering—obviously there is no room for man to modify by his action the results of these relations and connections. The writer of the article in last week's *Spectator* signed "Protagoras" puts the matter in a somewhat crude way, but still fairly and faithfully, as it is generally conceived by the physicist. There are, he says, certain assimilating forces in the human body, and the duration of the latter depends upon its assimilation of certain external elements, or consequent rejection, of certain others. Now, if the doctrine of prayer be true, it must imply that these powers may be increased, if suitable appeal be made to the Deity. No more surely than the fact that man is able to introduce new directions in the connections of forces—that he can vary and alter indefinitely the relations in which they are to each other, and to independent objects—implies such a power. The whole history of scientific discovery is a record of the application by man of the laws and forces of nature under such conditions as bring altogether new results, and yet there is no change in the character of the connection, and no addition of new elements other than those generated through the action of these forces themselves in their new conditions. All the elements that render a steam-engine possible were in the world before Watt's great discovery, and that discovery has not made any difference in the regularity and order of the causal connection of the forces employed. But a new result has been obtained simply by the new direction given to the action of these forces, by which man's power over nature has been immeasurably increased, and he has been enabled to do what was before quite inconceivable. If such power over nature rest with man, who is to modify so largely the action of natural laws and forces, by controlling them to the extent of giving to them new applications, why should it be deemed impossible for an infinitely higher intelligence, presumably the Author of these forces, to do the same? It is altogether fallacious to suppose that an answer to prayer, say, for restoration of health, can only be given by direct interposition, in the way of adding some new force or element to the chain of causes and effects by which physical existence is constituted. If man is capable of varying and modifying the action of these forces so as to bring out new and different results by giving to them new directions, and if man is capable of receiving

influence from God, why is it absurd to suppose that God may answer his prayers by suggesting or leading to the suggestion to him of the use of such means as will give the direction to the natural forces that must conduct to his restoration? In that case, the answer to prayer would give a fresh illustration of the reality of the connection of these forces, instead of being an arbitrary violation of it. The difficulty does not lie on the side of nature or its order, then, but on the side of the relations between God and the human spirit. Yet once admit the existence of these two, and there is surely no inherent improbability in the assumption that such relations do exist, and that, therefore, man may ask and God may answer. If a man may ask a fellow-man to do something for him which implies the bringing out of a result different from what the chain of cause and effect would do if left to itself, why may he not ask God to do so?

I am surprised that so acute a thinker as "Protagoras" seems to be should fancy there is anything in his argument from the Divine perfection against prayer. "Has He [*i.e.*, God] made [*he asks triumphantly*] the universe in such a way as to necessitate His occasional *extra*-interference in ways at variance with the order [in which] He has ordained [that] phenomena should occur to us?" It is altogether an assumption that answers to prayer necessitate interference with any order. As we have seen, it is supposable prayer may be answered through and by means of the natural order, by simply using it in the way man does when he bends the order of phenomena to his own purposes. In regard to the supposed argument from the perfection of the Divine plans, which should require no interference, why am I to assume that it is not part of these very plans that certain results should be brought about by prayer? If man has been gifted with such a constitution of mind and character that prayer is needed to educate its highest capacities—and even Mr. Galton does not deny the possibly beneficial subjective influence of prayer—then the perfection of his Creator's plan implies that room has been left for such interferences in the way of guidance and direction as may be involved in answers to prayer. Nay, it is evident that it may very well be that only in and through these, as in and through the felt necessity to worship on the part of man, can the best results both of physical and hyperphysical nature be developed. Thus we are led to accept efficacious prayer as included in the Divine scheme, without which that would not have been what it is, and therefore it is absurd to speak of it as an interference with it.

These objections and answers, however, only touch, as it were, the fringe of the great question. That remains, as hinted at the outset,—whether there is nothing in the whole universe but an invariable chain of cause-and-effect connections? Yet what we have already said disposes entirely of Mr. Galton's argument. On the hypothesis we have ventured upon, the interposition of the Deity to restore a patient to health cannot, from the nature of the act and its instruments, become a matter of observation. The causes that have acted upon the physical frame and constitution of the patient are matter of observation, and therefore we say his restoration is due to them, and the most quick-witted and sharp-sighted of medical attendants could trace nothing but them in the sphere of sense-perception. But because that is so, it by no means of necessity follows that the influence of prayer is excluded. Who is able to affirm in any case whatever that certain suggestions leading to modifications of medical treatment, or certain minute mental and spiritual influences giving a special direction, it may be, to the patient's thoughts, and in the subtle association of mind and body, thereby giving opportunity for the *vis medicatrix* in the latter to operate, are not due to Him without whose care no sparrow falls to the ground? We may give full scope to all the efforts of scientific men, and yet the region in which spiritual agencies and influences operate may not be affected or approximated to in the slightest measure. Because, unless all our higher feelings and aspirations are a mockery and a lie, there is a region above the sphere of cause-and-effect connection, in which free-will rules. Not that free-will implies the power of altering the constitution of nature as a realm or region of cause-and-effect connections; for though it is able to use nature as its instrument, it can only do so by respecting its actual constitution. But free-will is not arbitrariness. If the higher philosophy of Germany have taught us anything at all, it is that free-will and reason are identical, that law and liberty are reconciled as being one and the same principle viewed from different sides. It is in the nature of reason to act rationally, and it would not be to act rationally to ignore the law or order which is the rational element in the external world. The highest, the only true freedom, which is as far apart as possible from the arbitrariness of self-will, consists in such rational action, so that there can be no dread of



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scendent obligation of doing right, and the need of getting grace to do it, so far, certainly, intellectual development may fail to give this blind cry any more certain object than is present to the lower animals in the agony of their death-spasm; but, in our opinion, the normal development of the emotion which sends this instinctive cry into the night for help, is bound up with the growth of moral law within us, and with the growing faith in the grace and love of a Law-giver. On this last point, the believers in prayer are, no doubt, at issue with Mr. Galton, but not, many of them, as far as we can see, on the point which he presented to us. If disbelief in a God who can give, at the very least, ample moral power in answer to earnest appeals for it,—and with it the many physical gifts of which such moral power may be the source,—is a natural and normal result of the accumulation of experience, inward and outward, then, Mr. Galton's position as to the 'intuitive' origin of prayer comes to something. If not, not.

It will be observed that in this account of the opposite positions taken by Mr. Galton and by his opponents, we have excluded the somewhat irrelevant discussion, carefully excluded also by Mr. Galton himself, as to the means by which God may answer prayer without miraculous interference with natural laws. We may fairly assume that no modest Christian will pray for a miracle for his own particular benefit or that of his friends,—i.e., for any interference which would unsettle all other men's confidence in the great invariable laws known to us, and therefore their trust in the God of Nature,—nay, even that he could hardly believe it permitted to a religious mind so to pray. But it does not follow from this at all that it is permissible to pray for spiritual blessings only. How any clear-headed man can doubt that, if we are to assume any scope for a real answer to prayer at all, it can be strictly limited to spiritual blessings, we cannot see. If God gives what is best for us independently of all prayer, then to pray for even spiritual blessings is quite superfluous, except on the dishonest theory of re-acting upon yourself by a kind of dramatic spiritual fiction. If, as all who believe in prayer suppose, He has, for the sake of securing free communion between Himself and His creatures, thought right to leave many good things ungiven till they are asked for from the bottom of the heart in an act of free intercourse with Himself, then, though good men will always suspect their prayers for happiness and the supposed means of happiness much more, and offer them much more submissively, than their prayers for goodness, it seems to us impossible to say that it is wrong or useless to include them in their prayers. As to God's conceivable power of answering such prayers without miracle, Mr. Galton himself points out how wide and close is the interweaving of the physical and spiritual, so that to an all-powerful Being it is hard to conceive what even physical ends might not be gained by mere action on the spirits of men. If, for example, as some sober observers believe,—we are not implying any belief in it ourselves, but putting a mere hypothesis,—even heavy physical objects can be raised and serious physical ailments cured by new forms of purely "psychic" force, it would not be in the least inconceivable that the climatological causes of rain itself might be controlled without "miracle" by the agency of prayer. At all events, we certainly know far too little of the interweaving of spiritual with physical laws, to dogmatise about the impossibility that God should answer earnest and humble prayers for even physical blessings without miracle. Undoubtedly, however, the whole strength of the belief in prayer centres on that conscious and imperious need of man for spiritual and moral help which makes prayer to the Source of all righteousness a vital function of his inner life,—a need which may often justify and often excuse the prayer for physical blessings, such as the life of those dear to us, or even much meaner things, so far as these seem really bound up with the deepest needs of the spirit.

It will be said with perfect truth that this review of the controversy with Mr. Galton only comes to this,—that while his statistical argument against the efficacy of prayer goes for very little or,—to give our own true valuation of it,—for nothing, the argument on our own side, being merely *a priori*, has no force for those who look at the matter, as Mr. Galton does, as a mere case for impartial investigation by the methods of inductive science. And this we freely admit. We utterly deny that all truth is attainable by the same avenues. We do not doubt that Mr. Galton could disprove the "efficacy" of (human) love quite as successfully (or unsuccessfully) as the efficacy of prayer. We feel little doubt, for instance, that beautiful faces have, on the whole, attracted to themselves more love both at home and abroad than homely faces, and very likely Mr. Galton could prove beyond all doubt that the owners of beautiful faces have reaped from the love thus lavished upon them, much more

anguish and calamity than joy. If, however, Mr. Galton were to argue from this that human love has no "efficacy" to shed gladness on human life, the common-sense of mankind would probably laugh him down, and declare that this was not a region in which,—at present at least,—statistical methods can be applied with any kind of advantage. We say the same of the argument against the "efficacy of prayer." Apart from the *a priori* scientific preconceptions which Mr. Galton himself disowned, but which constituted all the real attraction of his argument for the great majority of those who eagerly seized upon it, the statistical method has just as much applicability to the question of the "efficacy of prayer," as it has to the question of the efficacy of the human affections to produce happiness,—in other words, none at all.

CANTERBURY CATHEDRAL.

THE Dean and Chapter of Canterbury have already received abundance of advice and reproof with regard to the casualty which has nearly deprived us of one of the greatest of our national treasures. Anger, it is well known, is the first emotion that succeeds to fear, and the fright which we experienced on Tuesday, when we heard that the great Cathedral was in flames, was of no ordinary kind. It is natural, however, that the action of those who have to do with an institution which reckons its age by centuries should be deliberate, not to say tardy. To resolve, not more than two years after the water supply had become available, that it should be applied to the protection of the Cathedral, may be called almost prompt; and the fact that the resolution, when taken, should remain for some two or three months unfulfilled will not seem strange to those who are familiar with the habits of a country town. We should like to know in how many of our cathedrals or great churches any such precaution has ever been thought of. One suggestion, indeed, we may be allowed to make. It is not sufficient that the means of extinguishing a fire should be at hand. It will be within the recollection of our readers that the premises of a "fire-annihilating" company were burnt to the ground, and that the water-tower of the Crystal Palace was destroyed by fire. However perfect the appliances, some one must be at hand to apply them. The British Museum and the collections of South Kensington are constantly watched. There are few, we presume, who do not think that the loss of even the South Kensington treasures would be of less account than the destruction of the great mother-church of England.

Of the dignity of this title, the aspect of Canterbury, whether you regard it from within or from without, is pre-eminently worthy. More spacious and more magnificent cathedrals there are, but nowhere in Christendom one which shows a more stately and harmonious whole. To speak of our English Cathedrals only, there are some which may claim a superiority over it in one point or another. One has a longer nave, another a larger east window, a third a loftier spire. York Minster is a larger pile of buildings; and Wells stands, perhaps, first of all our ecclesiastical buildings, in the marvellous beauty of its architecture. Yet even these, and with them all others, must yield to the structure of Canterbury the precedence which belongs to its see. One feature, too, it has in perhaps greater perfection than can be found elsewhere. The Close, a peculiar beauty of our English Cathedrals, is nowhere more spacious, fairer, less disturbed by incongruous associations. To stand on its well-kept sward, and look up to the magnificent pile which has been for nearly thirteen centuries the chief seat of English Christianity, and then to cast a glance on the orderly array of buildings which surround it, deanery, and houses of residence, and grammar-school, is an experience not easily to be forgotten. Nothing could be more characteristic of the English Church than the air of repose, of dignity, and we may perhaps be allowed to add, of affluence, which surrounds the scene. Viewed from within, the Cathedral suffers in the judgment of many from the want of that splendour which belongs to the Roman ritual. In the days when Becket was still the chief of English saints, no shrine in Christendom was more splendid. Now the marble, so scantily relieved by drapery and colour, seems somewhat cold and bare; yet its chaste, undorned beauty has a marvellous charm of its own. And there is at least nothing to distract the eye from the proportions, which for grace and harmony it would be impossible to excel.

Among the many associations which attach to the Cathedral three stand prominently forward; and these alone, connected as they are with the earliest of our great poets, the most famous, if not the best, of English Churchmen, and one of the greatest of English soldiers, would have been enough to make of the catastrophe, which at one time seemed imminent, a national disaster. Each of



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then possesses more or less of that strange charm of perfect identification of which even the least imaginative spirit is conscious, and in which we find the cause, if not the justification, of religious worship. Of the splendid shrine of St. Thomas the Martyr, the zeal of Henry VIII. left nothing remaining but one doubtful ornament, the gilded crescent in the roof over the eastern end. But what is to us far more interesting, the locality of his death, can be identified without a doubt. The transept, still called the Transept of the Martyrdom, remains substantially unchanged; the massive masonry of the wall by which the Archbishop took his place still stands; a stone in the pavement marks the actual spot where he fell; and the visitor has under his feet what are possibly the very flags on which his brains were scattered. He can even see what Henry's Commissioners certainly never intended to escape, a few of the many painted windows which were once devoted to picturing the story of the Martyrdom. From Becket one naturally passes in thought to Chaucer and the Canterbury Pilgrims. Here the identification is in one respect less satisfying. The poet does not bring his pilgrims to Canterbury itself. The story of the journey is unfinished; and though the wanting part has been supplied by a hand possibly not much later in date, we miss what would have had a singular interest as coming from Chaucer's own hand, the reception of the pilgrims within the Cathedral and at the shrine itself. Still, it is something to feel that the outer aspect of the building is essentially the same as that which met the poet's eyes when he rode up with his companions from the forest of Blean, and that within, the courses of the pilgrims, as they passed from one object of veneration to another, can be traced with precision. There is something, however, certainly more satisfying about the memorials of the Black Prince. These leave nothing to be desired. The very gauntlets and helmet which he wore, possibly at Poitiers, if we must suppose him not to have grown to their size when he won Crécy, a boy of sixteen; the scabbard of his sword, his shield, and velvet coat of State hang still above his tomb, and on it is the likeness of the man, showing all the characteristic beauty of his race, more certainly than can be said of almost any portrait of equal antiquity, the *vera effigies* of the great soldier. Naturally it is with regard to this memorial that we can best realise the greatness of the danger that has been just escaped. It is situated near the scene of fire, and the first impulse was to remove the precious accoutrements which hang above the tomb (the scabbard was broken in the process); for the tomb itself and for the effigy nothing, of course, could be done. One of those showers of molten lead which fell about the building, doing so marvellously little harm, might have destroyed in a moment one of the most precious of our national relics. It is difficult to estimate the regret which would have been caused by even so limited a loss. If the whole Cathedral had perished as Old St. Paul's perished in the Fire of London, we should at least have understood the feelings of the Canterbury citizens, who, when the fire of 1174 destroyed the beautiful choir, "tore their hair, beat the walls and pavement of the Church with their shoulders and the palms of their hands, and uttered tremendous curses against God and his saints."

MR. DISRAELI'S "MELANCHOLY OCEAN."

MR. DISRAELI'S suggested explanation of the gloom of the Irish and of their love of excitement,—that "they live beside a melancholy ocean,"—was received at the time it was uttered in the House of Commons as a statesman's joke, and certainly sounded like one. But to a traveller in Ireland the phrase is constantly coming back. Not, of course, that the ocean by which Ireland is washed is distinguishable in itself from that which pitches and chops round Holyhead, or which ebbs and flows on the bright beach at Brighton. But in the most characteristic parts of Ireland, in the long, winding creeks of Connaught and by the lonely cliffs of Donegal, there are many elements of melancholy association that you do not commonly find in England, though they appear to be equally predominant among the wilder island groups of the Scotch Hebrides. Hardly anywhere in Ireland, for instance, near the coast or far from it, can you ignore those long swells of desolate bog, which convey many of the solitary and rather and associations of a cloudy sea, though without its sense of power or peril. The Irish bogs grow wonderfully little heather, so that their colour is grave and their long stretches of view monotonous, yet they certainly fascinate the imagination,—with something perhaps of the effect of a sad-coloured prairie,—the solitude of the impression being certainly enhanced rather than diminished by the frequent traces of human

labour where the turf has been cut in long trenches and the upturned sods piled up to dry till they are fetched for fuel. Crossing the centre of Ireland is like sailing for a day on a dim and misty sea, where the eye grows sad in gazing, and a sense of fatalism steals over the mind. And this sombre stretch of bog is usually the landward setting even of the "melancholy ocean." The mountains may rise steep and grand as if to bar out the Atlantic, but the mountains are but the high summits of these lonely, and in their way certainly very impressive wildernesses of peat; and even while you look at the great waters as they roll in, you cannot throw off the spell of the far more silent and sad inland wilderness, where the vegetable life of some former world is slowly condensing into coal. Besides, on the most characteristic sea-coast of Ireland, in Connemara, "the land of bays," and in the solemn inlets of Donegal, the tide leaves many dreary miles of sand and seaweed bare for some twenty-one hours out of the twenty-four, so that if the sky above be also, as it so often is, charged with all the vapour of the Atlantic, the scene of desolation becomes profound and almost overwhelming. Thackeray, in his Irish Sketch-Book, writing of Clew Bay (between Achil Island and Westport), describes it, as no doubt it ought to be seen, thus:—"The conical mountain on the left is Croagh Patrick, or the Reek; it is clothed in the most magnificent violet-colour, and a couple of round clouds were exploding as it were from the summit, that part of them towards the sea lighted up with the most delicate gold and rose-colour. In the centre [of the bay] is Clare Island, of which the edges were bright cobalt, while the middle was lighted up with a brilliant scarlet tinge. The islands in the bay looked like so many dolphins basking there." Evidently the tide was full and the sky brilliant. But when the present writer tried to see the same scene, it was presented in a much more ordinary and much sadder aspect. Croagh Patrick was hooded with cloud to within a third of his height from the earth, the "bay" was all sand and seaweed, Clare Island was dun-coloured, and the smaller islets in the bay were like so many livid (not red) herrings. And we suspect that is the scene presented far oftener than the one which met our great satirist's eye. For brilliant days on the West Coast of Ireland are, if not rare, at least never to be counted on, while the sea, which is the very life of these deep inlets and firths, is always off duty for by far the greater part of the day. It is only on the jutting points and extreme promontories, where, even at low tide, the Atlantic breaks upon the cliffs, that you can depend even on the "melancholy ocean" for doing its duty, and not leaving a far more melancholy memorial of itself, to divide, without also uniting, the opposite shores.

