

Cemeteries : as receptacles for the dead, and principally as places for health, recreation, meditation, and pleasure, and as substitutes for parks ; Wills or testaments : with the proper distribution of these to females, who are frequently left too little, and are less cared for than sons ; Potatoes : as an article of food, and in a political point of view, their cultivation, growth, and improvement, and the causes of disease, and means of preventing it /
by John Moodie.

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CEMETERIES,
AS RECEPTACLES FOR THE DEAD,

AND

PRINCIPALLY AS PLACES FOR HEALTH, RECREATION, MEDITATION, AND
PLEASURE ;

AND AS SUBSTITUTES FOR PARKS.

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WITH
THE PROPER DISTRIBUTION OF THESE

TO FEMALES,

WHO ARE FREQUENTLY LEFT TOO LITTLE, AND ARE LESS CARED FOR THAN
SONS.

POTATOES,
AS AN ARTICLE OF FOOD,
AND
IN A POLITICAL POINT OF VIEW;
THEIR CULTIVATION, GROWTH, AND IMPROVEMENT ;

AND

THE CAUSES OF DISEASE, AND MEANS OF PREVENTING IT

BY

JOHN MOODIE, M.D. AND SURGEON.

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THE HISTORY

OF THE

REIGN OF

CHARLES

THE FIRST

OF GREAT BRITAIN

BY

JOHN BURNET

ESQ.

OF LINCOLN'S INN

IN A FORMER EDITION

OF THIS HISTORY

WAS PRINTED

AT THE

PRINTING OFFICE

OF JOHN BURNET

AT THE

PRINTING OFFICE

OF LINCOLN'S INN

AND AT ALL BOOKS

SELLERS

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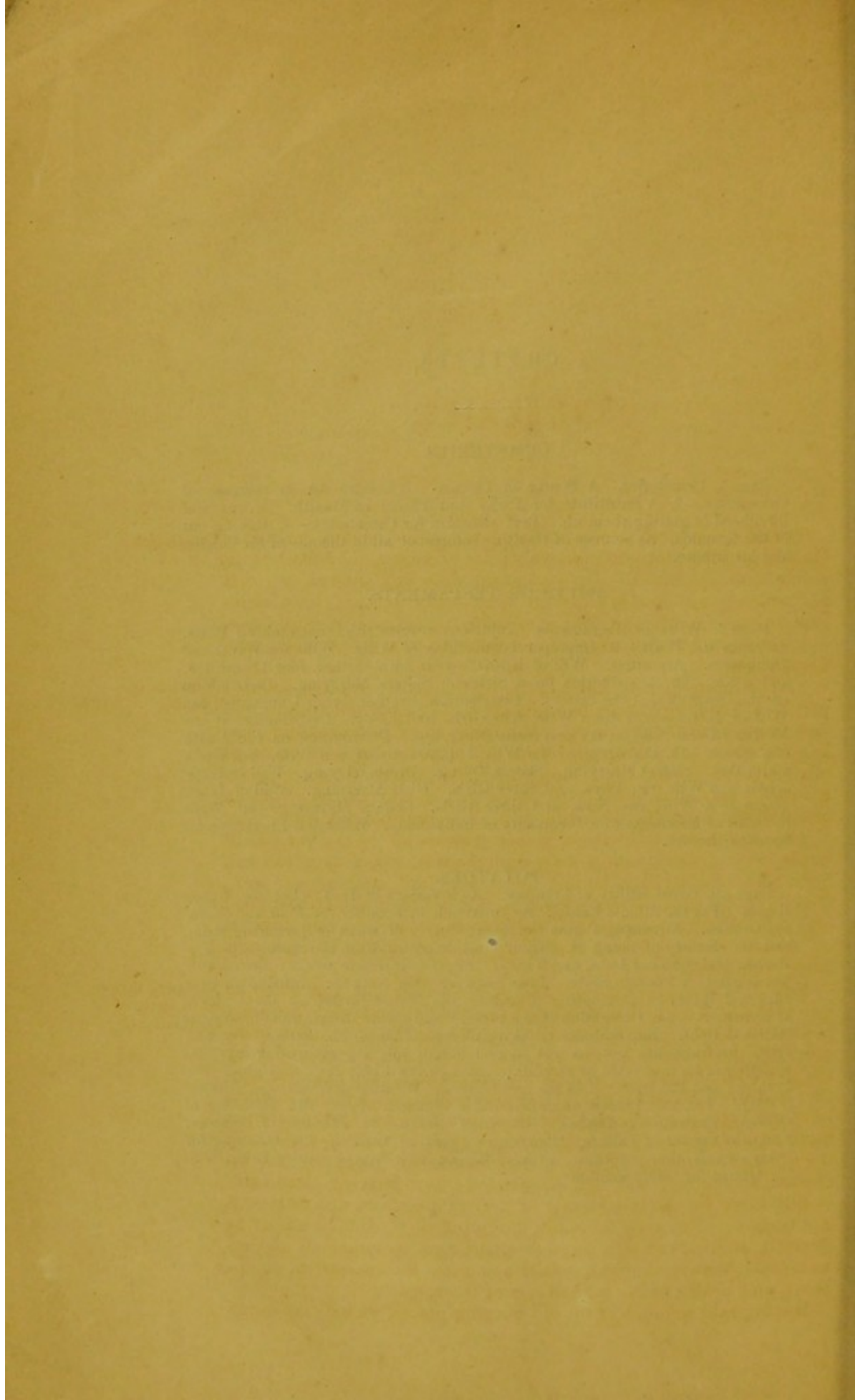
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CEMETERIES.

THERE is a subject at present before the public, that is, the Bill of Cemeteries. Health of Lord Morpeth, and which has excited a good deal of the public attention lately. In connection with this subject, there is one which has a close bearing on it in many respects, both as regards disease and health, and is of some importance in both cases, —we allude to churchyards, or, as they are now styled when new, Cemeteries.

The old churchyards, which are most frequently or often situated within a town, have been considered to be highly deleterious and dangerous to the health of the inhabitants, from the unhealthy emanations which are apt to arise from the putrefaction and decay of the dead bodies, and that more especially where they are overcrowded; and such is likely to occur, to a greater degree, from an extraordinary number of deaths from fever and plague, &c.

The churches within which bodies have been or are buried, or which are situated within such churchyards, when overcrowded, have been considered to be unhealthy from the same cause; now, if such be the case, of which there is little doubt, it would be a good and substantial reason to have new burying-places in the outskirts or suburbs of the different towns, on account of the old grounds being unhealthy.

But there is another reason, and of itself sufficient, and which no one will object to, and that is one of necessity; and that necessity is, that in most towns, and in all towns where the population is increasing, the grounds of the old churchyards are all occupied by the older inhabitants, as well as the graves being too near one another and overcrowded; which last also means, that many families have too little burying-space for their own families, and cannot get more adjoining their own, and in many cases they cannot get it in the same churchyard. There is also insufficient room for the increased, increasing, and new population; as a burying-place sufficiently large for the inhabitants of a town a century ago or less, is not so now. But even these old damp burying-grounds might be drained, and walks made through them, and so improved and ornamented, that they might answer as places for recreation, enjoyment, and health to the inhabitants of the town.

Having said so much of the old burying-places, we will say some-

thing with regard to the new, or cemeteries, as they are now named; more with the view of their being places of moral amusement, recreation, health, and enjoyment, than from a desire to have them, from the old churchyards being unhealthy.

A Substitute
for Parks and
Places of
Health.

New cemeteries are the cheapest and most economical parks which any town and its inhabitants can have.

As there seems to be great difficulty to get money for the purpose of forming and purchasing grounds for parks, even for large and populous towns; and where they have been got up, the subscriptions for such have not been raised solely in the towns themselves, but also from other places and persons, either from want of money or from the want of the will to give it, or from the wealthy not seeing the necessity, or not caring for the health of the inhabitants, and especially of the lower or working-classes; it therefore cannot be expected that small and overcrowded towns will be able to get up such parks as are suited to the size of their towns.

Means and
Likelihood of
getting them
up.

During the last half century, most towns which had waste lands, greens, commons, or parks (more common in England than in Scotland), belonging to their corporations, and to which all the inhabitants had access, have been sold or cultivated, for the purpose of making domestic improvements in the towns, such as cleaning and lighting them better; and, in other cases, the parks belonging to them have been alienated or sold to pay the debts of the corporation and town.*

It is with the view of supplying the want of parks that we would recommend Cemeteries to be got up, as they may be done at almost no expense, and yet have the advantage of being made places of public resort and recreation, for fresh air and health to all the inhabitants, and more especially the working-classes, and such as may be closely confined to sedentary and unhealthy occupations. There are many who would subscribe to them from interested and pecuniary motives; as they might make something by the profits

* The King's Park of Edinburgh, as an example, where, from some unknown reason or other, or from some person or persons too officiously zealous about the delicacy of Her Most Gracious Majesty's senses or visual organs, have by some means or other deprived large numbers of the poor of the means of getting their clothes cleaned and dried, and thus encouraging uncleanness, filth, and disease; the clothes, being washed, although perhaps riddled, or a little the worse of the wear in some cases, could not offend the eyes of many, and we are sure at least those of Her Majesty, who was so rarely to see them; but it is likely that a sight of them on the persons of her most loyal and humble subjects in a state of filth and uncleanness would have a more disgusting and bad effect on Her Majesty; and the recollection of meeting them thus so frequently, would prevent her coming to Holyrood so frequently. We think, if Her Majesty had felt the drying the linen so disagreeable, but we do not suppose such to be the case, and do not even believe she knew either that such was done or that such had been prohibited, but supposing it was all true, the drying might be given up during her stay there; but so far as any of the squeamishly delicate inhabitants are concerned, we think, when so much is said about Health Bills, that the privilege ought to be restored, as it is very difficult, and even attended with expense, for them to get it done elsewhere; I should almost fancy they had a legal right, as it has been done from time immemorial. When a person gets on clean linen, it creates a species of self-approbation, which has the moral effect of elevating his self-respect, and makes him shave and wash himself, which in most cases he would not do if his linen were foul; and the moral effect of the whole is to create a self-respect so to keep them from evil, as well as make them ashamed of being seen with their dirty, and, most likely, dissipated, companions, and at the same time creating in others a desire to appear in the same state of cleanliness.

arising from shares in such. Others, again, from wishing places to bury their families. Others, from their having workmen, and expecting more work being done by them in a given space of time, and for the same wages, by having their workmen cheerful and in good health. Others, from a benevolent and charitable spirit, in order to promote the welfare of their fellow-citizens, as well as their health and happiness. Others from its being connected with the well-being and prosperity of the kingdom, and from motives of public health; and about which last all are crying out, and striving to effect and to promote,—whether with more than empty words, their actions or the public health will shew.

Of the first class, the speculators, there are many, but such are not to be depended on alone; but if residing in the towns themselves, and combining speculation with the necessity of having places of interment for their families, they will be found to be not a few. The second class, those who from necessity alone require it, will be found to be more numerous than the former; and they also may be stimulated by the chances of profit. I should consider them a large proportion. The third class, the masters, are not so numerous; but, if willing, may be depended on to give great assistance both by purse and example. The fourth class, the benevolent, are generally, we are sorry to say, not in great proportions, either in this or any thing else; but such numbers as there are, which is not many in each single town, they, by their example and benevolent efforts to this as well as to any other good work, keep up, excite, and assist the good intentions and efforts of others. The last class, those who cry out about Health Bills and Medical Police Regulations, give no more than their voices, which no doubt is of some use; but they are not numerous in the way of assistance with their purses when each town is taken separately.

We would highly recommend this subject to the attention of all, as supplying a very important deficiency,—that of public parks,—for the welfare and health of the inhabitants of towns. To all ranks and ages, from the infant carried by the nurse to the old man who may be tottering into his grave, they are constant sources of health, and are lungs, ventilators, and suppliers of fresh air to towns. Cemeteries should not have too many bodies, that is, to have the rooms allotted to graves too small; and each family ought to have at least two rooms or breadths instead of only having one, which is commoner than the former in old burying-places, but which is very inconvenient, and apt to afflict the feelings of the relations and those around, if two persons belonging to the same family were to be buried in the same grave within a short time of each other, by the coffin of the first being broken, and the body exposed, more or less, as well as the unhealthiness which is apt to arise from the putrid remains being exposed to the air and to those around.

Cemeteries ought to be placed, if the grounds in the neighbourhood will allow of it, in an elevated and commanding situation, with a good prospect and cheerful view in some direction, as a good view adds to the pleasure, and enlivens and strengthens the senses, and by so doing, the health of the body, as well as of the mind, when combined with recreation. It may also be a means of making many take exercise who would not if they had no pleasure for the

Best situation
for Ceme-
teries.

senses combined with it; or others who cannot appreciate the benefit of exercise, but who take it when it is to be got by the gratification of the senses, and thus get health without seeking for it, or knowing they are getting it.

Laying out of
the grounds.

The grounds ought to be tastefully laid out with trees, shrubs, flowers, walks, seats, &c., as well as to have vacant and unoccupied spots without graves, so as to allow any to recline or rest on them, and not confine them to bare walks. Some who take an interest in the health of their fellow-citizens, and, by the same means, the welfare of the kingdom, and, I believe, there are many who might, in combination, if not individually, subscribe for vacant spaces, and even have sepulchral places for their own families, as they might require such. The vacant spaces might be named by such benevolent persons, or after their own name. Free access should be given to all. These Cemeteries will answer all the purposes of parks, excepting for gymnastic exercises, but for this purpose there might be grounds of small extent close by the Cemeteries; they would not require to be large, on account of having the Cemeteries for walking in. If such were to be got up, they would require to be entirely separated, and even at some distance from the Cemetery, as, if in close contact, the noise of such amusements would take away from the sanctity of the place. They might be near enough, and yet have no appearance of being in the same near neighbourhood. This might be done by having a thick strip of plantation beside the gymnastic ground, on the side next to the Cemetery, with two or three fields, or more, between them, and to have a communication between the two, a walk, with trees, shrubs, &c. on each side. A piece of ground for this purpose might be got, if it were thought to be desirable, after the Cemetery was finished. It would be requisite, in order to take advantage of this, to get the Cemetery where such a piece of ground might be easily and cheaply obtained. If it should be thought requisite, it would be a nice and pleasing variety to those who might only be taking walking exercise, the looking on and seeing others amusing themselves. If public baths were to be erected, they might be made at or near the same place; but this would not be so convenient in large towns, as a central position would be found more convenient; but if they were placed beside the other places of amusement, there would be many who might be inclined to take a bath after their walk who would not otherwise do it, and those who take baths would be doubly invigorated by having a refreshing walk both before and after it. Again, those who were taking gymnastic exercises would no doubt feel much inclined to cleanse and refresh themselves by a bath after such amusements, which they might not otherwise be. By having so many different and essential stores of health in one place, you have all the necessary means for renewing and preserving health always at one and the same time, and Cemeteries will thus be places for invigorating the body as well as the senses, without which last being in a healthy condition, the body is so difficult to strengthen, or to be kept in a healthy state.

As sources of
health.

They will be places for laying up stores of health, and make those who frequent them better able to bear up against famine, fever, and disease, and the minor mishaps of this life; and their minds being put in a healthy and cheerful state, will prevent them from being

discontented and irritable,—will make them more contented with their condition in life, whatever that may be, and will thus be a means of making them better and more powerful workmen, as well as good and better subjects,—more easy to be ruled and governed in times of public commotion and trouble. There can be no doubt that Cemeteries are better than their own houses, or, at the best, dusty streets and roads.

All are interested in this subject. The speculator, those from necessity, the legislator, the master, and lastly, the benevolent. The purposes of all and each of these might be attained without loss to any; and yet those who were to reap the advantage would have more pleasing and hallowed, as well as more reverential feelings for the dead, as well as for death, from its being in connection with their pleasure and health. It would keep them in remembrance, and not make them forgetful of it, as some believe, from too frequent communication wearing off the effect, or that stern dread, fear, and awe which some fancy is the only true mark of a right feeling and respect for the dead, but which is taken away by frequency of association with this or any other thing else that is dreadful. By being frequently there it would remind them of their frail mortality, and make the idea of it pleasanter, and make them better able to think of its approach, than when they had a gloomy and fearful impression of its coming; no doubt there is something hallowing and pleasing in some, or what are called pleasant, venerable old churchyards, but there are many more which cause a fearful and disagreeable impression. There are some who consider it a want of respect or violation of the dead to make burying-grounds places of recreation: but when it is considered as a means to prevent death, and make life pleasant, and to impart happiness, such false respect for the dead must give way to the benefit the living are to receive; for the living and the preservation of life are to be attended to and to be preferred to the false, but, when in its proper place, true respect for the dead. We need hardly say that such antiquated feelings are fast dying away under a more enlightened system of thought, but it is not long ago since such notions were prevalent.

In conclusion, we have only to remark that parks, and instead of them, Cemeteries, from being sources from which health, fresh and pure air, are to be derived, and, together with a sufficient supply of nourishment, are the two only great assistants in preventing disease, and more especially fever, which is apt to arise from a want of any one of these, as also, in a minor degree, from want of cleanliness, as well as from intemperance, which breaks down and weakens the body, and is a means of preventing the receiving and taking the benefit of any of the other three. Cemeteries may also have the effect of withdrawing the intemperate from their dissipated companions, and having any one of these many good effects, is a sufficient reason of itself to stimulate all to erect and construct Cemeteries, &c., but when all these different reasons are combined, there can be little doubt they ought to attract and stimulate the attention of all to such an easy and effectual means of repressing, improving, and remedying such important evils under which all are labouring.