And there is something that adds to the sense both of romance and of desolation, in the almost numberless ruins of abbeys which dot the most striking points of the West Coast of Ireland. Almost wherever you go, you find beside the banks of seaweed, and perhaps within a stone's throw of the stranded hulls of ships waiting for the tide, some venerable ivied ruin, with the fragment of a nave or a chancel, and a low cloister some four feet high running over rows of ancient tombs, to which is probably attached a modern graveyard wherein one or two flaunting monuments of the present generation rise up to jar the solemn impression of the place. But this is not all which mars the effect proper to such ruins. There is almost sure to be not only desolation, but something to mark neglect. In one ruined abbey the fine old window is half built up with rubble to keep out the sheep. In almost all, the nettles vie with the ivy in clothing the ruined walls, while piles of rubbish lie wherever there has been a recent fall. It is hardly possible to forget that most of these ruins are the property of Protestants in a Roman Catholic country, many of whom almost feel it a duty to let the signs of neglect appear. A story is told of one such proprietor that when an offer was made to him by a lover of the ancient architecture to purchase one of these still stately ruins with a view to its restoration, he was curtly answered by the Orangeman in possession—that he would see the noble amateur damned first. Certainly there is none of the tenderness shown to these ruins which you see in England, where the proprietors know that the past belonged to their own forefathers. The wall of the waves and the melancholy cry of the seagulls as they flit to and fro over the ruins have their charm. But you are constantly reminded of Shelley's fine description of the desolation of Venice, in his "Lines written among the Euganean Hills," only that the desolation and visible neglect of churches produces perhaps an even more melancholy impression than the desolation and visible neglect of palaces:—

"A less drear ruin than than now,
With thy conquest-branded brow. . . ."

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The Spectator

FOR THE

No. 2304.]

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* * The Editors cannot undertake to return Manuscript in any case.

NEWS OF THE WEEK.

THE Bishop of Gloucester, in a letter to Mr. G. Mitchell, one of the Secretaries of the Agricultural Union, protests that "although he expressed himself strongly, but good-humouredly, as

per head, wife and children included; the second is that the Poor-Law allowance of five shillings a week now paid for boarding-out pauper children has seriously deepened the labourer's conviction that he is unfairly paid, ("Whoy! my childer don't get half on it," was one man's exclamation); and the third is, that the leaders are looking round anxiously for some peaceful method of showing that the men are dissatisfied. They want apparently to convince the big people that they are feeling deeply. Their last wish is quite reasonable, and not difficult to gratify. On the first Sunday after 1st September, when all the squires are at home for the partridges, let every labourer in England, Churchman or Dissenter, attend morning service in the parish church in his working dress. That is a peaceful and a courteous demonstration, it will bring the facts home to the most educated men in the villages—the clergy—and it will put an end at once to the idea that the discontent is local.

The Paris correspondent of the *Times* affirms that M. Thiers intends as soon as the Assembly meets to propose the definitive proclamation of the Republic, the creation of a Second Chamber, and the investment of the President and the

accepted the challenge, and from that moment there was not a pin to choose between the two parties. The only difference seems to be that the Protestant mob was a little the better armed and better organised of the two. Both parties wrecked houses, both assaulted quiet passengers on account of their religion, and both allowed their women to take a prominent part in the fray. Both were guilty of the refined cruelty involved in the orders to change quarters suddenly, and both defied the authorities to repress them. The worst murder committed, that of Constable Morton, was the murder of a Protestant by Protestants because he upheld the law. The rioters rioted for the enjoyment of rioting, not out of fear or regard for their religions, and should have been put down from the first. Any old Indian with 500 soldiers would have stopped the rioting in three hours, at a cost perhaps of thirteen or fourteen lives,—nothing, compared with the demoralisation of a great city.

Mr. Stanley is very angry because some incredulous people decline to believe in the literal accuracy of his stories about Dr. Livingstone. He has some right to be angry, for he has done a great deed, and all his more important statements have been corroborated by Dr. Livingstone's letters and other evidence, but he should remember that it is very difficult to apprehend all at once a change so considerable as appears to have passed over the great traveller. For example, Mr. Stanley writes to the *Herald*—we quote the paragraph from the *New York Nation*—that when he told Dr. Livingstone of Mr. Greeley's candidature for the Presidency the Doctor said:—"Hold on! You have told me stupendous things, and with a confiding simplicity I was swallowing them peacefully down; but there is a limit to all things. I am a simple, guileless, Christian man, and unacquainted with intemperate language; but when you tell me that Horace Greeley is become a Democratic

in a Judge as in any other official. Mere dismissal is a punishment so absurdly inadequate that the apparent impunity of a corrupt Judge must demoralize the community.

The Archbishop of Canterbury, in a speech at Carlisle on behalf of the Society for the Propagation of the Gospel, propounded a very singular theory. He thought that the great influx of "heathen" into England—sixty Indians, for instance, studying in the Inns of Court, and Burmese and Japanese Ambassadors wandering about London—was affecting the current philosophy of the great seminaries. The proximity of the East was increasing English toleration for infidelity, and the systems of "the extreme lands of heathenism" were exercising a great influence over the literature and philosophy of Englishmen of learning. Dr. Tait must surely have thrown his mind into some past era, say the second century, or the time of the Crusades, when Asiatic thought had much of the influence he attributes to it now. The destructive scepticism of to-day, scepticism like that developed in Mr. Galton's letter on another page, is distinctively Western, not Eastern, based on induction from visible phenomena, not on induction from abstract thought. The scientific process is, of all processes, the one most foreign to the Asiatic mind, which is of all minds the one most saturated with the idea of the supernatural. Atheists exist in India and China, but they do not base their atheism on the continuity of cause and effect, but on the absence of evidence that phenomena are real,—the root-idea of *Maya*, or the great atheistic doctrine of illusion—or else on the difficulty of reconciling the government of the world with the existence of a wise and benevolent governor.

The Archbishop was unfortunately unaware of the intensity of Indian feeling about the use of this word "heathen."

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Wilt thou then be when the sea-mew
Flies, as once before it flew,
O'er thine isles depopulate,
And all is in its ancient state
Save where many a palace gate
With green sea-flowers overgrown,
Like a rock of Ocean's own,
Topples o'er the abandoned sea
As the tides change sullenly.
The fisher on his watery way
Wandering at the close of day,
Will spread his sail and seize his oar
Till he pass the gloomy shore,
Lest thy dead should from their sleep,
Bursting o'er the starlight deep,
Lead a rapid masque of death
O'er the waters of his path."

Do the people themselves seem to be affected by these melancholy influences of nature and of history, as Mr. Disraeli, mockingly or not, half intimated? In some parts, certainly; in the neighbourhood of the town of Donegal, for instance, you meet with a population uniformly despondent, and sometimes almost morose. There the Irish reputation for colloquialism seems a legend of the remote past. The very drivers of the jaunting-cars sit in moody silence, except when they urge on their horses by a peculiar vowel-cry between a wail and an inarticulate sound of disgust, which resembles nothing so much as the shrill bleat of a lost lamb in the mountains,—a cry which seems born of blinding mist and wildernesses of bog. Thereabouts the very inns seem like asylums into which you are received sadly and as a matter of duty, while the aged waiters,—(nowhere do you find waiters so aged as in Ireland, so aged are they that we have occasionally observed that the time which nerve-impressions normally take to travel to the brain is something like trebled in their case),—gently but firmly press you to go away almost as soon as you have arrived; evidently they think you are labouring under some profound illusion in going there at all, which they are only doing their duty in attempting to remove.

But we cannot say that as a general rule the people of Ireland seem to find theirs a 'melancholy ocean.' The character of the people differs in a very marked way in closely neighbouring regions, and you will find the vivacious, humorous, half-cultivated air of amused self-criticism among the carmen and boatmen of one county not fifty miles distant from a gloomy, taciturn, and almost sullen peasantry, who will hardly acknowledge a greeting, or laugh aloud once through all the bustle of a country fair. And when the Irish are not melancholy, their cheerfulness is certainly very attractive, from the singular air of self-knowledge, of cultivated banter directed against their own infirmities, which, even among the peasantry it displays. A poor boatman, analysing and quizzing his own litigiousness, and actually explaining to his fare how he not only went to law when he knew himself to be in the wrong, but appealed from a decision against him which he knew to be just, purely for the sake of the pleasure of the game, would not be easily met with on the Thames or at an English watering-place. Then, too, the people's humour has a much queerer flavour, and has more in it of nicety of shade than that of any English peasantry. For instance, a gentleman calling to a lagging dog to follow, was shouted to by a poor lad, 'Sure it's I will promote her for your honour,' where the word 'promote' was used with even a classical nicety of discrimination (but assuredly not in any common English sense). In its strict meaning of 'cause to move forward.' And then, quite apart from humour, the people seem to form clearer ideas to themselves of their own tastes and wishes than ours of the same rank. For instance, the present writer was much struck by the remark of a poor workman on the Connemara marble knick-knacks, who, when asked why he did not continue to carve the bog-oak into ornaments for his customers as he once did, replied that it was simply because it would very much diminish the happiness of his life to do so, that he was proud and fond of his work in the one material, and had no liking for the other.

The "melancholy ocean" certainly by no means uniformly makes a melancholy people. The gloom of the Irish people, when you find it, is like their skies, often sullen, but never hard. It is the gloom which goes with moral timidity and self-distrust, the gloom which arises from the blows of destiny among a people who, except when they have lineage to rely on, are apt to lean upon fortune, and despond where fortune is adverse. It is gloom of temperament and not of self-will, and gives way as suddenly beneath the influence of a breaking sunbeam, as does the gloom of their liquid atmospheres and their soft, cloud-piled skies.

LETTERS TO THE EDITOR.

DARWINISM AND THEOLOGY.—I.

(TO THE EDITOR OF THE "SPECTATOR.")

SIR,—Now that Parliament is closed, the Treaty saved, and Livingstone discovered, you may perhaps find space for some observations on a subject of a less exciting character, the relations between those views of the production of plants and animals which are popularly understood by the word Darwinism, and Theology, the doctrine of the existence and activity of a Divine Ruler of the world.

There can be no doubt that in many irreligious minds the writings of Mr. Darwin have created a ferocious delight; that in many religious minds they have created anxiety and distress. On the one side are to be found men such as those who have written of man as made in the image of an ape, and have sought to elevate into a science the supposed failures of nature; on the other, are to be found good men and women who wince under the notion that plants and animals were not created by the Almighty fiat just as we see them now, and shrink with dread from every theory which in anywise shows us to be of kin with the lower animals.

The time of twilight is always a time of vague alarms; then the gnarled trunk or the bare bough of the well-known tree becomes a goblin to the fancy; then beyond all other times the saying of Epictetus is true, that the mind of man is harassed not by things, but by notions about things. And Darwinism is essentially a region of twilight; here and there splendid gleams of light, elsewhere darkness and half-light; and so men's fancies and men's fears are very busy there. My object in the present papers is to get a little nearer to these hobgoblins, and to try to make out whether they are so dangerous; and I think that there will be no inconsiderable gain in the mere effort to express these objections which are more often felt than uttered with anything of precision; for this will, I think, be found to show, first, that many of these objections are rather of feeling than of reason; and secondly, that many (if not all) of them are nothing new in substance, but only novel and so more striking expressions of old and well-worn difficulties. I have no intention in these letters of entering upon a critical examination of Mr. Darwin's writings, but I shall try and lay hold of the objections to them as they float about in the minds of good people, many of whom have never opened a volume of our great naturalist. I have equally no intention of discussing the truth or the falsehood of Mr. Darwin's views. I shall assume their truth, and shall inquire whether, supposing them to be true, they do in fact introduce any new difficulty in the way of the theocratic conception of the universe.

Before entering on this special inquiry, let me observe that any appreciated change in physical science produces pain in many religious minds. This results from the association of ideas. A devout man believes, let us say, that the sun goes round the earth, and this notion he associates with the idea of the creative power and the beneficent designs of God, and he praises God for the sun that so goes round the earth. The two notions get by habit and want of discriminating self-reflection welded into a composite whole; and to shake one part of this entire structure seems to such a mind to be shaking every part. "If the sun do not go round the earth, how can I bless God for it, as I have done all my life? Where is that divine care for man which has hitherto consoled me?"

Just in the same way, a large body of devout thoughts and feelings has clustered in many religious minds round the popular notions of Creation, and above all, of the creation of man; and these notions cannot be shaken, as they have roughly been of late, without shaking too those feelings which hang around them; and hence inevitably, sorrow and pain have resulted to such minds from Darwinism.

But they may find consolation and encouragement from the past; for surely it is true that each certain step in physical science has only raised and enlarged our conceptions of the Divine majesty and power. Who, from a merely devotional interest, would go back to that old astronomy, which prevailed before the spirit of modern science arose? Whether of these two views is more calculated to excite our devotion and praise,—the notion that the heavens were a solid sphere, moving around the earth, with little holes to let through the light; or the conception of boundless regions of space, with stars infinite in number, more and more revealed as our powers of sight are enlarged, and each star a system of perfect order and marvellous complexity? Surely it is true that God's thoughts are not as ours, but His ways are higher than our ways.



I think it may be truly asserted that hitherto the result of each new step in science has been not only a shock to preconceived notions, but a re-adjustment of the devotional feelings, and that around a new physical conception more adapted to develop those feelings than the old support from which they were painfully detached. If Darwinism be true, experience will lead us to expect a like result from it.

The lengthened period of time which Darwin requires for the operations he suggests is one source of pain to many religious minds. It is curious and yet, I think, true, that, as a rule, the uneducated religious mind resents the introduction of long periods of time. It did so when Scrope and Lyell and their school of geologists began to make incalculable demands for time in the history of the globe's crust; it did so when the antiquity of man was promulgated; it has done so with Darwinism.

This feeling has, I think, several roots. One is to be found in the Mosiac account of the Creation, which was long supposed to speak of Creation as a definite and concluded act at an ascertained and not very remote date. Another is to be found in a weakness of imagination, a mere incapacity of the mind intelligibly to pass across great gulfs of time, so that a divine act performed on yonder side of such a gulf seems an unintelligible divine act, and therefore not an acceptable one to the religious consciousness. It is this feebleness of our nature that makes contemporary events, in which nevertheless we have no personal concern, so much more affecting and interesting to us than like events in long-past time. A lady of my acquaintance, explaining to some rustic neighbours some of the sufferings which marked the early history of our faith, was met by the remark from a farmer, who was not unmoved by her recital, "Well, ma'am, 'tis so long ago, perhaps it never happened." This feeling haunts many minds when they find the initial act of Creation referred to a distance of time exceeding their usual habits of computation or thought; and that notwithstanding that the products of Creation are present around them.

A third source of this objection to the lengthened periods involved in the theory of evolution is found in the feeling that the more distant in point of time the divine act is, the more the Divine Being is removed from the present and the actual. This is a feeling due, evidently, to the mechanical conception of the cosmical laws, as though God had wound up the world and left it to go; but it is entirely dispelled by that truer conception in which we come to know that however remote the initial step may have been, it is only by an ever-present and sustaining spiritual power that outward things are maintained. The religious instinct which attributes to the Divine Being the origin of the world, cannot with any propriety, and does not (when enlightened) decline to attribute to Him its daily support; and when this latter view is equally impressed on the mind, then the long periods which scientific men demand cease to shock the devout mind, and even nature almost witnesses to the timelessness of the Divine Being, and each ancient rock and each protracted process of nature proclaim that with God a thousand years are but as one day.

I am often struck with wonder at the contrast between the real workings of God as we learn them by a patient, honest study of what He has done, and the feverish hasty notions of men as to what He will do or ought to do. How majestically slow and calm and persevering is oftentimes the divine mode of action! The sea eating through a rock for thousands and thousands of years, or Christianity attacking moral evil through near 2,000 years, and doing what we often fretfully think so little,—how different is this from what we should have expected, and from what men did expect! The early notions of geology were all cataclysmical; the expectations of the apostles were of a very speedy winding-up of all things. But still God is true to His own nature,—"*patiens quia eternus*."

Let me carry a little further this analogy between the difficulties of Darwinism and religion, and let me invert the celebrated saying of Origen, and assert that if we believe God to be the author both of religion and of nature, we must expect to find in nature the same difficulties as in religion. Surely a man who believes in the Divine revelation of God to man cannot doubt that God has proceeded in that revelation by a system of development, and that through long periods of time. Is not the whole history of the Jews a history of the development and evolution of more and more truth out of certain small seeds? Do we not see how far David was, in the spirituality of his conceptions, above Samuel, and even above Moses; how far Isaiah transcended even David; and how far even the degenerate Jews of the period immediately preceding our Lord had in some branches of truth (especially that of immortality) got beyond their nobler ancestors? So, too, Christianity was not

unfolded all at once. The Holy Spirit was promised to unfold the truth to the Apostles, and the whole story of the Acts and of St. Paul's life is one history of the evolution of divine truth. So much will I say as to the race, when much more might be said; and is not the same true of the individual? What good man doubts the difference between the religion of the holy old man and of the most holy child? who doubts that the path of the Christian is one of increasing light,—from grace to grace, from one step in holiness to another? In short, if we believe that God regulates the religious life of the race and of the individual, we cannot doubt but that, in concerns of the highest moment, He does proceed on a plan of development through long periods of time. "The kingdom of heaven is like unto a grain of mustard-seed."—I am, Sir, &c.,

EDWARD FRY.

AGRICULTURAL LABOURERS.

[TO THE EDITOR OF THE "SPECTATOR."]

Sir,—I shall be glad to be allowed to make a few remarks on the statement in last week's *Spectator* that at Stourbridge I (with Sir John Pakington) did not go beyond "vague kindliness" about the agricultural labourer. To some extent this must be admitted, and charged to the very narrow limits of time allowed to the speakers. It was difficult to do more, and perhaps it might have been better to have said nothing. I did not, however, intend quite to "content myself" with vagueness. What I am reported to have said I do not know, but as you have mentioned the matter, I wish to set down briefly what I meant to say. It was:—

1. That I thought the labourers not the least to blame in combining in any way they pleased.

2. That I thought they must themselves regret the necessity, if it be so, of being guided by those who had only a theoretical knowledge of the subject, but that in their circumstances it was almost inevitable for them to be led by some one or other *ab extrâ*.

Thirdly and mainly, that I hoped they and their advisers would accurately consider the precise object at which they aim. On this I wish to speak a little more deliberately. I meant to inculcate generally the substance of some able letters by Mr. Greg in the *Pull Mail Gazette* a few weeks ago.

Is it the object of the labourers' friends that he should have, in money, the full market value of his work? That this is explicitly avowed by the *Spectator* and other writers I know, and that it is put mainly on the ordinary anti-track grounds; but I greatly doubt whether the labourer clearly contemplate what this means, and what must be its immediate and necessary result.