Mr Cobden
and his
tribute.

Note.—When so large a sum as L.80,000 has been collected as a testimonial to Mr Cobden; if he is wealthy enough without it, I think it ought to be given up by Mr Cobden for the purpose of erecting baths, or parks, or cemeteries, say for instance in his own district, and such places to be named after him; or a thousand pounds or less might be given to so many different places, as an encouragement to others to assist in such undertakings. We do not deny that Mr Cobden assisted very much, for a few years, in the attempts to get the Corn-Laws repealed, but he also had very powerful assistance; but there is one person who, we think, deserves greater praise, and has more merit, than Mr Cobden or any other person, but one who is seldom heard of now—we mean Mr Buckingham, who, every session for many years, we might almost say single-handed, kept up an agitation for the repeal of the Corn-Laws. We have no doubt, if he had not kept alive the attention of the public annually to this important subject, it would have fallen to a certain extent to the ground, and there would not have been so many prepared supporters to carry it so quickly through as it was done when it was found necessary to do so. He alone prepared the way, kept up the fire, and rendered it an easy matter, when a famine arose, for Mr Cobden and the League to effect its repeal. It is curious a Buckingham should be an opponent leader, and get a testimonial, when Marquis of Chandos, and a Buckingham should be the great leader for their repeal, and get no testimonial, and that both, when there was so much contention about the measure, should never be heard of during or after the strife, and another carry away the prize—Mr Cobden.

WILLS OR TESTAMENTS.

TESTAMENTS OR WILLS are of essential importance as a means of preventing disputes about the proper succession to property and wealth,—as to whom this or that may belong to, and who has a right to this, that, and the other article. By making a will, in general all disputes about to whom anything left by a deceased person belongs to, are summarily settled by referring to the will. There are disputes and disagreements among distant relations towards near ones, about they would have got this, that, and the other thing, if there had been a will. They say they ought to have got it, and have good a right to it, as it was always intended and promised, or promised or hinted at by their deceased friend that they were to get it. It is also a cause of unseemly disputes and unholy estrangements, hatred, and dislike between brothers and sisters, and their mother, the want of a Will, as they suppose their older brother or others have received more than they ought to have got, and that they have got less than their right, or what they should have got; some perhaps from having been a principal help and means of making the money, others from the care they took of it, and of the person of the deceased, and from their being constantly with their parents, while the others were away or looking after their own interest or affairs. It often happens, from this want of a testament, that brothers and sisters, whom their neighbours and every one considered to be so affectionate and fond of one another, and who were brought up all their lives together, that it was thought nothing could part or estrange them from one another, have yet, from the want of will, and the distribution of their father and mother's property according to law, become the most bitter enemies of one another, and have remained estranged from one another for the rest of their lives; and even the children of these have passed, and pass, and look at each other as strangers, and in many cases they do not know one another. This state of feeling as frequently happens where there is a will, and where its contents are divided with too much partiality. By not making a will, many near and dear relations who have and had a right to expect something to assist or make them more comfortable, have, by the want of a will, been bereft of this hope which their relation always intended for them in his lifetime, when he used to support them, and, from doing so, they had a right to expect it; but, from some cause or other, a will was never made, and they were left in poverty or beggary.

There are many who bring up near relations who are not entitled to succeed to any property of those who kept or reared them in affluence, luxury, or comfort, and were more like their own children than more distant relations; there are others who are brought up this way, who are not relations, but by the not making a will in time, by accident, disease, and death suddenly coming on them, and cutting them off, they have not made a will, and those whom they have so long and carefully provided for, and whom it was their duty to see properly provided for after their death, have been reduced and left in poverty, and to a condition in life which their bringing up has totally unfitted them for, and such bringing up has made them so helpless, that they are scarcely able to provide for their least wants.

There are many dependents and faithful servants who have served, and perhaps been brought up with their masters from childhood, and who are now grey in his service, and who have served him faithfully, and may perhaps have been a means of preserving and prolonging his life, from their care and attention, and from their faithful services; these servants have a right to be supported by their master after they are unfit for service, whether they have served him faithfully or not, if they have grown grey under his roof; but those who have been faithful ought to be left that which will keep them in a state of comfort for the rest of their lives; but these are frequently, by the want of a will, turned out of the house where they have been and served so faithfully all their lives; they are cast out on the wide world with what pittance they may have saved, but not sufficient to keep them, and are left comfortless and destitute by the want of a will.

Servants and
wills.

All servants who have grown grey in their master's service ought to have a sum or legacy to the amount or more which will keep them comfortable, given to them in their master or mistress's lifetime; at least it ought to be handed over to some one in their name, to be given at their master's death, or when unfit for further service, and before it if the master should think fit. It ought to be so fixed and settled that it may not be squandered, or any one take advantage of it, and get it from them, as this is a very frequent occurrence. All who can afford to give it before death ought to do it, more especially to those who have been dependent upon them, and who are likely to want by their not making a will or testament. There are many who will not make a testament, because they fancy they are too young to do it; but as death may lay hold on them any day, it is not too soon. Some who are nervous, and suspect their relations wish to poison them, or will not take care of them, that they may die sooner, instead of putting off making a will, or being frightened to do so, ought, so as to prevent mistakes, to bequeath it to some useless purpose, unless they live to a certain age, or unless they live and are comfortable to a certain age, and the longer they live they might say they will leave their relations or others more money than if they were to live only for a short time.

There are those who do not make wills, because they are afraid that all their relations will wish them soon dead if they make one, and will look after and take great care to preserve them, so long as they have no will, that they may not leave the world without mak-

ing a will. However strange it may seem, such a feeling is very common.

There are a very great many who do not make wills, because they think they have too little to put into a will, and that they will wait until they get or make a larger amount of money or property, and will make one doing do for all.

There are many who put off from day to day, and from year to year, saying they are going to make a will, and never get it done, when they are carried to their grave; and so disputes and law pleas happen among their relations, and servants and dependents are left in want and poverty.

There are many who make wills who distribute their wealth in a very unfair, thoughtless, and partial manner, and also in a very insecure way, so that any one may get what they have left, by cheating and taking advantage of those to whom it is bequeathed, and such may never get it, and if they do, they only get a part of it. This may and very frequently happens in the case of girls, who are easily swindled and cheated out of their money, as well as minors or children, or the silly and weak, whose persons and fortunes may be entrusted to unscrupulous relations and guardians, who, taking advantage of the money entrusted to them, never give it up, or if they do, only give a part of it, and keep the rest, or they may have squandered the whole of it; and those who ought to have got it are left in poverty, while they ought to have been rich and affluent. It would often be better not to make a will, as have one without the administration of the funds being carefully cared for, and preserved without the risk or chance being given to any one to use them, but those for whom they were intended. Most wills, so far as we know and believe, are very improperly, injudiciously, very carelessly, and thoughtlessly, and we will say, are very and most unaffectionately made, and are made with a great want of foresight, and forethought of the wants and risks of the future, in so far as they in general regard their wives and their daughters.

Wills made for wives and daughters, although the sum given to the whole may be large, yet, by its improper and injudicious distribution, and regulation as to future accidents and wants, the sum to each is very small, and under many circumstances more likely to happen than not, the sum to each is only a pittance, and the interest on it, if each singly were to depend on it, would go no length in supporting them, as they had been brought up; but if this whole sum to all, and say not just so much given to the sons, who are more able to provide for themselves, and to bear up against the hardships of the world,—we say, if these single sums to the mother and each of the girls were kept in one, and properly regulated by certain distributions, as we will try to shew, much misery, discomfort, poverty, and unhappiness might be spared to mothers and daughters which we see every day. We may see widows and daughters in every town, who, by this improper management of their portions, are in very poor and uncomfortable circumstances; and this happens because each girl gets her small portion at her marriage; and this being taken from the general stock, as they gradually marry, gradually diminishes the comforts of the rest; and of the last, or the mother, who has only her own small pittance

now to depend on, and the daughters make very bad and improper and hasty marriages, as their sisters marry, because they think they will be better off than on their own small pittance, which was not sufficient to keep them as they used to be in their father's house, where they might live in splendour, affluence, or comfort. Testaments are made very injudiciously in not settling and fixing the sums on the girls, so that any person by taking advantage of her may not get it into their hands, and use it for their own purposes, if it is not fixed in such a way that a husband may not use it and squander it improperly, and if he should die, leave nothing behind him, not even his wife's portion, and she is left destitute by not fixing it on her for her life at least; or it may happen that it is not fixed so as to prevent creditors of a husband who becomes bankrupt from seizing on the wife's portion, which, if they do, and her husband should at the time leave her and her children destitute. It is of the greatest importance that sums to wives and daughters should be so fixed, and even laid out before death, as to prevent such things happening, if such should happen to their own father, it is as safe to do it when you can; no one knows what may happen to him. A father may be very wealthy, but he may sign his name as a security to a *sure friend*, and by doing so sign his name once too often, and by the failure of his friend, he and his family are beggared; but if he, while he had been wealthy and in health, had settled and fixed his wife's and his daughter's portions on them, he and they might have lived in comfort, although he had lost the rest of his property; but not having done so, or having only so fixed it that it could be used by himself for his creditors if they wished it, he and his family are in a state of beggary. It ought to be so fixed that neither the girls nor the father can give it away until the girl's death.