Labourers now, like other people who have something to sell, get one year with another about what it is worth, for no one can get much more or much less for any length of time. But they get it partly in money and partly in kind, the latter, no doubt, indicating the straggling relics of ancient feudal manners, and consisting of a great variety of subventions which were ably outlined by Mr. Greg, but which it is hardly necessary to specify to readers of tolerable information.

This is one great distinction between agricultural and manufacturing labour. And it is perfectly certain that if the two are to be assimilated, and Mr. Carlyle's "*cash-nexus*" is to rule supreme in both, it will be done completely. The labourer will get his full money-wages, and he will get nothing else at all.

I much doubt whether this is what they mean. Wages, speaking roughly and taking a given sum for convenience, are to be raised from 12s. to 15s. The probability is that the 3s. more than represents the additions in kind which the labourer used to receive from his employers and those above him. They will all go, and he will have the money pure and simple. My belief is that he looks, speaking of labourers generally, for both,—the full money value and the traditional additions besides. But this is impossible.

I said that he gets now about what he is worth. It is probable that he, in fact, gets a little more, when it is rigidly estimated. I remember the first Lord Ashburton saying in the House of Lords that probably hardly any farmer gave barely what he could not help giving to his men. Lord Radnor, a stiff old economist, replied at once, "Yes; but wages are the price of labour, and whatever the farmer gives more is not wage, but gift." So it is, properly speaking; and is it certain that that state of things must and ought to be swept away?

As I said, I do not wish to dogmatise, but one illustration of interest occurs to me, if indeed my recollection is correct, for I am obliged to quote from memory. According to the Reports of the Commission on Women and Children's Employment in Agriculture, the best-off labourers in Britain are those of Northumberland. But if I am not mistaken, these do by no means receive their wages solely in money.

Bolingbroke was the member of place on the telling story of that sympathy to the consummate popular will. Voltaire of that sort. Equally Voltaire Locke through the rise of the less illustrious more awe-deplorable who form M. Taine. Why does when Beaumont French by men owe not waste tion; and expected to to the thin speculation look at Beaumont Brown, who after Hunt to see the of Royer-Collard France to grow child to study a suicidal and subtle left out of He puts and a thin and the manifest for all the also for the a novel, as the common tone, in both, right and tints rigorous to both below most,—Strooke, who above him most powerful by his language he were his of his feelings which he propensity ness, in order to dig up a grinning nose. So history of their sin we all possible because, love for his with the life was brings our un-French was half-in respect wish to railery was precisely

One more general remark I would make. The *Spectator* is fond enough of ringing the alarm-bell,—and small blame, when it is done with such remarkable ability. At present the bell, in more senses than one, reminds us of the word *Swing*. We are threatened with a winter of strikes and lock-outs, starvation and rick-burning. The reference is to the disastrous times of 1830 and thereabouts. Now what was the measure which, according to the general, and I believe the correct opinion, did more than any other direct agency to ameliorate that state of things? The answer is instructive; a new and stringent poor-law.—I am, Sir, &c.,

Hagley, Stourbridge, September 3.

LITTLETON.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—Whatever may be the ultimate result of the contest now going on between our agricultural labourers and their employers, when the Unions become established on a firmer footing, and the labourers, by accustoming themselves to other kinds of work, are able to make themselves more scarce and consequently more valuable, there can be little doubt that the more immediate consequence will be great hardship and distress to the working-man. He may perhaps gain some temporary advantage during the harvest months, but winter is coming on, when hitherto the farmers have generally kept on considerably more men than they have actually required, partly, no doubt, that they might have a supply of good labour by them when they were in want of it, but partly also from charitable motives. In addition to this, many labourers' families are during the winter months half-supported by charities of various kinds, all more or less directly gifts from the employer to the employed. It would be scarcely natural to expect that with the spirit of contest and ill-will raised by the strikes, this state of things will continue, at any rate to the same extent. All this, combined with the increasing rise in the prices of food and fuel, for this winter, at any rate, a melancholy prospect for the agricultural labourer.

There may be a great deal to be said for and against the system of striking, both from a theoretical and a practical point of view; but I do not wish to enter into that subject here, nor into the principles by which the rate of wages should be governed.

We have to deal with this simple question,—this movement is an effort on the part of the agricultural labourers to improve their social position. If this ultimate object is a legitimate one, which I think, can scarcely be denied, should not we do the utmost in our power to help them to attain this right end in a right way, and not desert them because they have in their ignorance taken what we believe to be a foolish and a wrong way.

Leaving, then, the question of wages alone, and assuming the somewhat dry theory that the price of labour, like that of any other commodity, must be regulated by the laws of supply and demand, what is it that the industrious agricultural labourer, receiving the proper value of his labour in weekly wages, requires to make his passage through life easier and better than it is at present?

I will here only mention one reform required as the most pressing, and as more especially connected with wants of the agricultural labourer,—good food, clothing, and fuel at cheaper prices. This brings us at once face to face with the village shopkeeper. Till you can either greatly reform him or do away with him altogether, you will never make the agricultural labourer comfortable. There are often five or six of these shopkeepers in a village where there is scarcely trade enough to support one; they are usually persons with no capital, buying bad goods at large prices from some inferior tradesman in the neighbouring town, only a few shades better off than themselves; to him they are generally too much in debt to be independent or able to select their goods; and the only way they can induce the village labourers to pay the enormous prices they are obliged to charge is by entangling them, in their turn, in an abominable system of credit, by which they get them entirely into their power, and treat them just as they please. I need scarcely here observe that what I have been saying does not apply in the same degree to the butchers and bakers and what may be called the operative tradesmen, but chiefly to the grocers and drapers and dealers of this kind.

If, then, this is the case, and I appeal to all who know anything of village life whether I have drawn an exaggerated picture, what is the remedy? I do not think that regular co-operative stores, such as have succeeded so well in many of our large towns, would, for many reasons, be practicable in agricultural villages, but I do think that something of the kind might be tried with great success.

We all know that in order to be able to sell goods cheap we must not allow them to pass through more hands than is absolutely necessary, between the producer and the consumer. This is the

first point; the tradesman must procure his goods direct from large and good wholesale houses; but to make this answer his purpose, he must be sure of better customers than some fifty or a hundred labourers' families can possibly be.

Now, why should not the squire and the clergyman and the farmers combine together and set up a shop of their own,—a real, good, substantial village store, where not only the labourers' families may obtain good and cheap food, clothing, &c., but where also the squire's family and the clergyman's family and the farmers' families may be able to buy all their ordinary commodities better and cheaper than they can elsewhere? They surely will not object to buying their tea and sugar at the village shop, provided they can get it there as good and as cheap as they can in the county town or in London. Let them make use of the existing tradesmen if they can, but they must keep an eye themselves on the prices and on the quality of the goods. If one village or parish is not large enough to make a shop of this kind pay, let three or four parishes club together, and have smaller shops or agencies in the smaller villages.

I feel convinced that this or something of the kind might be done with great success, and without very great difficulty. It chiefly wants a little accommodation on the part of the richer towards the poorer; and they will not find themselves the losers, even from a pecuniary point of view.—I am, Sir, &c., X.

THE EFFICACY OF PRAYER.

[TO THE EDITOR OF THE "SPECTATOR"]

SIR,—Owing to my absence from England on a somewhat erratic tour, I have only just received the *Spectator* of the 3rd and 10th of this month, the first containing your article on the "Efficacy of Prayer" in answer to Mr. Galton, and the second several letters on the same subject. I hope it is not altogether too late for one more, as there is an aspect of the question which has not been touched upon by the others which I am very anxious to bring before your readers, as affording the only ground on which belief in the efficacy of prayer can be held consistently with the belief in the invariable order of nature which is from year to year extending and strengthening its hold upon all educated minds. Professor Tyndall, Mr. Galton and all other scientific opponents of the former belief, of course, direct their efforts to show that prayer is inefficacious over the course of physical events, and obtain an easy success, first, because even in cases of apparent physical changes in answer to prayer it is impossible to prove that they were not mere coincidences; and secondly, because their opponents have, unconsciously, it is true, but not the less surely, as little belief as themselves in the power of prayer to alter the order of nature, where that order is known and manifest. The most devout believer in prayer would never, in our day, dream of praying that the sun should be arrested in its course, though the fate of all that was dearest to him on earth depended on the prolongation of the day or night. The habitual and lifelong experience of the invariable order of the sun's course would be too strong, and the consequent perception of the magnitude of the miracle required to change it too vivid to allow the idea of praying for it even to enter the mind. It is clear that in every case where the same certainty of experience existed the same sense of the inutility of prayer would follow, and that the only real difference between the scientifically educated and the uneducated mind in this matter, is the extent of the range of phenomena in which respectively they perceive and feel the immutability of natural order. Were the laws of meteorology or those which govern disease ever to become so thoroughly and universally known as to form part of the habitual experience of mankind, people would no more pray for health or fine weather than they pray now for the sun to halt on its way. They would instinctively recoil from the arrogant absurdity of asking that a miracle involving changes in the settled order of the universe should be worked for their special benefit, which might be the special disaster of their neighbours. Even now, I believe, the feeling once expressed by the late Duke of Cambridge when prayers for fine weather were being read in church,—"Very proper, very proper, but it won't come till the wind changes," is that of most modern congregations, and few forms of scepticism are more destructive of true religious faith. There is another and far higher ground than any possible or probable increase in our scientific knowledge which will lead to the disuse of prayer for physical boons, i.e., the higher conception of God which grows with the growth of moral and spiritual life, the conception of Him as a perfectly wise and good Father to whom we stand in the relation of weak, blind, and helpless children, superseding the



conception of an omnipotent Autocrat, whose wrath may be propitiated or favour won by the gifts, prayers, or praises of the slaves of his arbitrary will. The mind to which the former conception has become a reality revolts from the ineffable arrogance and folly of petitions which would dictate to that perfect goodness and alter the order established by that perfect wisdom. There can be but one prayer with reference to the outward events of life for him who has faith in God as his Father and King: "Thy will be done; give me strength to do and bear it." And here we come to the prayer which is efficacious, to the domain in which prayer is all-powerful and never fails of its answer, and that answer is not a matter of belief, but of knowledge. He who has prayed in agony of soul, every fibre of his being quivering with dread of the cup presented to his lips, knows that his prayer is answered when the angels of strong patience and enduring faith descend into his heart, ministering the peace of perfect trust till he can take the cup with unflinching hand, and drain it, saying only, "Thy will, not mine, be done." He who in the dark storm of doubt or temptation has prayed for light, only for light to see the truth and the right, knows that his prayer is answered when a path becomes visible in which he is constrained to tread, let it lead where it may. And when we pray like this, we know that we cannot pray amiss. There is no earthly blessing which may not be a curse in disguise, but faith, love, purity, strength to do our duty even unto death, these must ever remain blessings, the value of which cannot change with any change of circumstances. Those, again, to whom prayer "is not only petition, but communion;" they also know that their prayers are answered, when in the stillness of morning or evening, in the hush of midnight, or the pause in the toil and turmoil of the day, they lift up their hearts to that Presence whose holiness shames all impurity, whose love shames all selfishness, whose ceaseless activity shames all faint-hearted sloth. To tell all these that they first imagine the strength, the light, the help they are conscious of receiving, and then account for them by imagining a God who answers prayer, is neither a more nor less valid argument, than to say that we first imagine the impressions we are conscious of through our senses, and then invent an external world to account for them. The proof of the existence of a God in communion with the souls He has created is of precisely the same kind as the proof of an external world, and is equally incapable of being demonstrated or disproved.

The question of the efficacy of prayer for the moral welfare of others, family, country, or race, is not so easy to deal with. We can have no knowledge that changes we have prayed for in other minds are really the results of our prayers. One result we can, indeed, reckon upon, for he who prays in spirit and in truth for the good of others will do all that in him lies to promote it, and in this way a prayerful people—I do not mean a people who say their prayers—will so far bring about the fulfilment of their own petitions. All other means by which such prayers become efficacious are hid from us in impenetrable mystery. This only is certain, that no instinct is stronger than that which impels us to pray for those we love, impels even those who never pray for themselves, and have no conscious belief in a God who can hear and answer prayer. Such an instinct, so powerful and so universal, carries with it, to all who believe in a beneficent Creator, its own proof that it cannot have been implanted in vain, a miserable mockery of the unselfish affection which is the divinest thing within us, and beyond this the understanding cannot go.—I am, Sir, &c.,

Chamouniz, August 22, 1872.

M. G. G.

[This letter must close this correspondence.—Ed. *Spectator*.]

GIRTON COLLEGE.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—An article in the *Spectator* of August 24 on "The Teaching of Girls" appears to call for some remark. It is there stated that fathers desire to get good education for their daughters, and are ready to pay for it, but do not know how to get it. The upper, and middle, and lower-middle classes are, we are told, "at their wits' end to find competent instructors for their girls, and cannot find them." Women are upbraided for arguing abstract points, and not dealing with the practical question of how the needed teaching-power is to be produced. The conclusion of the article is somewhat hopeless. Parliament will not pass a law prohibiting incompetent instructors, and it is feared that nothing else will give us what we want,—a large class of women as competent as the heads of English grammar-schools, and as able to prove their *a priori* competence."

Permit me to state that not only has this want been distinctly recognised, but a scheme expressly designed to meet it has been in practical operation for the last three years. In October, 1869, a college was opened, having for its object "to provide for women a systematic education equivalent to that afforded by the Universities to men." I quote from the circulars issued by the Committee:—

"Certificates will be given upon Examinations of recognised authority. The University of Cambridge, with which it is desired as far as possible to connect the College, has not yet been asked to open its Examinations for Degrees to the students of this College, but some of the students have already, with the cognisance of the Council of the Senate, passed the Previous Examination informally, and Certificates given by the College of having passed University Examinations will be really, though not formally, equivalent to University Degrees, and will be practically useful in a similar manner. The attestation is specially important in the case of teachers, but the Certificate would be valuable to all women who want to give evidence of their qualifications for the various positions which may be open to them. . . . It is believed that the influence of such an institution on the general education of women will work through many different channels. It is likely to raise the education of the schoolroom (1) by improving the quality of the teaching and (2) by holding before the pupils a higher aim and standard. Without being in any sense limited to any one class, the College may be expected to supply a body of highly-trained teachers, whose qualifications will have been duly tested and certified. The means of obtaining good teaching will thus be secured. At the same time, a standard of attainment will be set up which will act as a stimulus far beyond the immediate range of the College."

Does not this meet the want indicated in the *Spectator*? We believe that a body of women who can give evidence of having received a University education equivalent to that of the most highly instructed schoolmasters will be able to hold their own, and will no more need legislative protection than the corresponding class of men. At present, cultivated women are to be found among teachers, but the class has to be created.

May I venture to appeal for aid in carrying out this effort? The College has hitherto been carried on in a hired house, and necessarily on a very small and inadequate scale. A building is now in course of erection, in the parish of Girton, near Cambridge, but the necessary funds have not yet been contributed. About £8,000 has been subscribed, but £7,000 is still needed to complete the portion of the building which it is proposed to begin with. To provide suitable accommodation within reach of the teachers is manifestly the first necessity, but assistance is also urgently needed in the form of Scholarships. At the present rate of fees, the College has already been made self-supporting, exclusive of rent; but there are many most promising students, especially among those who are hereafter intending to teach, who are debarred from all hope of entering by inability to meet the expense. In many cases, part of the fees could be paid by the student, but not the whole, so that the help of a small scholarship would just make the difference of its being possible to obtain the advantages of the College course or not.

It is perhaps best never to be bitter about anything, but women may be excused if they do sometimes feel a little indignation, when they see boys lavishly helped at every stage of their career, while to girls, perhaps more in earnest and not less able to make good use of a liberal education, such help is almost entirely denied. Without bitterness, let me conclude by urging on the many liberal-minded readers of the *Spectator* who desire to raise the standard of women's education, that they may do so most effectually by supporting the Girton College for Women.—I am, Sir, &c.,

17 Canningham Place, N.W., August 28. EMILY DAVIES.

MR. THAKUR AND THE ARCHBISHOP.

[TO THE EDITOR OF THE "SPECTATOR."]

SIR,—I have no desire to open any controversy in the columns of your paper, as I have elsewhere given expression to my views. But my object in addressing you is to correct a mistake or two in your number of the 31st of August.

In the paragraph on p. 1,095, I read, "S. B. Thakur writes again to the *Times*, scolding the Archbishop," &c. Unfortunately for the writer, the letter which is noticed was the first of the letters I have written to the *Times*.

The other thing I am anxious to point out is that I have not the good fortune to belong to that race whose "seem becomes oppressive" when expressed in English. In plain words, I am not a Bengalee, as very many of the readers of your leader, "The Archbishop and the Heathen," may perhaps infer from your language. Hoping you will give insertion to these few lines, I am, Sir, &c.,

S. B. THAKUR.

SIR,—I the protests w meat. It if at all, sidering, and theref

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zealously with his comrades, will have to rely more on his own resources, and combine the craft of the trapper with the steadiness of the old linesman. Depend upon it, the men will respond to the confidence it is now essential to repose in them. They never had their equals in the grand old style of fighting which distinguished the regiments of Wellington's army. And just as their forefathers, the bowmen of old England, under the best leaders, adapted their fighting to the ground and the circumstances of the moment, so will our present soldiers readily acquire the habits and aptitudes demanded by the warfare of our day, if they are treated with frankness and patience. It is quite correct to say that umpires are bad substitutes for ball-cartridge; but peace manoeuvres do, for all that, bring out the capabilities of the men, and as a matter of fact, one battalion shows great superiority over another. As an experimental curriculum in tactics, the proceedings of this year will be a great advance over those of last. Indeed the Autumn Manoeuvres of 1872 will be the real beginning of a tactical change which must come over our whole method of fighting.

At the end of this week the corps will come into collision. The theatre of the war, despite the scarcity of water, is not unfitted for the purpose. It is well provided with roads, abounds in undulating ground, is not destitute of woods, or absolutely unprovided with streams. Strategy, in a space without special points of decisive importance, is out of the question, and the two Commanders will have to confine themselves to skilful displays of the larger tactics. As each advanced in search of the other for a given time, there could be no mystery about the area upon which they would come in contact. It must lie in the angle between the Wiley and the chalk ridge. The interesting question, therefore, is, can Walpole drive Michel back towards Shaftesbury or Blandford, or can Michel force the line of the Wiley in such a way as to throw his opponent off his communications with Amesbury and Powsay? Speculation on such a subject is without value, especially as it is not absolutely certain that the issues are not foregone conclusions. If there is to be a march-past on Beacon Hill, it may be assumed that Sir Robert Walpole will be first obliged to retire upon the Avon. We trust that the Generals, at least up to a certain point, will be allowed to fight, or rather manoeuvre it out, even if a march-past becomes impracticable. Nothing takes the heart out of a soldier or blunts his intelligence more than a belief that his defeat has been pre-arranged.

THE AMERICAN JUDICIARY.