Annuities.

Annuities are very useful, and especially in the case of one girl; but where there are many girls, and they are not likely to get married, we think an annuity is a very injudicious and uneconomical way of leaving them money. No doubt, many have not the patience, perseverance, or habit of keeping money when they have got it, and they fancy by putting any small sums which they may save in this way for the purposes of annuity, it is thus saved, and a provision is left to their daughters; but if they did not do this, they would spend all their income, and be able to leave nothing to their wife and daughters. There is no doubt there are many who cannot keep and save small sums of money. Where there are such, we would advise them to buy annuities or a life insurance; but we would say generally, that annuities are very injudicious and fatal to the after comfort of mothers, and girls who are not likely to get husbands; if the single annuities of four girls should only amount to L.40 each, one would think the L.40 a very nice marriage-portion; but when it is considered the girl has been brought up in luxury and affluence, it is less than enough to keep her. If the four do not marry, considering the way in which they have been brought up, although it may have been very plain, L.160 is not a very great deal to keep them, if they do not marry; but say that they marry or die: one dies or marries, and three are only left with L.120 instead of L.160. This is a very great reduc-

tion. If it had not been an annuity which dies with them, it might have been settled on the other three; but it happens to be an annuity, and it is lost to them, it may happen, a year after its first payment. A second dies, and the other two are left with only L.80. They had a house before, they are not able to keep it with this. If their sisters' portion had not been an annuity, they would have had double of what they now have, very nearly so if you take the interest of the sums from the first time you collect them; for the annuity, up to the payment of it, without buying an annuity, and adding the different sums together, and the interest of them up to the last payment, you will find that the interest from this sum is not very far short of the annuity, and you have the principal sum, and are able to bequeath it at death, or it may be fixed as one sister dies to the others, and they have thus the full amount of income, how many more or less of the sisters die. If a third sister dies, the fourth is only left with L.40, a very miserable and insufficient sum, when she might have had at the least L.140 a-year, with a large principal, and might get a good husband who was not able to marry her as he was not able to support a wife.

Girls are far better to live singly and in comfort than to make hurried and unhappy marriages, as they will do to improve and better their condition, as most of them fancy they do by marrying; such unhappy or thoughtless uncomfortable marriages are very often and very likely to be made by an improper distribution and regulation of girls' portions, from a want of foresight in not giving proper directions with regard to its future management.

We will now give examples of various sums from L.1000 a-year down to L.150 a-year, for distribution and after-regulation, for the benefit of mothers and girls, who, by injudicious arrangement, are often left imperfectly provided for. We will say a father has L.1000 a-year to leave amongst a wife, four daughters, and a son. A father with this income ought to save about L.200 a-year for various necessities and circumstances which may suddenly occur, or for a life insurance, or for the purpose of leaving more to his family—all which purposes it will suit.

Give the son L.500 a-year, and the mother and four daughters the other L.500 amongst them, and a house and furniture, or the rent of the house, as they may then remove to the country, or to a part of the town more healthy, and where houses are cheaper, and perhaps better, although the quarter is not so fashionable, and they will be better able to associate with their former neighbours, who, before her husband's death, were perhaps above her in point of fortune; and it may be as well, if that is the case, that she gives up regularly associating with them, as it will only lead to expense and outlay on her part, to give and receive them on the same terms, while her fortune is inadequate for the purpose; but if they or she were not above her in point of fortune before her husband's death, she may still freely associate with them on the same footing as before, or without any scarcely perceivable difference, or by any encroachments on her and her daughters' private comforts, in order to receive them in the same way as before; but if she fancies she cannot do it, we would advise such a one to be satisfied with being on an equal footing with those of her own income, whatever that

Will of L.1000
for a mother,
four daughters,
and a son.

may be, or less, as the society will be generally as good where there is L.300 as L.500 a-year, perhaps there will be less of affectation, and more of good-will in those of the smaller sum.

Distribution
on a sister or
sisters marry-
ing.

If any of the daughters marry during their mother's lifetime, they get nothing until her death, at least not above L.20 a-year each, as they are married; and the son, at the mother's death, gets another L.100 a-year, which makes his income L.600 a-year; and the four girls have L.400 a-year amongst them, and the house or rent of it, and the furniture. If one girl marries she gets L.50 a-year on her marriage, and three sisters are left with L.350 a-year; a second marries, and she gets L.50 a-year, and the two sisters are left with L.300 a-year; a third marries, and she gets L.50 a-year, and the last and fourth sister has L.250 or L.200 a-year, any of the two that may be thought best; if the last sum, the brother may get other L.20 a-year, and the three sisters other L.10 a-year each, the fourth sister has the house or the rent, and the furniture; with this she may live very comfortably, instead of only having L.100 a-year; and her sisters, being married, do not require their full L.100 a-year, as they ought not to marry unless their husbands are able to keep them; and if their husbands only marry them for their money, they are better without them.

The fourth daughter, with L.250 a-year, and the rent of a house and furniture, might be better to give up keeping a house and servants, as she might live less expensively with some of her friends by boarding with them, or stopping with them, or boarding with some respectable family. It is always best to have a place of one's own to go to, if any disputes should happen with your friends, and you will not be in the way of the irritation which the sight of each other, or the object of it, keeps up, and you will cool better by private reflection and absence, and will see the matter in a different light, and apologise, or be apologised to; or it may be you may have thought yourself slighted, which you may more than likely find out by cool reflection that you only thought it, and that you were mistaken, and then you can return to your sister or friend; but it is always best to have a place, if in a large town you can have good lodgings or rooms. If this last sister, the fourth, marries, the income of the other three is increased to L.100 each, and the fourth has L.100 a-year also, and the house goes to the son, who has L.600 a-year, and the furniture is divided amongst the four sisters.

Distribution
on the death
of a or the sis-
ters.

If any of the sisters should die before marrying, the brother gets L.50 a-year; if two die, the brother gets other L.50 a-year, and the two sisters have L.300 a-year; if the third sister dies, the fourth sister has L.250 a-year, and the rent of the house and the furniture, and the brother has L.750 a-year; and if the fourth sister marries, the brother gets L.50 more, making his income amount to L.800 a-year, with the house; and the sister has L.200 a-year, with the furniture, and without house or rent, and this L.200 a-year she may bequeath as she pleases.

The four sisters, on their marriage, may bequeath all their money as they please.

Distribution,
brother dying
unmarried,
&c.

The brother may bequeath his money as he pleases, if he has children; but if he should die childless—if all the sisters are mar-

ried but two, or whether any are married or not,—say two are unmarried, these two get L.50 a-year each at his death, thus making their joint incomes amount to L.400 a-year, with a house and furniture. If the third sister marries, she gets L.75 a-year at her marriage, and the other two married sisters get L.25 a-year more each, making their yearly incomes amount to L.75 a-year each, and the fourth sister has L.275 a-year, with furniture; and at her marriage her sisters get L.50 a-year more each, making the annual income of each of the four sisters amount to L.125, which they may bequeath at their death as they please, but cannot give it away until then. If they do not use it, it must be used by their family if they require it; and if they do not, it can be saved, and the savings spent as the sister chooses. Any of the sisters that are married ought to have a right if their husbands die, and they are without children, and if nothing can be said against their conduct, and by depositing the money they got at their marriage into the original bequeathed sums of the other unmarried sisters, she may reside with them, as before marriage, if she is so inclined; and any sum that is 'saved from the yearly general fund, is to be equally distributed amongst the unmarried sisters, to do with it as they please.

A parent bequeathes L.500 a-year to a wife, four girls, and a boy. Will of L.500, for a wife, four girls, and a boy.
A parent with an income of this amount ought to save at the least L.100 a-year, and ought to suit his society and expenditure accordingly, and he will have this for any sudden want, or amusement, or pleasure that may require it, or for a life insurance. To the son he bequeathes L.150 a-year, and to the mother and four sisters L.350 a-year, with a house and furniture, or only the rent of the house. At the mother's death, the son gets L.50 a-year more, making his income L.200 a-year, and the four sisters have L.300 a-year, with a house or rent, and the furniture. If one sister marries she gets L.40 a-year, and the three sisters L.260 a-year; a second marries and she gets L.40 a-year, and two have L.220 a-year; a third marries and she gets L.40 a-year, and the fourth sister has L.150 a-year, with the furniture, and the son gets L.12 a-year more, and the three sisters get L.6 a-year more, which makes the income of each of the three amount to L.46 each a-year. If the third and fourth sisters are married, all the sisters have L.50 a-year each, and the furniture is divided amongst them, and the son gets another L.100 a-year, which makes his income amount to L.300 a-year, and a house.