THE conviction of Judge Barnard before the State Senate of New York is, as we have lately pointed out, an event involving several most important consequences. But we must admit that we were unprepared for the complete and rapid change of opinion which the successful issue of the prosecution appears to have wrought in the minds of the great mass of Americans who might, on the whole, be expected to oppose the change to which Mr. Barnard's dismissal and disqualification may be considered the first decided steps. When we find the *New York Herald*, which through all the transmutations of its policy has consistently asserted in its most exaggerated form the Democratic principle that Judges, like other public officers, should depend upon the popular voice for election and re-election—when we find Mr. Gordon Bennett's unscrupulous but keen-sighted journal proclaiming with emphasis that the remedy for all the judicial scandals that have recently been exposed in New York "lies in an appointed Judiciary to hold office during good behaviour for life, or until retired by limitation of age," we must recognise a very thorough change in the public opinion of the great American cities. The prosecution of Mr. Barnard is not by any means the first revelation of judicial corruption in America. The election of the Judges of the State of New York, by universal suffrage for short terms of years, has long since developed a state of things that has disgusted and appalled patriotic Americans. Five years ago a well-known American publicist, dealing with this question, wrote that if he were to tell all that was to be told of the Bench in New York, he would have to "draw a picture as appalling as anything to be found in the books of the prophets Amos and Micah." Nor were things much better in some other States. The corruption of the Pennsylvania Bench, in particular, was notoriously as great as that of the worst part of the New York Judiciary. It was

known, of course, that there existed a machinery for bringing to punishment corrupt judges, but little confidence was felt in the impartiality or the competence of the tribunals before whom the offending magistrates would have to be brought. This it was, and not any special constitutional privilege, which secured impunity for such men as Barnard, Cardoso, and McCunn. As long as the State Senate of New York was filled with Tweed's creatures and Fisk's accomplices, and as long as public opinion outside languidly permitted the crew of corruptionists at Albany to divide the spoils, it was plainly hopeless to seek for justice against the judicial instruments of the Tammany and Erie Rings. While the organisation of the Rings remained unbroken, the impeachment of Barnard before the State Senate would have resulted only in an easy victory for this unjust Judge, who would have returned at the end of his term of office to seek re-election from the Rowdies of the city strengthened by the prestige of a successful resistance to the Parity party. But within the past twelve months many changes have taken place in New York. The fall of Tweed, the energetic action of the Committee of Seventy, the agitation for a new City Charter, the death of Fisk, and the deposition of Jay Gould, have exhibited the final overthrow of Erie and Tammany. No doubt there are still in the Senate at Albany many politicians, perhaps even a majority, who are deeply implicated in the intrigues of which Barnard's subornation formed a part. But these have no longer anything to hope for from Tweed or Gould, while they have good reason to fear the effects of that popular movement of indignation the reality and permanence of which are witnessed to by the present recantation of the *New York Herald*. The corruptionists, in fact, have no longer any use for Mr. Barnard, so they think it well to win a cheap reputation for public spirit by acquiescing in his removal and disqualification for re-election.

The punishment of Judge Barnard does not mark so much the acceptance of a new principle as the application for the first time of a principle already accepted. During their term of office the American Judges have been considered irremovable, but with the same qualification as our own Judges,—*quamdiu bene se gesserint*. The possibility of obtaining the removal of a judge in the United States by impeachment before the State Senate operates very much as the power of displacing an English Judge by a joint address of the Houses to the Crown. It is or it ought to be a check which controls as much by the menace of its action as by its actual application, and if in some of the American States it has been found too weak to secure purity in the Judiciary, this is due not to the inefficiency of the check itself, but to the incompetence of the bodies which have to apply it. The corruption of the State Senate removes or mitigates the restraints upon a corrupt Judge, just as in the last century the shameful unfairness of the English Judiciary in political cases was encouraged by the knowledge that a majority in both Houses of Parliament would be ready to condone and approve any injustice that might originate in an excess of party spirit. In theory the irremovability of a Judge has the same limitations in New York and in England, but there before the conviction of Barnard it appeared most probable that a charge of corruption would not be considered a disqualification for a Judge's retention of office or re-election, while here it is perfectly certain that a similar charge would lead to a joint Address and the instant removal of the offender. As a matter of fact, the case of Barrington, Judge of the Rolls' Court in Ireland, has established this principle in practice as well as in theory. This Judge was removed from the Bench in 1730 upon a joint address of the Lords and Commons, pointing out certain acts of malversation of which after inquiry he had been found guilty, and declaring his unfitness to continue to hold office as a Judge. The provision of the Act of Settlement which empowered the Crown to remove a Judge upon a joint address of the House has been several times appealed to within the present century, but in only one case, beside Barrington's, that of Mr. Justice Fox, was a sufficiently strong *prima facie* ground established to encourage Parliament to enter upon a quasi-judicial inquiry. Still the reserve of power exists, and though it has actually been resorted to but once, it is felt by all concerned that, if needful, it would be put in force again to-morrow. For mere faults of manner and language, of which, at least, we have seen lately two conspicuous instances upon the Irish Bench, Parliament is very properly reluctant to resort to the remedy of a joint address for the removal of the delinquent, though it was admitted on the occasion of Mr. Duncombe's charges



against Lord Abinger in 1843, that violent political language and extravagant party spirit might fairly be brought under the notice of Parliament, with a view to the purification of the Bench from such mischievous influences. On that occasion, however, Lord John Russell, speaking for the Whigs, insisted that "nothing but the most imperious necessity" should induce the House to weaken the independence of the Judges by rashly entertaining motions for their removal. Upon this point, therefore, it may be doubted whether the country possesses in the powers granted to Parliament by the Act of Settlement a sufficient check upon judicial extravagances. But in cases of corrupt partiality, malversation, and abuse of judicial authority such as were charged against Judge Barnard, we have a most effective remedy, which, if occasion were to arise, as happened in Barrington's case, would be unsexpensively applied.

The remedy, provided in the United States is precisely similar to this, for an impeachment before the Senate of a State, and an inquiry at Bar, previous to the adoption of an Address, differ only in name. What is wanting in America to make this check effective is a higher level of morality in the checking body itself, and as a stream cannot rise higher than its source, we come after all to the conclusion that if the New York electorate want purity of justice, they had better begin by purifying their political system and their own conduct in public affairs. Without this we are afraid that no change, even the sound and wholesome one to which the *New York Herald* has been so significantly converted, will avail to effect a lasting reform. It is no doubt a good thing that the Judges should be freed from the temptation to pander to popular passions which is held out to them by the necessity for a periodical appeal to the popular vote. But suppose a bold, bad man like Barnard elected, as the *Herald* suggests, "during good behaviour for life or until retired by limitation of age," and suppose the State Senate, which is the sole judge of his good behaviour, to become again the property of a Ring. In these circumstances the State would be burdened with an unscrupulous judge, wielding enormous power for the worst purposes, and would be deprived even of the small chance that it has had hitherto of shaking off the incubus at the end of the fixed term of office. Still, we allow, this safeguard has been imaginary rather than real, and at all events, the same energy displayed by honest men which would reject a corrupt Judge on his presenting himself for re-election would effectually purify the legislature of the State, and so make the constitutional check upon the conduct of the Judiciary a living and healthy reality.

THE DISCUSSION ABOUT PRAYER.

A FEW remarks, in conclusion, on the very remarkable correspondence which we have published and which we have suppressed,—mere considerations of space have compelled us to suppress many times as much as we have published, including some very able letters,—concerning the Efficacy of Prayer, may perhaps bring out the opposite views taken by the scientific and by the religious mind of this generation with more clearness than was possible when it began. In the remarkable paper by Mr. Galton which recommenced the discussion, there were two main threads of the argument. First, Mr. Galton, with happy results for his own case,—though in perfect conformity with the true scientific spirit, which always, and quite rightly, endeavours to get free of the error likely to result from studying individual instances, and to test general laws by large averages,—appealed to the results of *formulated* prayers for the life of kings, for the grant of grace, wisdom, and understanding to the nobility, and so forth, and showed by figures that those prayers are by no means answered by any special lengthening of the life of Sovereigns, and appear to be explicitly rejected as regards the wisdom of the nobility, since insanity, a characteristic the most opposite to “grace, wisdom, and understanding” is commoner in their case than in most others. And Mr. Galton made a strong point of the lives of missionaries. There, he very fairly said, if anywhere, you would be sure that the ground of the prayer for length of life is eminently rational and disinterested. A great part of a missionary’s life is spent in acquiring a thorough command of the means of communicating with the people he is to convert. Yet missionaries die like other men from the effects of climate before they have even brought their devout purposes to bear on the people they address. Even if they do not, there is no supernatural lengthening of their lives. Their averages of life are not unlike the averages of profane lives. They, as a class, appear to own

nothing to their religious purpose or the prayers for a long career which their religious purpose may be supposed to occasion. Such was his first point, and it is only fair to add that he did not assume, but carefully repudiated, any abstract ideas of physical law as bearing on these questions. He was careful enough to point out,—what some of our correspondents, who otherwise take Mr. Galton's view, have forgotten or ignored,—that apart from the supposed invariability of physical laws, many means are open to the Christian's Providence of answering such prayers as these through the mere exertion of influence over the *minds* of the missionaries or other subjects of the prayer. God may keep a man out of peril of tropical fever, or wreck, or assassination, by simply so guiding his thoughts and purposes as to restrain him from exposing himself to the conditions or causes of these dangers. If he does not so guard us, it is not from any want of purely spiritual resources for so doing. Mr. Galton's second point was, that there is quite enough to account for the universal use of prayer and for the relief it gives, without supposing that prayers are answered. The germ of feeling, he said, which leads to prayer is common to the lower animals, especially to mothers which have lost their young. "There is a yearning of the heart, a craving for help," he said, with a good deal of eloquence and pathos, "it knows not whence, certainly from no source that it sees. Of a similar kind is the bitter cry of the hare when the greyhound is almost upon her; she abandons hope through her own efforts, and screams, but to whom? It is a voice convulsively sent out into space, whose utterance is a physical relief." And he added, in a subsequent letter printed in these columns, that prayer is in no other sense than this intuitive with men; and that it acquires the apparent character of an imperative instinct only through the ascendancy of a habit early implanted by the piety of mothers or other friends and teachers.

To Mr. Galton's arguments it has been replied by ourselves or some of our correspondents that there is no real basis such as Mr. Galton is so eager to assume for a statistical treatment of the results of Prayer; since, in the first place, prayers are not mere utterances in the vocative case of which any specimen is as good as another, but vary in proportion to the depth and intensity of the life thrown into them, so that the very kind of prayers by which chiefly Mr. Galton tests his case,—the formulated prayers for *classes* of persons,—are probably those which partake least of all of the spiritual essence of Prayer. Again, we might have added that the general prayers in question are not exclusive prayers, the efficacy of which, if they have efficacy, implies that the classes named have *longer* lives than other people,—since *all* classes are successively included, all "the sick" and all "the afflicted," until we reach the comprehensive prayer for "all thy people,"—but, on the contrary, they are mere classifications to help the imagination of the petitioner, in other words, are prayers which would be answered rather by the greater health, bodily and mental, of the whole people, than by any comparative favour to a particular section of them. Further, it has been replied that the intenser and the truer is the spirit of any prayer, the more completely is a prayer offered in that spirit wholly outside the reach of classificatory observation, and the less would it prescribe to God the exact mode in which it should be answered, so that even if it could be observed and classified, it would be hard indeed, without cross-examining him who offered it on the deepest secrets of his spiritual life, to determine whether it had been answered or not. Finally, we have observed that the only prayer which we know to have been offered throughout all the ages of the Christian Church from the depth of the Christian heart,—the prayer for the progress of Christ's Gospel,—has been granted in the most marvellous way, and that against all the *a priori* probabilities of the case, if there were no God who answers prayer. In relation to Mr. Galton's second thesis, that though prayer, so far as it is a blind cry of nature for help, directed it knows not whither, may be intuitive, yet so far as it is a conscious spiritual address to a perfect and all-powerful invisible being, it is a result of the education (we use the word in its highest and truest sense) of complex faiths and affections, there is, we think, a very general disposition to agree with Mr. Galton, and we confess that we do not see the bearing of this part of his argument on his sceptical position. His drift appeared to be, "Do not argue that prayer in your sense is inseparable from the higher nature of man; the mere blind cry for help may be inseparable from that nature, but the belief in the reality of that help depends on the special line of development of the intellectual and moral life,"—to which we reply that, of course, so far as the blind cry for help is not naturally and essentially connected in man with the sense of right and wrong, with the tran-

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* *A History of*
Ueberweg. Trans.
D.D., LL.D. Vol.
Hodder and Stoughton.

Tottenham Local Board of Health was of its usual excellent quality for drinking purposes; and that furnished by the Colne Valley Company having been softened with lime previous to delivery, was thereby rendered also well fitted for washing and all other domestic purposes.

THE PHYSIOGNOMY OF PHTHISIS.

MR. FRANCIS GALTON has recently, in conjunction with Dr. Mahomed, been engaged in applying his method of "composite portraiture" to the investigation of the amount of truth which may underlie the popular belief that a certain type of features indicates a tendency to certain diseases or classes of disease. As yet their attention has been limited to the determination of the reality of a consumptive type, and for this purpose they have photographed a large number of patients, whom they then proceeded to group on clinical data. Cases of advanced disease showed nothing particular beyond well-marked emaciation. Cases grouped according to the rapidity of the course of the disease gave negative results, nor had those in whom the hereditary tendency was strongest anything very definite in common. But on a further examination these last were found to fall into two main divisions, not, however, separated by any well-marked line of demarcation. In the first division the faces were broad, with coarse, blunt, and thickened features; while in the second the faces were thin, narrow, and ovoid, with thin, soft, and narrow features—the two types corresponding with what are commonly known as the strumous and tubercular physiognomies. Comparing, however, phthisical and non-phthisical patients, they found the same proportion of narrow, ovoid faces to exist in each. Thus far, their conclusions are opposed to the belief that any single type of face prevails among "consumptive" persons generally, or that persons of any special type are more predisposed to phthisis, although the phthisical members of each class are generally of a more delicate type, with finer features, lighter lower jaws, and narrower faces. Yet the delicate features and ovoid face seem to betray an excessively developed nervous temperament, with a deficiency of bone and muscle and staying power, easily breaking down under insanitary conditions or mental strain which their robust brethren would resist; and if, as many maintain, the so-called strumous diathesis be a modified syphilitic taint, it is not surprising that among such the low inflammatory changes called struma should be frequently observed. The inquiry, or rather the method employed, is new, and is certainly very interesting.

SEPARATION OF THE CRANIAL BONES IN MENINGITIS.

M. PARROT records (*Revue de Médecine*, February, 1882) three cases of meningitis in children (occurring in his clinique at the Hôpital des Enfants Assistés in Paris), in which, post-mortem, the bones of the skull were found separated along their sutures, apparently by the increase in size of the diseased brain. The cases are briefly as follow:—Case 1: A boy, aged two years and nine months, was admitted for diarrhoea. He had also some slight pulmonary trouble, with elevation of temperature. On the day following his admission he had some slight rigidity of limbs, with intermitting twitchings. On the second day epileptiform convulsions set in; *tache cérébrale* was manifest. Death ensued on the third day after admission. At the post-mortem examination, on removing the scalp it was seen that the bones of the calvaria were separated from each other, especially along the coronal, sagittal, and frontal sutures, and the intervening space was filled with a blood-stained material. The extent of the separation reached as many as three millimetres. Case 2: A boy, aged two years, was admitted with marks of congenital syphilis and diarrhoea. He

died six days later of tubercular meningitis. At the autopsy, the parietal and frontal bones were found separated along the coronal suture to the extent of two millimetres, the interval being filled with a blood-stained material; to a less extent, the sagittal and lambdoid sutures were separated. The ventricles contained a considerable quantity of fluid, and the brain-substance was much softened; tubercles were abundant. Case 3: A boy, aged three years, was under treatment for conjunctivitis; he recovered from this. Shortly afterwards, tubercular meningitis supervened, and he died. In this case the bones were separated three millimetres, the interval being filled with blood. The surface of the convolutions, which were much flattened, was covered with a thick layer of puriform lymph. There was no fluid in the ventricles, which appeared normal. (We have only mentioned the cerebral lesions in these cases for the sake of brevity.) M. Parrot regards this lesion as due to the pressure of the diseased brain, which, in consequence of the inflammatory changes, more or less quickly increases in size. This increase in size, about which there may be differences of opinion, he thinks is proved, first, by the flattening of the convolutions, but chiefly by the weight. In the preceding cases the brain weighed from 78 to 110 grammes more than the average for the corresponding age in health. This increase of weight may depend on several causes. One of them is the inflammatory or tubercular infiltration which existed in all these cases, as well as hydrocephalus in one of them. A condition which is almost essential for the development of such displacements is an acute onset of the encephalo-meningeal lesions; for, as is well known, if the changes occur slowly, the cranial cavity adapts itself to the increasing volume. The age of these patients rendered it more than probable that no membrane existed at the sutures; but at the same time, and for the same reason, the sutures were less solid than at a more advanced period of life. M. Parrot, on looking back at the cases, could not point out that any signs had existed during life indicative of such a condition. In all the cases the lambdoid suture was less affected than those situated in the fore part of the skull, while the basal sutures were quite unaffected. This is explained on physiological grounds, viz., that the brain tends to increase in an antero-superior direction more than in any other, both in health and disease.

FUNERAL OF SURGEON-GENERAL FASSON AT ALDERSHOT.

ON Thursday, 15th inst., the remains of Surgeon-General Fasson were interred in the Officers' Cemetery at Aldershot, with full military honours. The troops turned out for the funeral party were—two batteries Royal Artillery, three squadrons of Cavalry, two battalions of Infantry, and three hundred men of the Army Hospital Corps, all under the command of Major-General Spurgin, C.B., C.S.I., commanding the First Infantry Brigade. All the medical officers of the garrison, amounting to fifty, including the young officers going through the course of bearer company drill, etc., at Aldershot, attended in full dress, as did also an immense number of officers of all arms who were present voluntarily, in token of the high estimation in which the deceased had been held among them. The procession started from the quarters of the deceased officer shortly after the appointed hour, 3 p.m. The coffin was borne on a gun-carriage with six horses in funeral trappings; and the pall-bearers were Lieutenant-General Sir Daniel Lysons, K.C.B., commanding the troops at Aldershot; Major-General Sir F. FitzWygram, Bart., commanding the Cavalry Brigade; Brigadier-General Willis, C.B., commanding the 2nd Infantry Brigade; Colonel the Hon. E. G. Curzon, Assistant-Adjutant and Quartermaster-General; Colonel

they desired to obviate, that the daily discharge of sewage from the metropolitan area was 180,000,000 gallons, or 30,000,000 cubic feet. Mr. Bennoch, director of the London Steamboat Company, said this meant the precipitation of about 300,000 tons of solid matter yearly in the bed of the river and on its banks, causing an intolerable stench in hot weather. He moved—"That, in the opinion of the Committee, a Royal Commission should be appointed, or a Parliamentary inquiry instituted, for the investigation of the present state of pollution of the river Thames from sewage, and the means to be taken to remedy this alarming and growing evil." Mr. Hinton, Master of the Watermen's Company, who seconded the resolution, spoke strongly of the prejudicial effects which the state of the river had on the watermen; and Captain Gillet, of the *Warspite* training-ship, who supported the resolution, declared that the river below Greenwich was for two months yearly neither more nor less than floating sewage. The resolution was carried unanimously; and on the motion of Lord H. Lennox it was resolved to appoint an executive committee to take the necessary steps to give effect to the first resolution, and to adopt such other measures as they might think desirable in furtherance of the object in view. The executive committee was then appointed, comprising representatives of the parties interested, and including Lord Henry Lennox, M.P., and Viscount Lewisham, M.P.

NEPHRECTOMY BY ABDOMINAL SECTION.

MR. KNOWSLEY THORNTON removed the right kidney from a young woman at the Samaritan Hospital on Saturday last. The case was one of pyonephrosis, and the kidney was incised and drained through the loin for a month before its complete removal was decided upon. The kidney was removed by abdominal section, the incision being made outside the rectus abdominis, as recommended by Langenbuch, of Berlin, in the discussion on Nephrectomy at the Congress. Mr. Thornton found great advantages from this incision, as compared with either the ordinary median incision or the lumbar section. The patient was progressing very satisfactorily four days after the operation, there having been less fever and constitutional disturbance than there often is after an ordinary ovariectomy. The patient from whom Mr. Thornton removed an extra-uterine foetation by abdominal section at the Samaritan Hospital a fortnight ago is quite convalescent.

THE EPIDEMIC OF MEASLES IN EDINBURGH.

THE outbreak of measles which has occurred in Edinburgh during the last few weeks has extended to Portobello, and there has spread so rapidly as to necessitate the closing of the public schools. Out of 700 pupils on the roll of the Board Schools, nearly 300 were absent on account of some of the family being affected with the disease. It has spread most rapidly among the children of the working-classes, but is, fortunately, of a very mild type. A solitary case of small-pox was reported in Edinburgh last week. It was, however, of a most malignant type, and proved fatal, but, so far, the authorities have been unable to trace the origin of the infection.

PATHOLOGICAL SOCIETY OF DUBLIN.

At the meeting of this Society held on Saturday, March 4, 1881 (the President, Dr. William Stokes, in the chair), Dr. J. M. Finny showed a remarkable example of primary cancer of the œsophagus, with secondary deposits in the left lobe of the liver and gastric glands. The patient, a ship-carpenter, fifty-two years of age, had been ill from October last, complaining chiefly of pain in the epigastrium and of difficulty of swallowing. Death was brought about by hæmatemesis.

The œsophagus was dilated and extensively ulcerated from the place where it is crossed by the aorta to within a quarter of an inch of the cardiac orifice. A foetid abscess was found in the posterior mediastinum, causing pleural adhesions and involving the posterior portions of the lungs, which were hepatised. The diaphragm was not affected, but a cluster of glands near the lesser curvature of the stomach was much enlarged, and a typical nodule of recent cancer existed in the left lobe of the liver. The stomach was free from disease, but its surface was in places hyperæmic and of a puce colour. Professor Purser exhibited a microscopical specimen illustrating the etiology of the dissemination of tubercle. Tubercular foci were visible in the inner coat of the pulmonary veins—a mode of infection which had been described by Weigert in *Virchow's Archiv* for 1879. Dr. Purser alluded to Ponfick's earlier researches on tuberculosis of the inner coat of the thoracic duct as a cause of dissemination of the tubercular virus. Professor Bennett, for Dr. Travers Barton, Surgeon to the County Donegal Infirmary, Lifford, showed a large fibro-lipoma, which Dr. Barton had removed from the abdominal wall of a strong, middle-sized man, thirty years of age. The tumour, which had appeared seven years ago as a small lump beside the navel, grew rapidly during the past six months. It was oval in shape, extended from the umbilicus to the left anterior superior spine of the ilium, and measured twenty-three inches round the base. It was composed chiefly of fat and fibrous tissue, portions of which were degenerating into a round-celled sarcoma.

THE ROYAL INFIRMARY, EDINBURGH.

A VACANCY for the office of Assistant-Physician to the Edinburgh Royal Infirmary was announced at the meeting of the Managers on Monday last. This occurs in consequence of the Senior Assistant-Physician, Dr. Wyllie, having been appointed Physician in the place of Dr. G. W. Balfour, whose term of office has expired. There are already several candidates spoken of—Drs. Byrom Bramwell, Brown, Gibson, James, and Moinet. The applications must be lodged before the 25th inst., and the appointment will be made on the 27th.

THE METROPOLITAN WATER-SUPPLY FOR JANUARY LAST.

THE report of the Water Examiners for the metropolis rendered for the month of January last shows a slightly improved condition of affairs. Colonel Bolton, in referring to the state of the water impounded by the various companies previous to filtration, reports that the condition of the water in the Thames at Hampton, Molesey, and Sunbury was very bad during the whole of the earlier part of the month under notice. On the 15th, however, it improved in quality, and on the 20th it became clear, and remained so for the rest of the month. The river Thames was, he says, in a state of flood during the greater part of the month. The water in the river Lea, on the other hand, was in a bad condition during the whole of January. Turning to the report of Dr. Frankland, we find that the Thames water sent out by the Chelsea, West Middlesex, Southwark, Grand Junction, and Lambeth Companies, although of better average quality than in the previous month, was considerably below the standard of that supplied during the greater part of last year. With the exception of the water delivered by the Grand Junction and Lambeth Companies, which was slightly turbid, the filtration was in every case efficient. The water abstracted from the river Lea by the New River Company was of better quality than in the previous month, whilst that delivered by the East London Company was inferior to any supplied from this source since March last. Both waters were efficiently filtered previous to distribution. The deep-well water sent out by the Kent and Colne Valley Companies and by the

A specimen of the moral, &
physical condition of the race,
designed to "improve the African
off the face of the earth".

T.C.C.

7-6-73

JOHN CHINAMAN'S WARNING TO
QUIT.

[FROM OUR OWN CORRESPONDENT.]

SAN FRANCISCO, MAY 5.
The anti-Chinese movement is at last fairly organized, and seems to have been planned with a business-like determination to adopt only those fair, quiet, constitutional methods of action which succeed, as a rule, in the long run, simply because no one is frightened into sympathy with the object attacked by any violence or injustice on the part of the assailants. The first attempt at a removal of the movement commenced in Sacramento on March 11 last, when an enthusiastic public meeting was held, resolutions passed, and a form of petition to Congress adopted. Since that date various other associations having the same end in view have been formed in various parts of the State of California, and this city has done its duty very fairly.

After some little discussion among the trade societies, it was decided by the Carpenters' Union that they would begin the removal of the movement. Consequently a few days since a private meeting was held upon the subject, and the result of this meeting was that one hundred copies of the form of petition then suggested were duly engraved, strongly bound, and ruled with places for some five hundred signatures upon each. Fifty of these were at once intrusted to selected agents of influence, who were each confined to an appointed district, and the work of canvassing began. Meanwhile a day was appointed for a public meeting, advertisements were issued, newspapers began to break out into eruptions of statistics, a senator was caught to address the meeting when it should take place, a general call to all, it is said, and all those who felt little hesitations that help even the most virtuous of causes, were duly taken as they are sometimes nearer home.

The meeting took place last night, and, as every man who attended it was charged a shilling, and as the whole matter had been discounted in the newspapers days before, you may judge that no one went who was not thoroughly interested in the matter. The hall, however, was well attended, the speaking short, terse, and thoroughly to the point. The resolutions were read, the two speeches that were advertised duly made, formal justice ordered with the already unengaged societies throughout the State, and after expending a permanent staff, equal, the meeting broke up. It was incidentally mentioned that most of the first fifty identical petitions were full of signatures, and it was also formally reported that up to that moment in no instance had any person appealed to refuse to sign.

The Board of Supervisors passed a resolution deprecating the Chinese immigration last Monday, and a resolution to bring the matter before the State Legislature and before Congress. So it must be conceded that a real attempt is likely to be made to deal with the toughest problem that has yet presented itself to any State so young as this, which is indeed at present so near to its infancy that only a very few native-born Californians have reached the age of manhood.

There is no doubt as to the extent of the difficulty; none as to its constantly-increasing proportion; few, if any, differences of opinion upon the necessity for dealing with it at once. The Chinese living here is constantly increasing numbers—last month more than 2,000 more in, and they have already spread as far East as St. Louis in large numbers, while small parties have been seen on the Atlantic States, negotiating for the coming rush.

I explained in a former letter that they take bodily away from this country every dollar they earn in it, excepting what they are compelled to pay for rent, and this they have an ingenious method of bringing to a very low figure by the following process. They will hire a house at a very high figure, inhabit it for a few months, then demand an immediate reduction of the rent, which demand, if the owner declines to accede to, is at once followed by their departure. As no Chinaman may, by the code they enforce upon each other here, take a house tenanted through such a dispute, and as no other breathing animal could possibly live in a place they had inhabited, the unfortunate owner has no choice but to give in or to pull his house down. By this, and by similarly discreditable means, they have gained possession of considerable portions of some of the best streets in the city, and the contrast between the portions they inhabit and the portions they do not is plainly and unpleasantly perceptible to every sense with which man is endowed. They have seized upon large portions of Sacramento, Commercial, Washington, Jackson, and Pacific streets, large main arteries which run straight and clear, after the fashion of American streets, from the Bay to the Pacific Ocean, and they have also appropriated Dupont-street, a cross avenue which unites all these, and runs parallel with the bay through the very best part of the city, only two streets behind the famous Montgomery-street, proudly called the Bond-street of San Francisco. In this quarter, which they have absolutely rendered so pestiferous that the city is going to open out another avenue at the expense of 2,000,000 dollars, to prevent the danger and disgust occasioned by having to pass through it to the North Beach, they herd like unclean vermin more than like any form of animals. The odor of the place is indescribable. Heaven knows what the inmates of the houses are like, but the worst slavers in Whitechapel or Seven Dials, or still dirtier, as those who remember them will know, the fabled slavers in the block pulled down for the Low Courts behind Cross Market, are not half so repugnant to the sense of sight and smell as are the well-built straight sinews of which they have made an abomination. They are hourly overcrowded, that is certain; they appear to work in relays, so that under the business, at which put no reward at work, so closely packed that they almost, but not quite, impede each other, so other relays ready to start into activity when their turn comes. At night they part with the silent habits that for the most part distinguish them during the day, and the whole air is vocal with their harsh animal guttural cries. By day those who have leisure stand about in groups watching those who are at work, and at night they sit about like huge bats; their walk is perfectly silent, but they have a habit of biting up all the pavement and leaving the bare surface of the road, which is, I believe, intended to be very expediting, and no doubt would be, but that their vicinity is so extremely unpleasant that it is much better to walk on the crown of the roadway than upon the footways of Chinatown. I will detail for you in my next the occupations they follow, and their actual condition and progress within.

Genealogien X⁴

Supplementar, & v. correcturis of
"Hereditas Bonis"

82

GREAT BRITAIN'S

NEW PROPOSED

DECIMAL ALBERT SYSTEM

OR

WEIGHTS, MEASURES AND COINS.

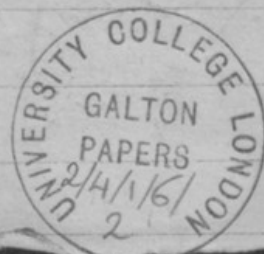
BY

PROFESSOR BONN.

Hereditas Bonis
Addition and

From monument in cemetery at Bonn, Sch. Heng. Sch.
Ernst Schiller 1804-1859

Herzengüte, rechtlichen Sinn und
Geistesklarheit erbte er von seinem
großen Vater.



F.4r

8 Hafes al

Lib

51.10.4

My

12
34.21

11.10

3

11.10

34.21

14 4.19

pacquit
Optum

f.4v



Given me
by Senison

↔

Lordale

P. 72

Cleaver woman = took a fair degree Comb.

X
Jadra Sedd = Cornish
Burr Botland Sister
Wendell

X
Faintly
Burr

John B.P.

University College Cambridge

no intellig
children

James
McClay O.P.
Baird Newcastle
John
Sedgwick
Burgess

Eliza
Wendell 70. boys
& many other boys



↔

Liquidals
family

F. 74

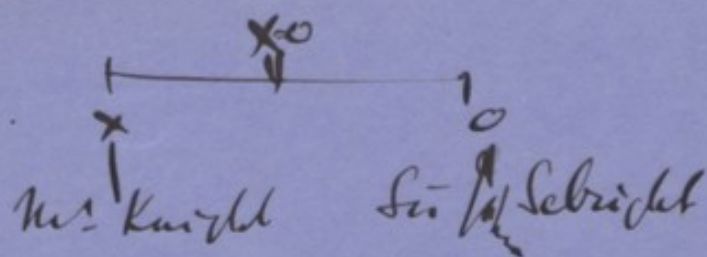


^{Alexander}
From Walker in intermarriage
1838 Churchills.

F.8

Speaking of Mr. Knight he relates the
following anecdote p. 179

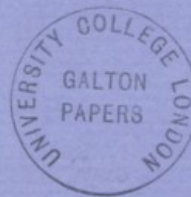
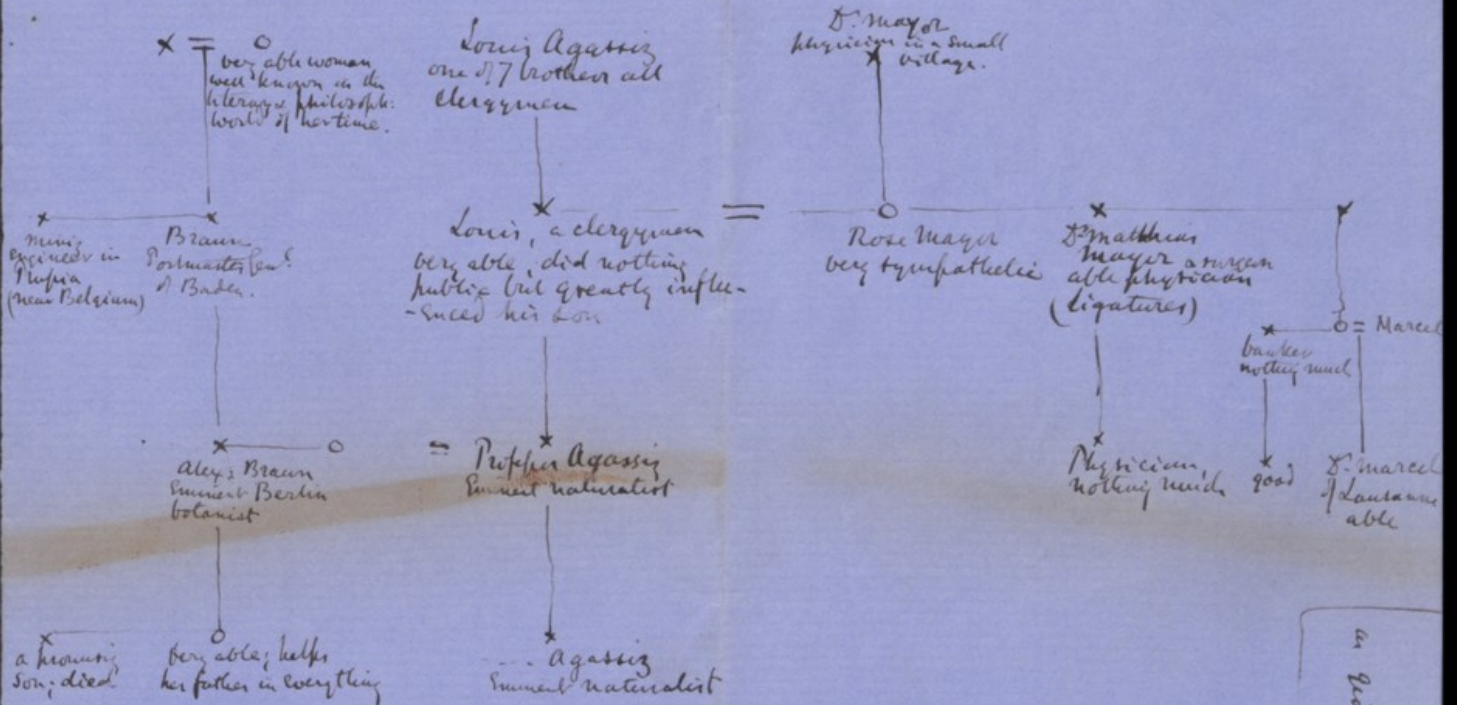
"I believe" adds Mr. Knight in a
most interesting anecdote "that most of the
experiments in breeding, which have been
accurately made and accurately reported
have been made either by Sir John Sebright
or by myself; and it is somewhat singular
that we both descend from the same
grandfather, his mother having been a daughter
of my father's brother. We were however,
unacquainted in early life, and neither
of us was influenced in any degree by
the other in our pursuits."



Thomas Andrew Knight Esq FRS & LS.
President of the Horticultural Society
he must have died 1837 or 1838.

Agassiz

F. 9



Agassiz family
as given me by the son. Oct 24/10.

Connection between the Herschels & the Griesbachs

F.10

Joachim Heing. Griesbach = 6

Sir Wm Herschel

Carl. F. Lud.
(See Musical Dict.?)
pub. 21824

Justus Heinrich Griesbach = Blakeney
very close resemblance
Sir Wm Herschel in features

Sir John Herschel

John Henry
musical composer
acoustic instruments on sale

3 sons, all young days
one of them of singular ability
shot himself by accident - one of
the sons is a very good artist
points to and is married to
one of the daughters of Bond

The Griesbachs are a numerous
family



X

Snow now master at Eton. Senior classie (joint with Seeley & others) - captain of the Cambridge University Eight & was an excellent oarsman.

Romer senior wrangler, married a daughter of Mark Lemon (Punch). one of the crew of the boat Trinity Hall that was then head of the river; he was also the bowler of their College eleven at cricket.

Robert Reid, (Inspector of Schools) Bachel Scholas 1st & 2nd University prizes - ? a double first. Played 40 one of the Oxford Eleven for 3 years against Cambridge, also for Oxford against Cambridge for rackets, was also an excellent runner.