If a sister dies before being married, the brother gets L.50 a-year; Distribution on the death of a sister.
if a second dies he gets L.50 a-year more, and his income now amounts to L.300 a-year, and the two sisters to L.200 a-year, with rent of house and furniture; a third dies, and the son gets L.50 more, making his yearly income amount to L.350 a-year, with the house; and the fourth sister has L.150 a-year, with the furniture; if she dies, the brother gets L.50 more, and the sister can bequeath the L.100 as she pleases; if she survives and marries, the division is the same.

We give an example of a father bequeathing L.300 a-year. In his rank in life, he ought easily to save L.50 a-year, for emergencies and for a life assurance.

He bequeathes to a son and mother and four sisters L.300 a-year. The son gets L.50 a-year, and the mother and girls have

- Distribution of a Will of L.300 a-year to a wife, four girls, and a boy. Sisters marrying. L.250 a-year, with the house, or the rent of it, and the furniture. If the mother dies, the son gets another L.50 a-year; which makes the income of the four sisters amount to L.200 a-year, with rent and furniture. If one sister marries she gets L.20 a-year, and the three sisters have L.180 a-year; if a second marries she gets L.20 a-year, and two sisters have L.150 a-year,—the son getting L.10 more, which makes his income amount to L.110 a-year; if a third sister marries she gets L.20 a-year; and the fourth has L.130 a-year or L.120, and the rent and furniture,—the brother getting L.120 instead of L.110; and the sister may board better than she can keep a house on this sum, and it is as much as her station in life requires, and will keep her comfortably; if she marries, she gets L.30 a-year, and the house goes to the brother, whose income now amounts to L.180 a-year; and each of the four sisters gets L.30 a-year for their income, and the furniture is divided.
- Sisters dying. If any of the sisters should die before being married, L.20 go to the brother, and the three sisters have L.180; if two of the sisters die, the brother gets L.20 a-year more, or say L.30 a-year more, and two sisters have L.150; if three sisters die, the brother gets L.20 a-year more, and his income amounts to L.170 a-year, and the fourth sister has L.130 a-year, with the furniture,—the brother getting the house; if the third sister dies, the brother gets L.80 a-year, which makes his income amount to L.250 a-year,—the sister being allowed to bequeath L.50 a-year and the furniture as she thinks fit; if she marries, she gets L.50 a-year and the furniture, and the brother the rest, in the same way as if she were to die.
- Brother dying. If the brother dies before his sisters, he can bequeath as he pleases L.100 a year, but any thing more that he may get by the death or marriage of any of the sisters is equally divided amongst the sisters, to be used at their death as they please (whether they are married or not), that is to say; if the son has no children, in which case he bequeathes all he gets as he pleases. A very common sum to bequeath, and one from which much discomfort and want of proper provision is likely to arise to females, if it is not properly distributed, and that more in their favour than is usually done, which is the cause of this want of provision and discomfort to them; and girls ought always to be provided for before boys, where they are in health and of sound mind and body; but, of course, where they are not, they ought to be considered as girls, and have a common provision with the girls made for them. If any of the brothers at any time should require to stay at home, either from sickness or from an injury of any kind, or from want of employment, by giving his yearly sum, if his conduct is not objectionable, ought to be allowed to stop with the sisters.
- Will of L.200 to a wife, two boys, and three girls. A father has L.200 a-year; from this he ought to save from L.20 to L.30 a-year, for extra expenses, an insurance, &c.; and he ought to be able to save this sum in the rank of life in which he ought to move. A father in this case has two boys and three girls and a wife, and he bequeathes to the boys L.20 a-year each, to the wife and three girls L.160 a-year, with a house and furniture; if the mother dies, the two sons get L.5 more each, and the three sisters have L.150 a-year, with the furniture, but without a house.
- Girls marrying. One girl marries, and the two sisters have L.140 a-year,—the first

sister getting L.10 a-year; the second sister marries, and she gets L.10 a-year, and the two brothers get L.15 a-year more each, making their annual income amount to L.40 each; and the third sister's to L.100, with furniture. If the third sister marries, the oldest son gets the house, and both brothers L.30 a-year more to each, making the annual incomes of each amount to L.70; and the two sisters who have already L.10 a-year each, get other L.10 a-year each, which makes their yearly income amount to L.20 each; and the third sister has the same. The brothers may bequeath their money at their death, as they please; and the sisters, if they are married, may bequeath the sums they get, at their death, namely, L.20 a-year each, and if they are not married, the sum they get at their marriage, L.10, and the rest goes to the brothers in the usual way, and they can bequeath the other L.10 which they get at the third sister's marriage as they please; but no one gets it till then.

We will give one more example, namely, one of L.150 a-year. Will of L.150, In this case, a person may save from L.10 to L.15 a-year, for a-year to a emergencies, accidents, and for an insurance for his life. In this wife, two case, the father has two sons, a wife, and three girls; he gives L.10 sons, and a-year to each of the sons; to the mother and daughters he leaves three girls. L.130 a-year, with furniture. If the mother dies, the three girls get L.120 a-year, with the furniture,—L.5 a-year more is given to the sons, making each of their incomes amount to L.15 a-year each. If one of the sisters marries, she gets L.10 a-year, and the two Sisters marry- sisters have L.110 a-year, and furniture; a second marries and ing. gets L.10 a-year; and the two brothers get L.5 a-year more each, which makes each of their incomes amount to L.20 a-year, and the third sister has L.90 a-year; if she marries she gets L.20 a-year, and the two other sisters have each L.20 a-year, and the furniture is divided amongst the three. The two brothers' incomes amount to L.45 a-year each.

The brothers may bequeath their portions as they please; but if a sister dies without marrying, the two brothers get L.5 a-year each; if a second dies without marrying, they get other L.10 a-year each, which makes each of their annual incomes amount to L.30 a-year each, and the sister has L.90 a-year; and if she marries, she has L.30 a-year, and the two brothers have L.60 a-year each, which they may bequeath as they please. So may the sister with her L.30.

There are many circumstances which may require a deviation from these examples. The above are only given to shew more clearly, and give some idea how such distributions ought to be made, as wills generally give and provide too little for the future wants and exigencies of mothers and girls, by being also more liberal to boys than girls; the last ought to be cared for before boys, as they are able to do something for themselves, which the girls are not; and they are able to make up for a deficiency in a testament by their own labours, whereas girls are always dependent on what is bequeathed to them, be it too small or too large for their wants; but men, if theirs is too small for their wants, can increase it by their own labour and exertions.

Many fathers are so senseless and thoughtless, and have so little

Wills in cases of misconduct or incapacity of individuals.

real affection for their children or of duty to them, that either from ill nature or a dislike to them, or from their not believing that they are able, or likely to take care of any thing that may be left to them, from past or present misconduct, &c. they do not leave them any thing at their death, although they may have nothing previously. Where it happens from dislike, a parent is to be highly reprobated for such a piece of gross injustice, and neglect and want of the first and last duty of a parent, and of all affection in not leaving at least as much as is sufficient to provide for his wants of the commonest and most necessary kind. Again, it is really a piece of gross stupidity, and want of common sense and foresight, and of affection and duty, in a parent, not to leave his son something at his death, on account of misconduct, or that he will squander it; and therefore he leaves him nothing, and allows him to starve, and thus a chance of putting him in a respectable way, which has with some a very good moral effect in reforming them, is lost. If a son's conduct is bad, a father ought to leave so much to trustees to provide for him clothing and the necessaries of life, and they ought not to give him money; but if he wants clothing, a reasonable yearly quantity may be allowed to him, which he may get at any place agreed on by going there if he requires it; he gets it at certain regular times of the year, not all at once, as he may dissipate and sell it, and be without clothing for the rest of the year; the quality ought to be according as he is likely to wear, or sell it, and the station or society that he keeps, coarse or fine accordingly. In the same way he may board and get his food and his bed, and clothes washed, at any place agreed on; if he wants it, he gets it by going there, and if he does not wish it, he may just let it alone, but it will be his own fault if he starve. The trustees appoint the places, and may give him the option of selecting them to suit him, but they need not agree to it if likely to be of bad repute; they pay for everything from the money at their disposal, but he gets no money, and if his conduct should improve, a sum ought to be left to give him weekly or yearly, as there is belief in his reformation, but of course if he turns to his old ways, it is withdrawn; and if he is to all appearance thoroughly reformed, as may be known by being so for years, and when he is past the time of life for having an inclination for evil ways, he may get the whole sum or part of it, which he would have got if he had been well-behaved; if he does not get it, it ought to be given to his wife and children, if they are well-behaved.