Macnaughten. Joint-senior classie - best sculler of his year

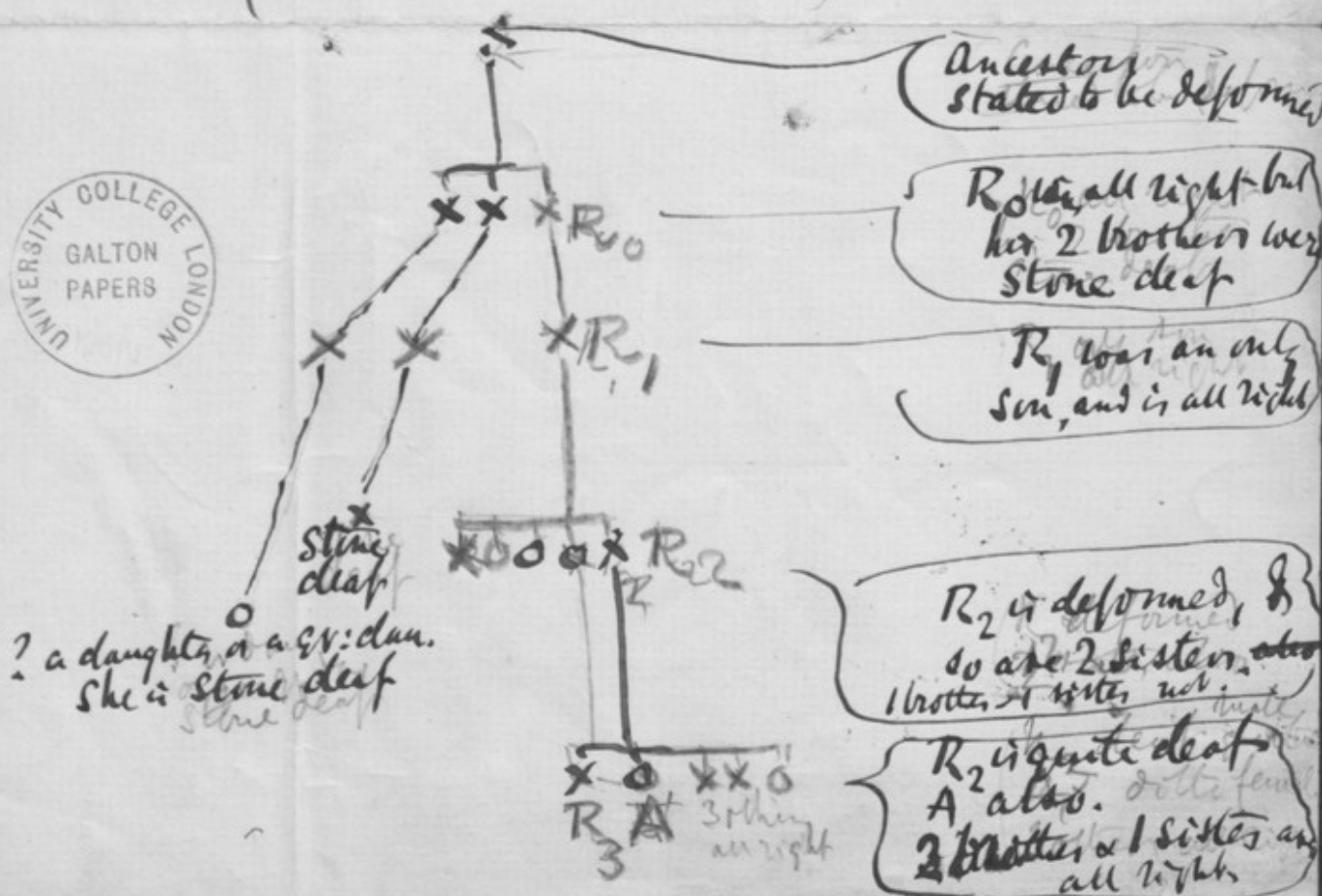
Short & Pringle of the same people (both were) Head of Malvern College. - 1st class, rowed in University boat
Beebee (? spelling) P. Whitt, Cambridge 4 or 5 years ago - high wrangler & 1st class
& in University Boat



Jan 17/75 W^m Nordell said me that.
The pedigree is of a family mostly connected.

In her family are peculiarities 1, Hammering
(2, delicate fingers & toes 3, the second toe very long. Her
father occasionally sprains his when walking

Nordell speaking of his own mental peculiarities notes
as very deeply lying points of his character the first two of the following
1, love of hoarding a precious thing, an excessive dislike
to destroy letters - bits of string - parties with old clothes
2, a hatred of waste not taking the form of saving sixpences
but getting false six penny worths. Cannot endure to see
candles burning to waste. Invariably ~~uses~~ the black half-sheet of
nots.
3, a great dislike to keep the hair of people - deceased friends
etc. - (not their letters & memorials)



Royal Institution of Great Britain,

ALBEMARLE STREET, PICCADILLY, W.

January, 1877.



SYLLABUS

OF

A COURSE OF THREE LECTURES

ON

FLORENCE AND THE MEDICI.

BY

JOHN ADDINGTON SYMONDS, Esq.

To be delivered on the following days at THREE o'clock.

LECTURE I.—*Saturday, February 3rd, 1877.*

I. The Italian Despots.—Disunion of Italy.—Intellectual Growth and National Enfeeblement.—State-craft in Florence. II. Origin of Free Burghs in Italy.—Pope and Empire.—Nobles and Citizens.—Guelf and Ghibelline. III. Early Constitution of Florence.—Government by Guilds, 1266.—Ordinances of Justice.—Greater and Lesser Arts.—College of Guelf Party. IV. Tyranny of Duke of Athens.—The Ciompi, 1378.—Constitutional Defects in Florentine State-system. V. Industry of Florence.—Rise of a Plutocracy. VI. Government of the Albizzi.—Dictatorship of Maso degli Albizzi, 1393.—Foreign Policy.—Internal Weakness of the Oligarchy.—Imprudent Taxation. VII. Giovanni de' Medici, 1427.—His Fortune.—Popularity.—Prudence. VIII. Intellectual Achievements of Florence before the Rise of the Medici.

LECTURE II.—*Saturday, February 10th.*

I. Cosimo de' Medici.—Early Life.—Political Use of his Wealth.—His Party. II. Rinaldo degli Albizzi, 1433.—Imprisonment of

Cosimo.—Exile to Venice.—Rinaldo's Errors. III. Rinaldo Exiled, 1434.—Cosimo's Triumphant Return. IV. Position of the Medici in Florence.—Proscriptions.—Cosimo rules through his Party.—His Four Sayings.—Change in Foreign Policy. V. Cosimo's Simplicity of Life.—His Buildings.—Personal Qualities.—Patronage of Art and Learning. VI. Piero il Gottoso.—The Medici begin to live like Princes. VII. Lorenzo.—His Education.—Assumes the Lead, 1469.—His Policy. VIII. Visit of the Sforza Family.—Pazzi Conjuraction.—Lorenzo's Visit to Naples.—Tyrannicide in Italy.

LECTURE III.—*Saturday, February 17th.*

I. Versatility of Lorenzo.—Evenings at Careggi.—Platonic Studies. II. Savonarola.—Death-bed of Lorenzo. III. The year 1492.—The French in Italy. IV. The year 1494.—Piero de' Medici expelled.—New Constitution.—Factions in Florence. V. Piero Soderini, 1502.—The Medici in Exile.—Sack of Prato, 1512.—Medici Return. VI. Rule of the Medici.—Armed Tyranny.—Leo X., 1513.—His Government of Florence.—Dukes of Urbino and Nemours. VII. The Medici begin to die out.—Ippolito and Alessandro.—Caterina. VIII. The Cardinal Giulio de' Medici.—Constitution-mongers.—Conspiracy.—Clement VII., 1523. IX. Government of the Cardinal of Cortona.—The Bastard Medici.—Sack of Rome, 1527.—Florence Rebels.—Siege of Florence.—The Duchy.

SUBSCRIBERS TO LECTURES (*Not being Members*)

For THIS COURSE pay Half-a-Guinea :

For ALL the COURSES of LECTURES (extending from Christmas to Midsummer) pay Two Guineas :

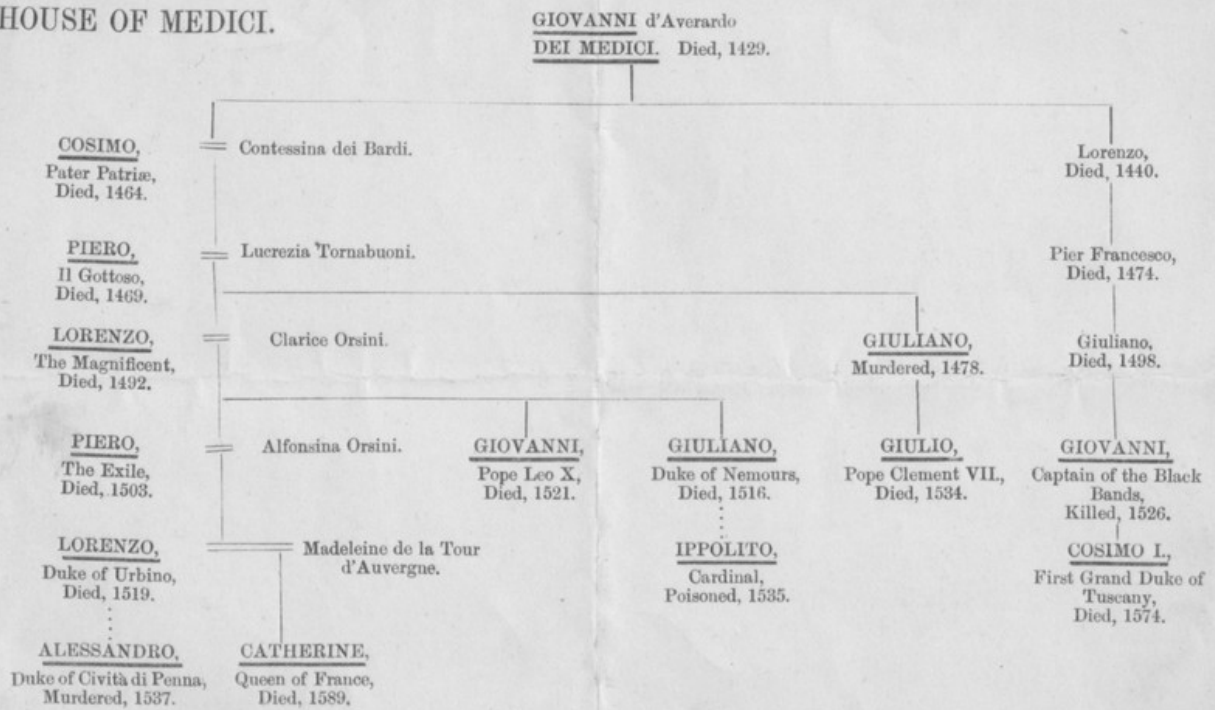
For a SINGLE COURSE of LECTURES pay One Guinea or Half-a-Guinea, according to the length of the Course.

For the CHRISTMAS COURSE Children under Sixteen Years of Age pay Half-a-Guinea.

§ The WIVES of MEMBERS, and SONS and DAUGHTERS (under the age of Twenty-one) of MEMBERS, are admitted, for the Season, to all Courses of Lectures on the payment each of *One Guinea*, and to any separate Course of Lectures on the payment each of *Half-a-Guinea*.

§ It is Requested, That Coachmen may be ordered to set down with their Horses' heads towards Piccadilly, and to take up towards Grafton-street.

HOUSE OF MEDICI.





Grant of Shenghie
Anne Grant

Isabella Wilson

Boyd Wilson
Niece Maclean
(Katie Wilson)

Major W. Wilson
aide de camp. Secy
Gibraltar. (live shot)
- David killed at Havana
Col. John Wilson
Comm. for defence
of Malta 1806
James 56th Regt. Major
- Robert 1st
- Philip - well known
- 2 others

his son Wilson
ch. of staff under Duke
Army of North. Portugal

1 Descendant
in America.
notable son 1
other 3

notable son 2, 13
other 5, 13 } 10

? as to brother
Katie. Baillie
and Callington

Patrick Grant
Shenghie & Lachlan
a sort of judge - chief
brothers
Col Hugh of Moy

Margery Grant
Shenghie & Lachlan
Baillie
of Dinaire
as to brother & sister
of Shenghie & Lachlan
Alexander Grant
brother Margery
Shenghie & Lachlan
as to other brother

Robert Wilson
notable son 2, 13
other 5, 13

Elizabeth Moore
notable son 2, 13
other 5, 13

Elizabeth Lawrence
notable son 2, 13
other 5, 13

Robert Wilson
notable son 2, 13
other 5, 13

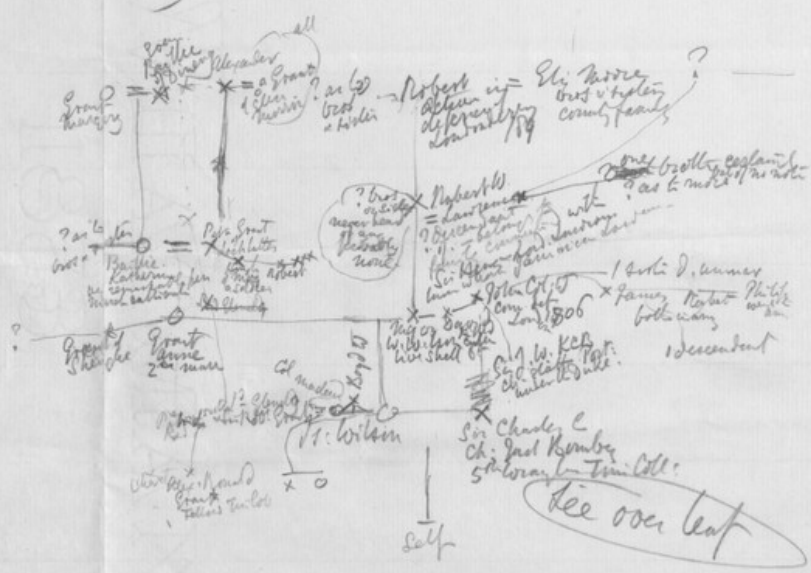
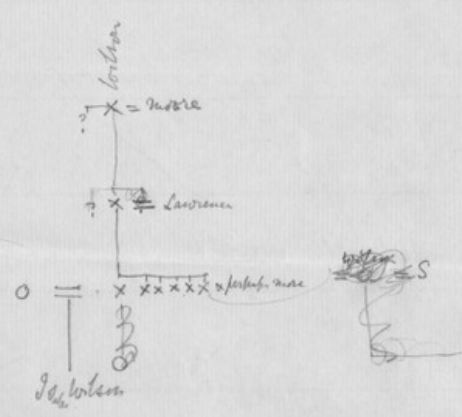
notable son 2, 13
other 5, 13

notable son 3
other 125
other 3

notable son 2
other 6 families
other 3

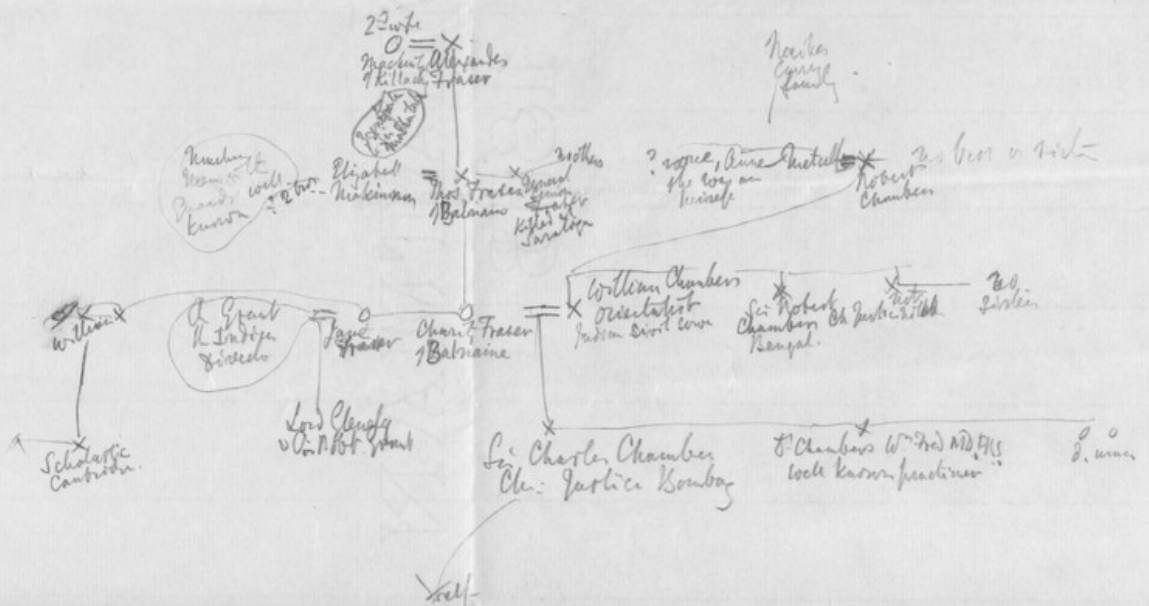


Grant all
of hydrocarbon



From over leaf

F. 16v



Venn

(1)

f.17

From Mrs "Parentalia" lent me by Mrs Batten & written by her father, the Rev. John Venn - 1813

Dedicated his children Catherine, Jane Catherine, Emilia, Henry, ^(Mrs Batten) Caroline, Maria, John. Devonshire family for the author's ancestor ^{in 3, 4, 5 degrees} - ? Venn. the Dr. father had assumed Venn armorial bearings. Some Venns with these arms in Lydiard Lawrence Somersetshire. Of them were Dr. John Venn Master of Balliol Ox. about 1686 & Venn the Negicide also. - Somersetshire dialect confuses V & F thus 'volk' for 'folk' & 'Venn' for 'Fenn'. The Negicide Mr Fenn in London &c he was described as 'Venn' alias 'Fenn' - the direct line of the ~~Pennington~~ family is said to have been clergyman since the Reformation. They were certainly to the year 200 years (i.e. to 1613)

The first of whom anything definite is known ^(probably 1590 about) is Richard Venn Vicar of Otterton ^(to probably 1590 about) in this predecessor in the living was William Venn and therefore probably enough his father - he was hardly used by Fairfax's soldiers being then in Devonshire - was plundered & turned out of

his living with his wife & 11 children. ~~the latter were~~ - He somehow made shift to have a settlement was restored to his living - The account of all this is in "Walker's Sufferings of the Clergy" p. 386. - There is a Michael Venn married in 1647 & had a large family probably a son of Richard - ~~their~~ descendants are extinct & dispersed.

Dennis Venn Son ^{more probably} of Richard. no record of his birth & his age at death is not stated. in 1672 was vicar of Holberton in Devonshire was twice 1st & 4 children by 2nd wife, the eldest son Richard was born d. 1695 - The 2nd wife by was dau. of Rev. John Gey vicar of St. Anthony in Cornwall. She married her husband & educated her small children & inculcated firmness & resolution. (? She was the fountain head of modern Venn character) Taught her son to say "No" boldly & he had plenty of resolution in his own character.

Richard Venn b. 1691. attained some eminence in literature was of Sidney Sussex Coll. Cambridge - a case of Joseph & he walked back ^{from the temple house} with pain, being lame, noted at 12 p.m. at a Church - in prayer. Became well known in London - Married a Miss Ashton whose father was executed for high treason, complicity with the ~~executed~~ family he suffered

He suffered death with much decency & fortitude - five ~~large~~ letters left behind him from his years in divine right of kings. Miss Ashburn's brother died. She had £4000 which was invested in ^{by her trustees} South Sea Stock & steadily lost. Richard Venn opposed the confirmation of Bishop Rundle because of what he said about Abraham & Isaac is "if he had been a magistrate at that time, he would say...". Venn was tempted to desert by the half offer of a Deanery, but in vain. The see was kept vacant for a year & another Bishop put in but Dr Rundle was made Bp of Derry in the following year. Rich^d Venn was again in hot water for plain speaking. He d. 1739 at 45 of smallpox - left widows & 4 children - His defects were fastidious good principles to except - Very firm health, never had a headache till his last illness. Intrepid spirit. never wept but twice - most zealous for the interests of the Church (England) one of the few times he wept was at the passing of the Statute of Mortmain - Hardly believed in salvation outside of the Church (England). He was one of the first who visited Whitfield & the Methodists. An affectionate husband was dictatorial & absolute to his children left 3 sons & 1 dau the remains of 8 children.