Wills and provisions for spendthrifts, &c.

If there is any one who cannot manage any money that might be given to them, they ought only to get a small part of that which may be left to them, or they may only get a provision like that of the dissipated person; and if their future conduct should allow of it, they may be entrusted with a part of it; and if they should again turn out bad, or manage it improperly, it ought to be withdrawn, and a provision given to them. Their good conduct may be judged of by their steadiness at any employment, if their health, &c., permit of it, and by their managing and taking care of that which they have; but it may be years before a true reformation may be effected, as those who are and always have been badly inclined,

are very likely to break out, when left to themselves, and when in the way of temptation.

A father ought not to bequeath the principal sum to a reprobate, or one evil-disposed, or one who is not likely or capable of managing it, but only give them the use of a certain portion of the interest, by which means they will always have a provision ; and during their life-time, be they dissipated or bad-conducted, or not, or whether they pretend to be reformed or not, and if they are really reformed and improved, they will get the benefit of it, and will be encouraged to reform and to remain so ; and a father will have the satisfaction of knowing, whether his child is good or bad, that he will never be in want ; a very great satisfaction to a parent who has any affection for his son.

The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the

POTATOES.

As this root and food is of the greatest importance to the people of the British islands, to the wealthy and affluent as an article that is highly useful as a means of health and of preserving it, on account of this root having a healthy and constitutional effect, more than wheat-flour, which is used in its stead; and it is a root which may be eaten for a longer period to animal food than wheat or oats bread, without palling on the taste of any one, besides giving the animal food a greater relish, and more especially salt meat, and as more of it can be taken by children without their tiring of it, it is thus in their case a means of making them eat less animal food by eating more of this kind of food, which is better for them; when they have flour bread, they eat less of it and more of animal food, which is thus hurtful for them, as well as the flour bread being at the same time less laxative than potatoes; and in which last view of it, potatoes are of essential importance to the upper ranks, who are more or less subject to constipation and such like irregularities of the alimentary canal, and such in their case is oftenest the source of their complaints (for such we mean good dry or mealy potatoes, which they ought only to use, and not the soft doughy or waxy kind which we have in wet seasons).

There is another class to whom it is of importance more as an article of diet, that is necessary for the nourishment and maintenance of life, more than as a means of preserving health, as it is also in this last. To the middle classes it is of great consequence, from its being an article that ought to be, and that has been cheap, and that can be got cheaply, unless under some unfavourable circumstances, as has occurred of late years, and being an article that is very nourishing, and not very, we might say not at all, injurious, although taken in very large quantities, it is a useful article of diet, and one which almost all are very fond of; it is therefore one of the greatest assistants of the middle classes, of making a small income go a far way; and when they cannot get it, it tells, and must tell sadly on their large families and small incomes, as the expense of flour is so much greater, and not being so agreeable to the taste when eaten so frequently without any variety, as also to the health, from not being so laxative in its nature.

There is another class, the working class, to whom this root is of vital consequence, and more especially those of Ireland and Scotland, as its use in England is not so great, but it is every day increasing. To the working-classes, as being an article which can, under certain favourable circumstances be got, we might almost

Great utility
of Potatoes.

As a variety
of Diet.

For the Upper
Ranks.

For the Mid-
dle Ranks.

As an article
of Food for the
Poor and
Working-
Classes.

say for nothing (as in certain districts the farmer will give a person ground to plant potatoes, if he will furnish a sufficient quantity of manure, and he will also carry the manure, if it is within a short distance, as well as plough the field and carry home the potatoes. The reason is, that the field is to be ploughed at any rate, and to be left in fallow without dung, but by getting manure for nothing the land is improved, and it costs the farmer nothing either in trouble or expense, but improves his land and benefits the poor), and an article which, almost alone, is sufficient to support life and keep it in a strong and vigorous condition (but those who are thus fed are liable to break down sooner than those who have a richer diet, more particularly if they are much exposed to wet, cold, or hard labour). It is therefore of the greatest utility and benefit to those whose wages are small, and who cannot afford to get any other substitute unless wheat and oats, which in years of scarcity, as in the present, are fearful in price, and cost so much more than potatoes.

Advantages from the great variety of ways of preparing them, and the facility of doing it.

The working-man, as well as others, can prepare potatoes in so many different inexpensive, palatable, and nourishing ways, that in this respect it is superior to any other vegetable, as well as the ease with which they may be prepared, and the little expense attending their preparation, as well as their being kept for a length of time without spoiling to wait the workmen's arrival, or to be carried to him. 1st, In the boiled state, with the skin or jacket on; in this way you may eat them longer without tiring than any other way; you may take them to milk, or with butter, or fat melted and salt and pepper put into it, and dipping the potatoes into this and taking a bite, and dipping again, and so on, this is a very good variety to hungry people: 2d, They may be cut and put into broth with other vegetables; broth made with a little fat or suet is quite common in Scotland: 3d, They may be mashed with a little butter or fat and milk mixed through them; as also with cabbages, onions, or turnips, and in any of these ways taken alone or with milk; again, they may be cut into thin slices with onions interspersed, some butter and fat on the top, and a very little water, if any, and put on the fire until ready; this they call stoving them, and is a very agreeable change; again, they may be sliced and fried; again, they may be made into a good soup with butter or fat and onions and water, with turnips and carrots grated to flavour and colour them. When whole potatoes are cold, they may be used again for all these and other purposes as numerous.

Their vital importance to the State.

It is of vital importance to the existence and well being of the State, that the cause of, and the remedy for, the failure of this most important article of diet should be found out and prevented. As to its importance with regard to the State, we need only look to the ten millions of money which have been bestowed on the poor of Ireland during the last year, and we may safely say that it was caused by the failure of the potato-crop in that island. As it is on this root or tuber that they live and thrive there, and on this alone, it was not for the want of labour or wages, as there was and has been more labour and wages going there than there has been for years; and also, there has been a greater diminution of its inhabitants during the last year from emigration, as well as their coming to Scotland and England in greater numbers than usual, to work at

the railways; such being clearly the case, the throwing away or expending so much money, at least so far as there is any chance of its return is connected, it is only adding to the national debt, as the most of the improvements may only be able, when finished, to pay the expenses of carrying them on and working them, and at the best only the working of them, and the yearly interest of the money expended on them; this may be seen in the case of the railways of Great Britain, only a very few being considered likely to pay up the capital that has been expended on them—the profits of most, and that without opposing lines, not realizing, after paying expenses, the interest that is usual to be had on lands, houses, ships, &c.; in some, the traffic will not pay the expenses alone; and in one or two cases, certain lines of railway have failed or become bankrupt. Such secrets are only coming out, and shortly, we are afraid, they will be too common as well as public, and will do great harm to the inexperienced and ignorant, who may be tempted and gulled to invest their only and hard-earned gains in such speculations; and farmers and others, who may be situated near lines, are very apt to buy shares in such lines, as they suppose they are encouraging them for their own benefit, in the way of outlets for getting in and sending away produce, and also with the chance of getting good interest for their money. Landlords encourage them for the same reason, without considering, if they do so it is at the risk of involving and ruining their tenants if the lines should not succeed, and thus not being able to work their lands properly for want of money, and also the non-payment of their rents, which they now find it difficult to pay even in good years.

Such a large sum being given away without much chance of its return, it must bear and weigh down the energies of the nation to a great extent, although in the case of Ireland, it was of vital importance to the State that such assistance should be given to an important portion of the empire, which would have been ruined and depopulated without such assistance. (If Ireland had been a separate kingdom, she could not have given such needful aid.)

It is to prevent the necessity of giving such immense sums, as well as for the public health. Some may talk of the immense sums that were given away during the late war, in a few days or weeks at one time; but during the late war the national burdens were not so heavy as they are now, and they could better be given than at present, the national debt being already too burdensome, without additional sums every now and then, however small, being added to it, and making in a short time a very large and inconvenient sum for the nation to pay the interest of, and at the same time always taking and taking off taxes, which the people are always crying out about taking off, and even those whom these loans were to benefit, and without thinking that they are the cause of the taxes not being taken off, as in the case of the nation voting ten millions to Ireland, the yearly interest amounting to three or four hundred thousand pounds. (Any other portion of the empire may require the same extensive assistance.) It is impossible to diminish the taxes until they diminish and reduce the national debt, which is increased for their benefit, and is increased on account of so many taxes being taken off before it is possible to do it; as, if they take

off taxes without leaving sufficient, or more than is barely sufficient, to pay the expenses of the nation and the interest of the national debt, they have nothing over as a reserve fund for any casualties, as the present, that may occur, or a reserve to pay off gradually the national debt, and thus reduce the interest that is required yearly, and at the same time the taxes which weigh most heavily on the nation, which last cannot be effected without a prior increase of the revenue, in order to diminish the national debt. Until the national debt is diminished, and so long as it goes on increasing, for the benefit, at certain times, of all, the taxes must be increased, as well as remain undiminished.