1. Edward Venn the eldest son of above b. 1717 - Physician at Ipswich of much local repute marr. 1 son 1 dau

2. Richard Venn b. 1719 with measles failed at first. never marr.

3. Mary b. 1721 1 son 3 daus

4. Henry Venn b. 1725, very precocious & of high promise. many anecdotes of his childhood. political enthusiasm & partisanship, vehement jealousy & capable of turning ^{great} all to good - Frank. His father d. when he was 12 ¹² old at Cambridge with a Bachelors Scholarship. Became ^{strong} religious after taking orders one of the best cricketers of the University before then. he refused to play after thoughtful & vigorous - showed much resolution & tenacity of purpose. In 1757 near Miss Bishop dau of Rev^d Bishop of Exeter, highly eminent as a scholar & divine he had a most tenacious memory so that in walking down with a friend from St. Pauls to Temple Bar he was able to repeat in order the names of all the houses on each side of the way (near Coys house being then distinguished by a tower). She (Miss Bishop) was of exalted rank - a tradesman damned him. he prayed to God for money & while praying on his knees ^{his} a servant brought him an anonymous note enclosing £50. - Changed from Arminianism to Calvinism (He is the gr: father of the present Henry Venn & of Mrs. Balcan)

From Goethe's 'Tapo'

Es bildet ein Talent sich in der Stille
Sich ein Charakter in dem Strom der Welt

Miss Swacorch has translated Tapo - but no force
in her work

f.20

Wheatstone tells me
that 3 of ---- Daus a member of
the Institute married men who
afterwards became members. one of
these being Driman (the chemist)
(set particulars from him)



2

GalileiPrivate copy
Macmillan & Co / 1870

F.21

Had high gifts for music &
painting inventor of the telescope
thermometer

ad 17 when he observed the isochronism
of the pendulum

never married. his children
were illegitimate, by the Venetian
of low origin.

He had the health in later life
cheerful countenance square built well
proportioned & rather above the middle
height - reddish hair brilliant eyes
naturally a robust constitution but he
injured it. Had hypochondria &
Remarkable industry - a great conversationalist
& writer - loved the country & society
great tenacity of memory "not to make

the list of his attainments too
long we may say that there was
no art science or handicraft
in which he was not superior to
the generality of men possessing
them — Greatly beloved by his
pupils



Dalton John FNS

F.23r

Life by H. Lonsdale M.D. Routledge & Sons 1874. 10078⁰⁰

b. 1766 in village of Eaglesfield near Cockerham.
father a Quaker weaver, of German descent. "He shewed no
parts and earned but small pittance by his shuttle. He was looked
upon as somewhat inert, if not a feeble sort of man" p. 29-30.
The paternal grandfather had both acumen & intelligence. The
mother Deborah Greenup was an action minded energetic woman.
John had 1 brother & 1 sister who lived to maturity.

He was by no means a quick boy, but steady going and ever
faithful to his book. His prominent feature throughout life was
constancy of purpose - was well taught by a very intelligent & worthy
& continued at school till Oct 12. Then secured the friendship
of a Quaker gentleman Elton Robinson of ample means and ample
knowledge. a correspondent of Franklin Jr. He assisted Dalton
in his studies along with another protégé - The results were that
Dalton took courage Oct 13 to start a school - "I never heard a ink
sold within" Scholars of all ages from infancy to 17. Great concen-
tration of attention on what was before him - solved problems &
got prizes in Lady's Diary. Oct 15 he took for 2 years to husbandry (p. 40)
His brother Jonathan during this time was an author. He then
persuaded to John to start a school partnership which he did Oct 16
at Kendal. - p. 48. He was an unyielding hard teacher. "far from
conciliatory in method" lectured at h^g adm^g - 50. narrow
limits; all in one groove; a thorough Quaker - Remained there
up to Oct 27 - Began upon meteorology in 1787-8. (Oct 22)
also on caloric & biology - working his own ingests & egesta
Then 1793 he obtained (Oct 27) lectureship in mathematics &
natural philosophy at a Dissenters College in Manchester - He was
1 year there & afterwards was a private teacher of youth.

Very remarkable how he gave to science p. 78.

He read little, too little, relying on his own originality (p. 86)
& rediscovered what others had done.

His colour blindness p. 99. He never recovered it till
Oct 26. His brother was the same.

Was Oct 30 before he gave any direct & special attention
to chemistry (p. 134)

F. 23v

In 1800 was elected Sec^y to the Lit. & Phil^y Society of
Manchester (136) Presided in 1817

1803 was the most fruitful year of his life (at 37) / 1817
he discovered about copper (leading to diffusion) and the
Atomic Theory.

p. 123. Height 5 ft 8 in. Robust muscular - looked
fit to win a prize in wrestling - Great voice but unpolished
tongue. He could walk rapidly & well. Ample nerve
power & fine cerebral development. Very like to Newton
especially after death, a part of Newton's head being
placed by him after death of a friend - the likeness was
then most striking. Dalton's hat is preserved. He
was broad and long headed. Massive jaws and firm
deep chin. p. 225 the annexed portrait is admirable.
He did not appear to advantage in society. Hardly
ever ill (p. 227); a good pulse & a good digestion - slept calmly
& moderately & generally drank only water. His
ordinary life was monotonous to an extreme & wholly
uneventful. No care for women. Taught continually
but careful in money - Heedful of politics, history & belles
lettres (236-8) - His methods of experiment were very
simple. Quoted Newton vol. xvi abuses his manner
as a lecturer before the Royal Society ^{established 1803} - Had much
self-will & obstinacy 253. Self opinioned 257. & rude.
Had a paralytic seizure 1837 Died of a return of the fit 1844.
at 78.



x

Marlborough

F.24

Marlborough

In the reign of Anne the main figure in
war and politics — around which it may be
said that all the others centre — is undoubtedly
Marlborough.

Life by Lord Stanhope. Preface.



see for his character & what Voltaire said of him p. 68.
His only son J. at Cambridge of small pop — he had daughters.

The election of a Master of Balliol College, Oxford, in the room of the Rev. Dr. Scott, who has been appointed to the Deanery of Rochester, will take place early in November. Much interest is felt in reference to the success of Professor Jowett. Mr. Woolcombe is the senior Fellow, while Mr. Jowett stands second. An attempt may be made to elect Mr. Woolcombe, although, it is said, that gentleman is not anxious for the honour. The new Master need not necessarily be at the time of his election a Fellow, and amongst other members of the college eligible are the Rev. Prebendary Blomfield (a son of a late Bishop of London); the Ven. W. F. J. Kaye, Archdeacon of Lincoln; the Rev. J. G. Lonsdale (a son of the late Bishop of Lichfield); the Rev. G. H. Sumner (a son of Bishop Sumner, late of Winchester); and the Rev. C. W. Furse, chaplain to the Bishop of Oxford.

Observer Sept 4/90



chiefly of a local character.

626

ALL A MATTER OF RACE.—Now that Mr. Galton has taught us that we owe not only our existence but our very cast of thought to our ancestors, few who know the family history of the member for Chelsea will wonder either at his anti-Monarchical proclivities, or at the stern spirit of economy by which they are dictated. Sir Charles Dilke is—if *Burke* is to be believed—a lineal descendant of Mr. Fisher Dilke, registrar of Shustock, who took to wife Sibill Wentworth, sister of Sir Peter Wentworth, the regicide. This lady, Dugdale tells us, was “a frequenter of conventicles, and, dying before her husband, he first stripped his barn-wall to make her a coffin; then bargained with the clerk for a groat to make a grave in the churchyard, to save eightpence by one in the church. This done, he speaketh about eight of his neighbours to meet at his house for bearers, for whom he provided three twopenny cakes and a bottle of claret; and some being come he read a chapter in *Job* to them till all were ready; when having distributed the cake and wine among them they took up the corpse, he following them to the grave. Then, putting himself in the parson’s place (none being there), the corpse being laid in the grave and a spade of mould cast thereon, he said, ‘Ashes to ashes, dust to dust;’ adding, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;’ and so returned home.” If there be any truth in Dugdale’s story it lets a flood of light upon Sir Charles Dilke’s speech at Newcastle, converting what was otherwise a piece of penny-wise treason into a really remarkable instance of hereditary genius.—*Observer*.

EXETER COLLEGE, OXFORD.—The following gentlemen were on Saturday elected to the vacant scholarships at this society:—Mr. F. A. Clarke, from the College

regular battle between
which was just as good fun as anything
on the stage. In one of the scenes, when
Rabagas, ousted from his ministerial seat,
once more tries to conspire with his early friends,
one patriotic being in the stalls (said by the
Gaulois to be M. Jules Claretie, the "editor" of
some papers stolen from the Tuileries under the
siege, or the Commune), ejaculated, "Why not
cry 'Vive l'Empereur' at once!" To which the
tenant of one of the stage boxes replied—" *Ce ne
serait déjà pas si bête.*" M. Claretie—"Quite in-
tolerable!" Somebody else—"Why don't you
shout, 'Vive la Commune!'" M. Paul de Cas-
sagnac—"A bas les Communistes." After the final
fall of the curtain the noise and confusion beat
anything that has been seen for a long time out of
the Assembly, applause, hootings, cat-calls, &c., and
there would probably have been a regular skirmish
had not the manager gradually put out the gas! The
audience sallied forth to the Boulevards, and there
vented their feelings for some time, after the
fashion of the heroes in Homer, abusing each other,
and shouting "Vive l'Empereur!" "Vive Louis
Philippe!" "Vive la Republique!" "Vive Henri
Cinq!" But no one cried "Vive la France!"
The police looked on apparently highly amused.

THE death of M. GUSTAVE FLOURENS appears now to be certain. Without harshness it may be said that it was probably the happiest thing that could have befallen himself, and that it cannot be regarded as a misfortune to his country. M. FLOURENS, the son of the eminent naturalist and Secretary of the French Academy of Sciences, was himself a man of no ordinary attainments. His culture and courage, and his eager, adventurous spirit might in happier and more settled times have made him a distinguished member of the Republics both of letters and of France. But it was the fatal effect of the Napoleonic despotism to drive the best minds and characters of France into the protest either of conspiracy and insurrection, or into that of exile. Its overthrow gave ascendancy to men like M. FLOURENS, to whom resistance against established authority, whatever its nature, had become a habit, and to men who, in banishment, had employed themselves either in the historic reconstruction of the past, in harmony with their own prepossessions, or in fanciful programmes of the future. In both cases the disqualification for dealing sagaciously with the affairs of the present is complete. Anarchy and Bonapartism are each the Nemesis of the other. How France is to break out of this vicious circle which hems her in does not yet appear. The transition is too natural from the wild frenzy of popular delirium to the order and tranquillity of the despotic strait-waistcoat and back again.

without let or hindrance. Daily News April 10/71

I am glad to know that M. Thiers has not yielded to the solicitations of the Conservative side of the Assembly in refusing decent burial to the mangled corpse of Flourens. The remains of that unfortunate young man were yesterday morning, at five o'clock, given to his relations, who, it so happens, are pillars of the order party. This favour was accorded on the condition that Flourens' body was to be buried in some cemetery distant at least fourteen kilometres from Paris. The brother and mother of the deceased insurgent general were the chief mourners at the funeral. The former was, under the Empire, a member of the Council of State, and is a very likely man to get an offer of a Prefecture from M. Thiers. He is a plodding, common-place sort of person, and the last man in France to throw up a barricade. Gustave was set up in youth as the genius of the family, and the other brother as the dunce. It is strange that one so intellectually gifted as the former should have been so utterly devoid of common sense.

of January a cheque for 18l., purporting to bear Mr. Powell's signature, was likewise cashed, as was also another for 16l. on the 20th of February. After this a letter was written by the prisoner, in Mr. Powell's name, to Messrs. Willis, inquiring what balance stood to his credit, and he was informed by a memorandum which he received and opened that it was 161l. 14s. That same day a cheque for 61l. 14s. was presented and paid. All these cheques were forgeries, and were in the prisoner's handwriting, on sheets of note paper. Upon one of the bank-notes that he received in payment his name was written. He was arrested on Friday last in Sulston-street, when he admitted that he had received the money, and spent it, with the assistance of a friend, in travelling twice to Paris and back since the outbreak of the war. At the police-station he was seen by Detective Sergeant Hancock, who, telling him he was an officer, without any other caution, put several questions to him. In reply, he stated that he had had all the amounts of the cheques, and had spent the money; that he changed 5l. notes at a money changer's, and a third at a flor's; that his companion, whose name he gave, knew the forgeries, and waited outside the bank while he cashed the cheques; that he stayed with him and spent the money; and that but for him he should not have done much as he had. Those statements were made without hesitation or concealment.

Mr. Breton said the prisoner had a conclusive answer to make to the charge, but would at present reserve his defence.

The Lord Mayor committed the prisoner to Newgate for trial.

As the court was about to rise a gentleman complained to the Lord Mayor that on the previous day, about 7 o'clock, it being then broad daylight, a valuable watch was stolen from him on London-bridge. He said he was going Fishmongers' Hall, on his way to the railway station, when a young man met him and deliberately took his gold watch from his waistcoat pocket, broke it with the guard chain, and made off with it. He caught up after him by his coat, but that proved to be of flimsy material, and did not serve to stop him. The thief ran down the steps of the bridge on to the shore of the river, it being low water, but he (the applicant) did not dare to risk.

Amusement will besiege its doors. This attempt, however, to humbug the public must in the end work its own cure. At present fully one-half of habitual theatre-goers never pay one farthing for the entertainments which they witness, although they are well able to do so. Not only, consequently, is the class from which managers ought to derive the profits of their speculation thus halved, but those who are ready to pay feel an uneasy sense of injustice when they reflect, as they make their places in the stalls or the pit, that their neighbours on each side of them have very probably paid nothing for theirs. I would strongly recommend all managers to follow the example set to them by the Court Theatre, and to lay down the hard and fast line that a play must stand or fall upon its own merits. The excuse for the present system is that, if one theatre gives away free admissions, other theatres must follow suit. Why, however, do not managers meet together and agree upon some common course of action? Were they all steadily to set their faces against a state of things which, if persisted in, must eventually ruin them, the race of order-hunters would soon cease to exist. There is no more reason why a man should occupy a place in a theatre for nothing than that he should dine for nothing at a restaurant. To my thinking, it is as mean and contemptible to attempt to do the one as the other. In America competing lines of steamers carry passengers for nothing; and it has sometimes happened that one line in order to cut out the other not only does this, but provides a gratis dinner. London managers are carrying out the first part of this programme, and unless they cease to cut each other's throats the public will eventually be able to witness a comedy or a tragedy, and be provided with refreshments between the acts, for nothing. Theatrical property will be depreciated, theatrical entertainments will get worse and worse, and the real patrons of the drama will be dis-

COLLEGE
GALTON
PAPERS
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THE LATE MR. EDWARD DENISON, M.P.

Intelligence was received from Australia yesterday which will be a cause of sorrow to many. We allude to the death at Melbourne of Mr. Edward Denison, M.P. for Newark, nephew and heir presumptive to the Speaker of the House of Commons.

Mr. Denison was born in 1840, the only son of the late Dr. Denison, Bishop of Salisbury, by his first wife Louisa, sister of the late Mr. Ker Seymer, the highly respected member for Dorsetshire. After spending some years at Eton he went to Christ Church, Oxford, where he graduated, after narrowly missing a first class in Law and Modern History. At the general election in 1868 he was elected member for Newark, which he continued to represent until his lamented death, although he had been compelled in the autumn of last year to repair to Australia for the benefit of his health.

Such are the brief records of an uneventful life, and yet we know no young member of the House of Commons whose untimely end would cause more sorrow than was felt when the melancholy news arrived. Enthusiastic, ardent, and intelligent, he was an excellent specimen of the young Liberal who lives in the hope of better things, and who is ready to sacrifice his personal convenience to aid in the enlightenment of the masses. After leaving Oxford he established himself for some time in the East-end of London, where his labours to improve the social and educational condition of the metropolis will not readily be forgotten. With all this energy, he had a readiness of speech which made him generally popular, and, although he made only one speech in the House of Commons, we believe that (in addition to those relatives and friends whose sorrows we would not intrude upon) there are many public men and others who will say that in Edward Denison one of the most promising of the young men of the day has been lost to a country which could ill spare him.

Times March 22/1870

accept a challenge. The Prince, however, sat in his house at Auteuil, expecting a visit from persons who might be M. Rochefort's seconds. Two visitors were announced, but not those he was looking for; they were the bearers of Paschal Grousset's message, Victor Noir and Ulric de Fonvielle. The parties met without any previous explanation which might enable them to correct their mistake, and make them acquainted with the real object which brought them face to face.

The Prince had, not unreasonably, a very bad opinion of his expected visitors, and whether or not it was his custom to have a pistol for his constant companion, he evidently deemed it advisable not to go to the interview unarmed. The two strangers, also, had received warnings about the hot and savage temper of the Prince, and had been advised to carry weapons with them. Victor Noir was young, rash, and endowed with giant strength, and he disregarded the counsel. Ulric de Fonvielle put a revolver into his greatcoat pocket, without taking it out of its case, and carried, besides, a sword-cane.

According to the French rules in affairs of this nature, both parties were equally in the wrong; for the preliminary negotiations leading to a due should always be conducted on strictly pacific terms. The person of the seconds should be as inviolable as that of a herald, and the person of the challenged should, in return, be as sacred to them as that of a potentate to the envoys charged with a declaration of war from another potentate. All diplomatic transactions in these matters should be carried on with the utmost urbanity and good breeding, and men of the very worst characters deem it a duty to tame down their tempers so as to behave like "gentlemen" for the occasion.

Neither the Prince on the one side, nor his visitors on the other, thought there would be any "gentlemanly" dealing in the present interview. Both thought that negotiation might lead to violence, and both prepared themselves accordingly. When the collision came it so turned out, however, that the Prince's preparations had been made to



Humboldt

f.29

THE LAST OF A GREAT NAME.—Among recent deaths in Germany there is announced that of a man whose character and career supply a curious commentary on the principle of "hereditary genius"—the eldest son of Wilhelm von Humboldt. He had in common with his father and uncle both name and wealth, but besides these absolutely nothing. He was all his long life—and a long life of 75 years it was—what is called in Germany a "sonderling," which in his case meant rather more than our "queer fish." Among the various feats whereby he laid claim to distinction among his contemporaries must be reckoned his spending his last 20 years or so exclusively in bed, although endowed with the most vigorous health, and not even being able to impair it by this long-drawn-out freak. As to the rest of his career, all that can be said of this small scion of a great house is that he was proprietor of the estate of Ottmachau, in Silesia, a very fine and large property, which had been given to his father as a reward for his services to the Prussian State. Also, that his death occurred in Berlin, and that he was buried at Regel, the sepulchre of his great namesake.—*Pall Mall Gazette*.

on or about Aug 12/71



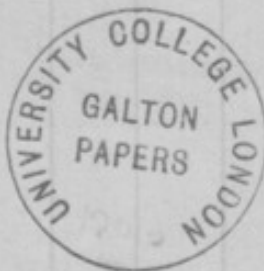
Hozier

f.30

rior; James Mutter and Stephen V. Bull, engineers, to the Sirius, additional, for disposal; and William M. Peak and David Hartis, first-class assistant-engineers, to the Sirius, additional, for disposal.