The people,
the national
debt, and
taxes.

There are many, the people more especially (who ever go by this name), who wish the national debt done away with—a very good idea, and a very good and great benefit it would be to all,—but it is without paying themselves (without knowing it), and those who are creditors and holders of this national debt. This could not be done without injuring the persons who at present lend the country this money, in the same way as they do in any bank—so in the same way they invest it in government securities or the national debt for the sake of the interest and the security. Now, by taking off the taxes to a great extent, and by diminishing the national debt without paying the holders of this debt, the legal sums or principal invested in it, and the interest, we are breaking our faith and robbing and ruining ourselves, as well as foreigners from all parts of the globe who have lent money to the government and the country; that is, government securities, or the national debt the country made. In the case of American faith, a year or two ago, a great noise was made; and the other day, in the case of the Spanish loan, lent by private individuals at their own risk, and without the knowledge or sanction of this government, they had no business to lend their money without running the risk themselves, as it was for a high interest, and they knew, or ought to have known, the state of the country; but there is no doubt they did: and they lent their money, or bought the loan from the lenders, who might be private individuals of Spain, and yet not with the knowledge of the Spanish government. Knowing the state of the country, they only lent it because the interest was great, although the security of the principal, or the payment of the interest, was not good; or if the interest was not great, what amounted to the same thing, they got the principal at far below what it cost, or what was given for it. In the same way you take a personal security at a great hazard, either of getting the principal or interest for the sake of the high interest offered; such being greater, the risk is greater. A good security on property, the hazard being less, if there is any, the interest is less. Of course, the Spanish debt will be paid when it pays its own subjects; and at the same time, if it were not so, the British government would then have a right to interfere, but not till then.

Right to in-
terfere where
a British sub-
ject lends to
a Foreign
State.

Loan between
two nations.

Where the loan is between two nations, if the conditions of the treaty are not fulfilled, compulsory measures may then be used on the part of the nation aggrieved. If British subjects are fools enough to lend their money, without proper security, to every bankrupt, or nearly so, kingdom, they ought and must take the consequences themselves, and not render their own government

and the whole country accountable for their foolish actions, which, if it were so, would involve the country in war and debt, and everlasting expenses and squabbles. There are treaties made to prevent disturbances, to protect the subject, and for commercial purposes, for the benefit of both people and countries; but this is one which is of an individual nature, the same as a debt contracted by a Spanish to a British subject, and which must be judged and decided according to the laws of Spain, if there has been any infringement of the articles of agreement; and it is only a case for British interference if justice has not been administered strictly towards the British subject according to the laws of Spain, and not Great Britain, unless there is a treaty to that effect; and in the same way with every other nation. We have only to say that it ought to continue of an individual nature, and at the personal risk of the individual, without restricting him, in lending money to whom he may over the whole globe, but only if the country is unaccountable for it.

Now, after making a noise about foreign countries not paying their national debt, either from want of money, or from the resources of the country being exhausted, which is not the case with Spain, but from civil war; but in the case of America, it is owing to the people there not allowing themselves to be taxed for money which has been got and expended with their consent, for their own benefit, and from their diminishing their taxes to that amount, which will barely pay the expenses of the country in ordinary seasons. We are afraid that such is likely to be the case with this country, so far as we have seen the reduction of taxes during the last three years, and that in a most wholesale way. There is no denying that the revenue of Great Britain, as it at present stands, without the income-tax, is not nearly sufficient to pay the yearly legal expenses and debts of the country, and we may almost say the same, even when the income-tax is added. Now, whatever will prevent the interest of the national debt from being paid, must injure persons of all ranks and stations throughout the kingdom, and more especially those amongst the working-classes, who have money invested in the Savings' Bank, whose funds are invested in government securities at a higher rate than is usual in the banks when money is plentiful. If the taxes were not sufficient to pay the interest of the debt, as well as the expenses for protecting the country, the Savings' Banks would require to reduce the interest on the poor and laborious working man and servants' hard-earned gains and savings: if the taxes were farther reduced, he might get no interest at all, as well as those who hold government securities. They could then only say it was a nominal debt, for which they could get nothing; and if the populace got the national debt reduced without paying the holder, all the depositors in the Savings' Banks would lose their money, as well as others. It is clearly for the interest of all that a too great reduction of the taxes should not take place. The window-tax, for instance, yields a considerable revenue, and is pretty equally divided over the people. We may calculate a person's wealth to a certain extent by the number of windows he has. So with this tax the wealthiest pays most, and the least wealthy the least, and most of the working-classes pay nothing. In many respects it is a just tax. Those who can pay most doing it, and the

Injudicious
conduct and
injury in at-
tempting to
reduce the
taxes farther
as the coun-
try at pre-
sent is.

poor not at all. Now, when taxes are requisite, what a more suitable one?

Obligation of
the present
and future
generations
to pay the
national debt.

Almost the whole of those who at present hold the national debt are not the persons who made it; but which debt was made in the late war, with the almost unanimous consent of the British nation, as the debt is increased yearly at the present day to a certain extent, though perhaps not with so much fervour and zeal as during the war. It was contracted for the benefit of the nation, and also for the generations that might follow; and unless such a debt had been contracted at that time to get up the army and navy, and also to subsidize the nations of Europe, so as to make them able to cope with Napoleon, and to free themselves, as well as to preserve their liberty, and to employ him abroad. If such had not been done, there is little doubt that Britain would have been a province of France, and subjected to the grinding tyranny to which the other kingdom provinces of Europe under France and her generals were subjected. Instead of the national debt at present, if he had made a province of Britain—instead of losing only the sum for the present national debt, they would have taken the money, plate, and paintings that were in the country, as well as destroying and ruining every thing, and what is of more importance, our trade and commerce, and transferred it to France; and if at last we had succeeded in ridding ourselves of him, the want of men and resources consequent on such devastation, would have left the kingdom more exhausted twenty years hence, than it was thirty years ago, or even forty, and with a larger debt than she had at the end of the war, or at the present time. It is, therefore, useless, absurd, and we may say criminal, in any people or government, if it were only to be prepared for famine, in wishing and taking off taxes, if the revenues are not sufficient, unless they will amount to so much as will pay for the interest of the national debt, expenses of the country, something over for emergencies, as well as to gradually pay off the national debt, considering that this debt is held by all ranks of the kingdom, rich as well as poor, from the prime-minister or the wealthier man, to the poorest servant-girl in the land, and not even excepting her Majesty, and by the non-payment of the interest it would bring ruin on the rich as well as the poor, who, we might say, had nothing to do with the contracting of the debt, but under your representatives, and under your sanction and word, and for your benefit as well as their own, have lent this money some years ago, and some only the other day. In giving money for the abolition of the slave-trade, and for the Irish poor, the present generation are liable for, and have increased the national debt. It cannot, therefore, be expected that every tax can be taken off, or even more than has been done, without your injury as well as others; you must in some shape pay for the protection of life, and the property which you possess, or that of others by whom you are employed, and without whom you could not exist. There is no country, excepting only America, which is better off than yours is; and the reason for this is, that they have a large tract of country to retire back upon when a part is over-populated, or when wages are low; and thus they can live in affluence and comfort after they have made wages or money sufficient to buy land, and without disturbing

Impossibility
of taking off
more taxes.

themselves about taxes, or how the country is managed. This is the true cause of the quietness and non-division of the United States, and it is the reason why universal suffrage works with them (which it has not done with any other people either in ancient or modern times, as it has been the ruin of all, as Rome, Greece, France, South American States, &c.) we will not say smoothly, as their elections and uproars will testify, and the candidates, in many cases, who represent them, being illiterate and ignorant of the ways of the world, as well as of civil government, or the art or polish of self-government, so as to repress their passions or dislikes of nations, people, and measures, when such is necessary for the good of their nation. In America they do not require to introduce measures which are disagreeable, or are likely to be burdensome to the people, although, for the general good—such as heavy taxes, &c., the great cause of complaint of every nation, and almost the only, perhaps excepting religious intolerance, as they do not require to be taxed heavily to keep in order a riotous and starving, overwrought and underpaid population, who are always complaining, which is not in human nature to be otherwise. In America their complaints are merely transient, as they have plenty. In our case it is permanent, from misery and perpetual want, without the prospect of being relieved by having good land and plenty to fall back on like the Americans. In their condition, if they were to swamp the Parliament with members of their making, they would bring in measures for their own benefit, at least for a time, but to the injury of the manufacturers and the whole nation. Perhaps they might disband the army to begin with, so as to reduce the taxes, and by force raise their wages, although the profits of the manufacturer will not allow of it, being not sufficient to keep his mill or manufactory going, and even it is sometimes going half time to keep his workmen on, without profit to himself. If America were as populous as this country, and trade in the same way, with universal suffrage, and from many internal sources and seeds of discord, such as the slave-trade, before two or three years were over, she would be divided into the Northern and Southern States of America, or the slave-holding and the non-slave-holding kingdom. Again, there is a great source of dissension—each State having an assembly of its own, and voting for its own supplies and improvements, which may be in opposition to six of the others. Now, if any very heavy tax was proposed for the general good, four or five States might oppose it, and secede and form a kingdom for themselves. But even in this case they do not require to oppose such a tax, even at a rare time, as in Great Britain, as they have the means of paying, which is because they have farms of their own, and get plenty of cheap land. Britain has nothing like this to fall back on for her starving, overcrowded, discontented—no wonder at it—population, but for which, unless by death or emigration, there is no remedy. The only way to prevent this thoughtless way of sending members to Parliament to make them vote for measures which are not for the general good, or the future good, but for their own present benefit, and the future destruction of themselves and the whole nation, we firmly believe that there should be no vote by an elector, or a member sent to Parliament, without a certain property or money-qualifica-