MILITARY CORRESPONDENTS.—The Government have at length acknowledged the desirability of allowing the British army to learn the practical lessons of warfare through the medium of a military commissioner at the Prussian headquarters. It is a pity that this should not have been done sooner; but we must acknowledge that it is now done well. Captain Henry Montague Hozier, who is announced to have been selected for the post and to leave England at once, is perhaps the most able member of that clique of highly-cultivated young officers whose writings in the columns of the Press, as well as in official reports, have been the means of adding so much to the scientific and practical efficiency of our army. Captain H. M. Hozier, it will be remembered, especially distinguished himself lately as *The Times'* Correspondent in the Austro-Prussian war. The clique to which we refer comprises, among others, a younger brother, Captain J. W. Hozier, of the Scots Greys (who entered the army after taking the highest honours at Oxford), the two Brackenburys, both men of distinction, Captain Noble, Captain Majendie, and Lieutenant-Colonel Miller. Upon the words of all these men the public, in our contemporaries' columns and our own, have long been accustomed to rely with well-placed confidence.—*Globe*.

Times Oct 1/70



De Morgan

OBITUARY NOTICE
OF
AUGUSTUS DE MORGAN, B.A.

LATE PROFESSOR OF MATHEMATICS IN UNIVERSITY COLLEGE, LONDON.

BY
A. COWPER RANYARD.

*[Extracted from the Monthly Notice of the Royal Astronomical Society,
February 9, 1872.]*



OBITUARY NOTICE.

PROFESSOR DE MORGAN was born at Madura, in Southern India, in June, 1806. Several members of his father's family had distinguished themselves in the Indian army. His great-grandfather and grandfather had fought under Warren Hastings, and his father, Colonel John De Morgan, was a man of considerable energy. But it was from the maternal side that he must have inherited his mathematical powers. His mother was a granddaughter of James Dodson, F.R.S., author of the *Anti-logarithmic Canon*, a pupil and friend of De Moivre's, and master of the Mathematical School of Christ's Hospital; he was also the chief founder of the Equitable Life Assurance Company, for which he calculated the first tables.*

In August, 1806, Colonel De Morgan and his wife returned to England, bringing with them a daughter, and their infant son, Augustus, then three months old. He had been born with but one eye, but was a strong child. On arriving in England, they first settled at Worcester, and then lived rather a migratory life, moving from place to place in the west of England. When the Professor was between four and five, he remembered his father giving him his first lessons in arithmetic. After a few years Colonel De Morgan returned to India, again leaving his wife and children in this country. And while on his way to England in 1816, he was taken ill and died at sea off St. Helena, leaving his widow with four children. The little Augustus was then a

* He wrote many books besides the *Anti-logarithmic Canon*, which was a work unique of its kind, containing the number to eleven figures corresponding to every logarithm from .00001 to 1.00000. The author is said to have corrected the faults in most copies with his own hand. He wrote a quarto book on the method of book-keeping, of which Professor De Morgan says in his *Arithmetical Books from the invention of printing to the present time*, 1847, at page 71, "As far as I can find, this is the first book in which double entry is applied to retail trade."

See h 9 - also h 5

boy of ten, and passed from one private school to another, being crammed with general knowledge, Latin, Greek, and even Hebrew, before he was fourteen. In after life he had a strong aversion to the overstrained education of young children; he hated cramming, and the competitive examinations of the present day, believing them to be an almost unmixed evil, against which, however, it was in vain to remonstrate; the errors which he deplored would only become apparent by their fatal results in the next generation. At the age of sixteen and a half he passed on to Cambridge, where he entered at Trinity College. His rooms were in the south-east corner of the Great Court, then called "Mutton Hole Corner," which he used to affirm was a corruption of Merton Hall Corner. Here he spent his undergraduateship, and greatly developed his love for mathematics, which had already begun to show itself before he left school. He, however, indulged his musical tastes, learning to play the flute, of which he is said to have been one of the best amateur players in England, and also spending much of his time in general reading, which greatly interfered with his study for honours. One of his college lecturers was Mr. Airy, who had been senior wrangler of the year in which the young De Morgan entered.

He had not completed his twenty-first year when he gained the fourth place in the mathematical tripos of 1827, the order of the list being Gordon, Turner, Cleasby, De Morgan. The place of the youthful wrangler, though it failed to declare his real power or the exceptional aptitude of his mind for mathematical study, would, however, have been sufficient to have secured for him a fellowship, and he, no doubt, would have found a congenial field of labour within the walls of his university, if his conscientious scruples had not prevented his signing the tests which at that time were required from those who took up their degree of M.A. as well as from all Fellows of Colleges.

In his later years he termed himself with characteristic pleasantry, "A Christian Unattached," and the considerations which caused him to describe thus negatively his religious position were so far operative on his conscience in early manhood, that he forbore to secure a high wrangler's ordinary share of University preferment by formal, and what would have been, to him, insincere subscription.

In 1863 he wrote, "What is belief? A *state* of the mind. What is it often taken to be? An *act* of the mind. The impe-

rative future tense—I will believe— thou shalt believe, &c.— which has no existence except in the grammar-book, represents a futile attempt which people make upon themselves and upon others.” This sentiment, expressed so forcibly in his later life, was the moving power which, when he was on the threshold of manhood, caused him to withdraw from the University in which he would, doubtless, have become a powerful leader of mathematical thought, had his religious feelings been less acute or his principles more elastic.

On coming to London, he entered at Lincoln’s Inn, and would have been compelled to forsake mathematics for the study of the law, but that, in 1828, the University of London, now University College, was founded, and he was appointed to the mathematical chair. In May of the same year he became a Fellow of this Society, and in the following November gave his first introductory lecture at University College. In his own words, he then “began to teach himself to better purpose than he had been taught, as does every man who is not a fool, when he begins to teach others, let his former teachers have been what they may.”

In 1837, ten years after his appointment at University College, he married Sophia Elizabeth, the daughter of Mr. William Frend,* formerly a Fellow of Jesus College, Cambridge, author of several mathematical books, and Actuary of the Rock Life Assurance Office. The professional experiences of his father-in-law opened to De Morgan a fresh sphere of labour, in which he turned his mathematical acquirements to account in the service of many of the London Insurance Companies. In this new field of labour he might, doubtless, have made a much larger income than he could ever hope to derive from his professorship at University College, but he was devotedly attached to the principles of the new institution, and made it his first duty to advance its interests. He was so punctual and so regular in the performance of his college duties that his passage to and from his classes served as a time-piece to observant students. Soon after eight o’clock every morning he might have been seen passing along the railed enclosure of University College, so absorbed in thought that his nearest friends might pass him without being recognised.

He remained a firm supporter of the institution and its principle of no religious tests till the year 1866, when the

* Mr. Frend was a fellow of this Society; his obituary notice, written by Professor De Morgan, will be found in vol. v. of the *Monthly Notices*, p. 144.



Council, in making an appointment to the chair of Logic and Mental Philosophy, refused, as the Professor believed, one of the candidates on account of his religious opinions. Professor De Morgan, acting under the conviction that the Institution to which he had devoted the best years of his life, was forsaking the leading principle on which it had been founded—a principle which from early manhood had influenced him, and was now dearer to him than ever—felt it his duty to resign his professorship.

And thus, though deeply disappointed and grieved at the step he felt forced to take, Professor De Morgan, who had for nearly forty years been the chief honour and ornament of University College, left it, and, we are informed, never afterwards entered its gates.

To estimate the energy of the Professor, we must look at him not only as a teacher of mathematics, but as a mathematician, an actuary, a logician, an historian, a biographer, and a bibliophile.

First, then, as a teacher of mathematics; perhaps no man has been more successful in training distinguished mathematicians, amongst whom we may mention the names of Professor Clifton, Judge Hargreave, Mr. Routh, and Mr. Todhunter. Professor Sylvester also attended his lectures, though the relationship of professor and pupil did not in this case last very long. He had a method of interesting his hearers in the subjects on which he lectured, and of making them love mathematics for its own sake, to which few other men have ever attained. He devoted more time and labour to the logical processes by which the various rules are demonstrated than to the more technical parts of his subject, though of these too, in their proper place, Professor De Morgan was never unmindful, spending the greatest care on teaching the art of rapid and accurate computation.

His exposition of the elementary principles of the Differential Calculus, and of the logical processes of his Double Algebra, was most masterly and exhaustive, and was often enlivened by such humorous illustration that it never failed to impress itself upon the minds of his hearers. The subject-matter of every lecture which he delivered was entered by him in a note-book, and was sent into the library of the college for the benefit of his pupils while writing out and expanding their own notes.

As a mathematician his work was so various that it would be difficult for any one man to review it; but we may allude, in

passing, to his double algebra, which was certainly the forerunner of Quaternions, and contained the complete geometrical interpretation of the $\sqrt{-1}$. Sir William Rowan Hamilton, in the Preface to his *Lectures on Quaternions*, at p. 41, says: "But I wish to mention that, among the circumstances which assisted to prevent me from losing sight of the general subjects, and from wholly abandoning the attempt to turn to some useful account those early speculations of mine on triplets and on sets, was probably the publication of Prof. De Morgan's first paper on the Foundation of Algebra, of which he sent me a copy in 1841." And at p. 64 of the same Preface he says, in speaking of this theory of Sets of which he considered Quaternions (in their *symbolical* aspect) to be merely a *particular* case, "Before the publication of those *sets*, the closely connected conception of an '*algebra of the n th character*' had occurred to Prof. De Morgan in 1844, avowedly as a suggestion from the '*Quaternions*.' A great portion of his original investigations will be found in the form of communications to the *Transactions of the Cambridge Philosophical Society*."*

As a writer of mathematical text-books he took the highest rank, his books being more suitable, however, for teachers than for pupils. They were characterised by extreme clearness, exhaustiveness, and suggestiveness. Perhaps those best known are his *Elements of Arithmetic*, published 1830; his *Elements of Algebra*, published 1835; and his *Differential and Integral Calculus, with Elementary Illustrations*, which is a perfect mine of original thought, and in which some of the most important extensions which the subject has since received are distinctly foreshadowed. It was published by the Society for the Diffusion of Useful Knowledge.

His first mathematical text-book was a *Translation of the Elements of Algebra by Bourdon*, published when he was only twenty-two years of age. He wrote text-books upon trigonometry, double algebra, the theory of probabilities, connexion of number and magnitude, projection, and the use of the globes; besides which he edited more than one table of logarithms, and

* The Royal Society's Catalogue of Scientific Papers gives a list of forty-two communications by Prof. De Morgan, mostly in the following publications:—*The Transactions of the Cambridge Philosophical Society*, *The Cambridge Mathematical Journal*, *The Cambridge and Dublin Mathematical Journal*, *The Philosophical Transactions*, and the *Memoirs and Monthly Notices of the Royal Astronomical Society*.

wrote prefaces and notes to the books of other mathematical authors. The list of his works and their various editions occupies nine pages of the British Museum Catalogue.

As an actuary he occupied the first place, though he was not directly associated with any particular office; but his opinion was sought for by professional actuaries on all sides, on the more difficult questions connected with the theory of probabilities, as applied to life-contingencies. In 1830 he wrote for the *Cabinet Cyclopædia* his "Essay on Probabilities,"—a book which still retains a high place among the literature of insurance offices.

As a logician he was well known, and his *Formal Logic*, together with the treatise of Dr. Boole, may be said to have created a new era in logical science. His controversy with Sir William Hamilton will long be remembered.

As an historian and biographer the *English Encyclopædia* says of him, that "he had a great affection for, and an extensive and minute erudition in, all kinds of literary history, biography, and antiquities." He was one of the most extensive contributors to the *Penny Cyclopædia*, many of the articles of scientific biography having been written by him, as well as most of the mathematical and astronomical articles. His contributions to the work are said to amount to one-sixth of the whole Cyclopædia. The lives of Newton and Halley, in Knight's *British Worthies*, were also from his pen. Besides these he published an index of the correspondence of the scientific men of the seventeenth century; and a book entitled *General Information on Subjects of Chronology, Geography, Statistics, &c., References for the History of the Mathematical Sciences*, 1842.

As a bibliophile, his *Arithmetical Books from the Invention of Printing to the present time*, 1847, and his *Budget of Paradoxes*, will long remain celebrated. A reprint of the latter, greatly enlarged from manuscript notes left by the Professor, is now being taken through the press by his widow. He was the possessor of a very choice collection of mathematical works, which have, since his death, been purchased by Lord Overstone, and presented to the University of London, where they now form a De Morgan Library; most of the volumes contain bibliographical notes and sometimes quaint and humorous scraps from newspapers or other books pasted into their covers.

He was a true bibliophile, and revelled in all the mysteries of watermarks, title-pages, colophons, catchwords, and the like. He

wrote in the preface-dedicatory of his list of arithmetical books, "The most worthless book of a bygone day, is a record worthy of preservation. Like a telescopic star, its obscurity may render it unavailable for most purposes; but it serves, in hands which know how to use it, to determine the places of more important bodies."

In addition to this, the Professor contributed largely to the *Philosophical Magazine*, the *North British Review*, the *Athenæum*, the *Companion to the Almanac*, and *Notes and Queries*. The *Athenæum** says of him, that if all the articles which he contributed to literary and scientific journals were collected together, there would be found such a mass of literary achievement as seldom comes from the pen of a man whose sole business is to write for journals. He also compiled a *Book of Almanacs*, with an index of reference, by which the almanac may be found for every year up to A.D. 2000, with means of finding the day of the new moon from B.C. 2000 to A.D. 2000, published 1851.

The Professor also devoted much of his time to the business of this Society. For a period of more than thirty years he was officially connected with it, sometimes serving upon the Council, sometimes as Vice-President, and for many years as Secretary, in conjunction with Mr. Bishop and Admiral Manners, and during this period many of the volumes of the *Monthly Notices* were produced under his editorship.

He was the first President, and took great interest in the formation of the London Mathematical Society, of which his son, the late George Campbell De Morgan, was one of the first honorary secretaries. Soon after the untimely death of this son, who was a mathematician of considerable promise, he wrote to one of the early officers of the Mathematical Society, "My son's loss has thrown much grief over my house, but no gloom. He is spoken of as if he were removed to be followed in time, and to be kept in memory all the more, because he is no longer to remind us of himself by his direct presence. . . . I make out distinctly, from written evidence among his papers, that you and he were the projectors of the Mathematical Society . . . and I wish to have the evidence of this very distinctly preserved. There is quite enough in my hands to establish the fact, but I should be glad of every detail that you can remember."

* March 25, 1871, p. 370.

A very inadequate notion of Professor De Morgan will be formed by those who look only at his works. From them, indeed, it will be seen that he was a reader who relished every kind of intellectual food, and a thinker whose subtlety was only surpassed by his originality. They abound also with proof that he overflowed with humour; but his familiar associates alone can render justice to the versatility of his powers and the sweetness of his disposition.

Knowing many subjects thoroughly, there was scarcely one about which he did not know much.* He passed, for diversion's sake, from one arduous study to another, but though he found a pastime in intellectual efforts that would exhaust ordinary students, he did not disdain literature that pedants are apt to condemn as frivolous. He was an habitual and eager reader of novels, especially humorous novels, but there were times when, in the absence of a good novel, he could enjoy a bad one. The paradoxers, whom he infuriated by his banter, were strangely at fault when they accused him of malignity. He was the kindest, as well as the most learned, of men—benignant to every one who approached him, never forgetting the claims which weakness has on strength. Soon after the death of his son the Professor was attacked with a disease of the kidneys, which during more than two years of distressing illness reduced him to a shadow of his former self; and on Saturday, the 18th of March, 1871, at one o'clock in the afternoon, his spirit was released from the body, which had long been only a burden to it.

* One of his favourite maxims was, "A man should know everything of something, and something of everything."

f.37



Erata

p. 34. r^2 it be 16 millions, as the
actual no is 15,980,000.

p. 126. for 'sisters' read 'nieces'

129. 'nude' by 'nurt'.

300 1836 by 1824.

57 - 62

234. wasn't the ~~dear~~ ^{the} younger brother of
the will.

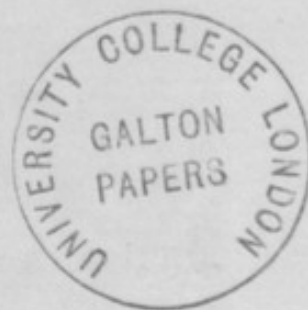
of Worcester ~~see~~
Chichester ~~no~~

52. f r^2 be f

117. GF read Gf.

766 S r^2 be S

174 213 ... 26.



Pages 68-92. ^x R^t Hon Thomas Erskine was never knighted.

93. As to adding to Sir R^t Henley. his great-grandson the 2nd Lord Henley, who was a Master in Chancery.

96. ^x As to adding to Henage Legge, the Legge who was Chancellor of the Ex^r. temp. George III a really distinguished statesman.

^x 100. As to adding S^r Rogat to Romilly.

^x 136. at bottom. Transpose Lord G. & George Grenville.

137. No. Lord Sidmouth had 4 sons 2 died ^x infants 2 grew up. (I was right - see Burke)

139. Sir Bernard Burke is wrong, the club-
^x houses of Norfolk & Somerset are older.

^x 155. For Namolini read Ramolini.

^x 173, 190. Austen.

234. As to adding to Mulman present
^x 1st of Calcutta.

^x 191. Trollope. for Miller read Miltow.

These are sent me by
W. Wickham.

Dec 7/69.

^x He was brother of Henage



De Candolle, -

make more of him
Alphonse - is a first rate botanist - Geographical
distribution
Grandson
a well known
botanist. has
authored of marked
botanical papers.
Geograph. Botanique
Maurice - Editor of the
Prodrôme one of the
2 or 3 most eminent
Geographers of Europe
Foreign member of the
Nobel Society

Théodore A. Thélème - make more of him.
work on Monstruosités
& Histoire Générale des
régnes organiques.



& Grandson again (? Alphonse Thélème,)
Director of Jardin d'Acclimatation
& ? author of papers.

Milne Edwards is the first zoologist of France.
& his son Alphonse is already highly distinguished and
is the true line. future zoologist.

Wollaston inquired about his ? grandson T. Wollaston who
has also the blood of Thomas Pennings in his veins

27

see France Sept 1868.

Weak & Flaming enlarge work of the Council.

Make more of the point that the influence of Education. a

What - -

see letter on Malthusian effects in Antiquity of Man.

A. 42



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