Reason why
Universal Suffrage has not,
as yet, done
much, if any,
injury in Ame-
rica.

tion, as to the last, they would be likelier to be bribed than the former, if they were not in a certain degree independent, as they would be courted by the wealthy, and thus get a taste for luxury and expense; and by associating with them, to keep their respectability, they must be involved in expenses which they are not able to pay for, and will then take a bribe to keep up with their rich associates and pleasures, whom and which they do not care to part with or to want. Again, the elector, by having a certain annual rent to pay, will shew that he must have some property to take care of, and that he wishes to preserve it; it will shew that he has some thought about the future, and how he is to make money, and to save it to pay for this rent, and the best and surest way to preserve his money and his property. It will shew that he has a true interest and stake in the country, and that he will not vote rashly and for present benefit for one who will vote in Parliament for a measure which may destroy his property, and prevent him from getting work for his family. Again, a person without any money-qualification, will heedlessly vote for what seems to him present, and not general good or benefit. As he has no property at stake, he has not at heart, or an interest, how he votes. He may be a dissolute or thoughtless person, and is not to be depended on to give a vote that is for the good of all, as one who has property, a wife and children to support, preserve, and maintain, and who has steadiness and sense to acquire property, and will be likelier to vote for those who are likely to preserve it. Those who have not a certain rent-qualification have not a proper stake and interest in the general welfare of the kingdom, let them be educated or not.

Whether is an interested or an uninterested person likely to vote right.

If you or I were shareholders in a scheme,—say an Iron Company or a Railway Company,—whether would we take the advice of those who had a share in the scheme, or those who had not, and who had nothing to lose, but might gain something by getting their opinion carried? We will say they are educated instead of being uneducated. We will also say they are rich instead of being poor. Again, we will say that both equally understand the business of the company. But in the case of politics, the wealthier and the shareholder (or elector with property) is generally better educated, and understands the business better than the non-shareholder, and has more time to give such subjects a calm consideration as may be brought under his notice, as well as his mind, from education, being better able to judge of them in a clear, and true, and impartial manner. There can be little doubt with regard to the company; we would rather take the advice and opinion of the interested person,—the shareholder in preference to the interested non-shareholder, who had much to gain by getting things his own way, but who had nothing to lose if his opinion should turn out wrong, and might even be a gainer by his opinion being taken, but which opinion might prove the destruction of the company. Again, we would not let persons who were non-shareholders judge of the propriety or impropriety of putting in or out the manager or any of the directors of such a company, as, having no risk to run, they had not the true interest of the company at heart;—in the same way the choosing of members of Parliament.

Again, interested persons are apt to be more excited at elections,

—we mean all who have votes, more than those who have not, and more especially those who have no risk to run. Being ignorant and uneducated, they may, in the meantime, gain something, and expecting much from getting everything their own way, however prejudicial to the general interest, and having no risk or property at stake, never care or think what the future consequences may be. Such are apt to be rioters if they do not get the person they wish for, or the object, and will not keep the public peace, or assist in keeping it, but excite others to riot, as they have no property to lose by any damage arising from the riot, which they would try to repress if they had. They might not come near the town or place of voting if they had not a vote, but remain at their work; but having a vote, they must come in to get a member to do as they wish—be it right or wrong. We see this tendency to riot in the non-electors, more particularly in manufacturing towns, which are the returning burghs, in particular, if they do not get the members they wish—a reason for making the returning burgh a quiet place, and at a distance from a manufacturing and excited population. The close of the election, for the same reason, ought to be late in the day, to allow the riotous population to retire to their homes, which they are not likely to do if the day is not far spent; it, at the same time, makes them separate and return home before the news how the election has gone has reached them in town, and prevents rioting if the news are against their wishes, as they are not likely to reassemble. Now, if such persons are so excitable without a vote, much more so would they be with a vote without any property to lose, if a riot took place, by being disappointed at not getting the person they wished, as well as intimidating the other electors (we require a police force and an army for such occasions, and more so for triennial parliaments. They wish parliaments more frequently, as they suppose they can manage their members better, and make them vote as they please, which they can do when they elect him, although for fourteen years, they suppose that if once elected, he will vote during the seven years as he pleases, however disagreeable to his constituency. It is to remedy this that shortening the duration of Parliament is wished. There is an effectual means to prevent it, which is, when you elect your member, elect him on the condition, that if his vote in Parliament does not please a majority of his voters, he must resign if he gets a requisition to that effect, signed by a majority of the voters, if he cannot clear himself to their satisfaction.) All know the great tendency of the populace to riot on such occasions. An ignorant, uneducated, unemployed, and starving multitude, without ever thinking, but letting others think for them, and believing everything that may be said to them, and everything that they may be requested to do by selfishly-interested persons, more especially if it has the likelihood of bettering and improving their present condition, and giving them better wages, and keeping them from starving, however unlikely to a sensible person the chance of its coming to pass may appear; yet they vote for and riot to attain their object, it is not unnatural, but in accordance with human nature. There are some who will kill others to preserve their own life, either with their own hands, or getting others to do it for them,

or using falsehood to effect their purpose. We are almost confident that all will steal bread to save themselves or their children from starving and dying, and this from the king who sits on the throne to the beggar who is dying of starvation, and is stealing the baker's loaf. There are exceptions, but they are few; or like a dying or drowning man, reaching out and grasping at a straw to save his life. All are done daily, even although the chance of saving life is doubtful; but as they have nothing to lose, but a chance of gaining, they use the means to attain it, be it good or bad. We may also instance the report in a church that the gallery was likely to fall, from some noise happening near one of the pillars, caused by a seat giving way. All rush out of their seats, and endeavour to get out; and from the crush at the door and everywhere, numbers are bruised, maimed, and killed, while others leap out of the windows, and over the galleries, and are killed and hurt, and they also trample on and push down, and thus kill others to escape, while, if they had waited calmly for a short time, they would have known it was only a false report, or by so doing the doors would not have been blocked up, or only one-half open, and all would have got out safely; or if a pillar had given way, the sudden and unexpected motion or weight at one place, and vibration, would cause the gallery to fall; whereas if they had waited quietly, instead of rushing out thoughtlessly, all would have been saved as well as the gallery. In the same way, a fire occurring in a church.

We should not run such risks when we know such to be the case, but try to prevent such evils; if once they become a right and a law of the land, it is not so easy to remedy them. They may be prevented when the law of the land, but they may not; and if they are, it is only at a fearful expense of life and money. Prevention of disease is far superior and more easily remedied than the cure of disease, and the curer of a diseased limb has more credit, and is a more talented man, than he who cuts off the same limb without pain, and in no time, although the last attracts and is considered to be the greater man by the thoughtless multitude, although, in a practical point, and to their satisfaction, they would have no disease, or if they had, they would prefer it to be cured than to be cut off by a showy and expert lopper off of human limbs.

The captain of a vessel, if he is found to be steady and careful of a vessel—not unless he is so—is made a proprietor, part owner, or has a share in the profits of such vessel, to make him still more careful, or to keep him careful of such a vessel. In the same way the voter must be known to be steady by education, and then have a stake or risk by having property.

The seat-holders, being the only persons who vote about church repairs, but not for a clergyman, until they are members, or have taken the sacrament, and thus are considered to be educated or fit persons, they must both have a property in the church as well as education.

It is the usual saying, all men are made alike, to a certain extent, at birth, but there are bad as well as good; they mean as to their right of voting; this depends on their conduct and education, and the share they have in the company or kingdom.

Moral force, and not physical force or brute force, as is the case with masses of thoughtless and ignorant voters, must gain the day, and be the guiding rule of the day.

When your property is destroyed by a riot, you apply to government for assistance and protection in the shape of judges, and a military and police force. Who pays for this? The person who has property and an interest in the country; but you say we pay for the duty on articles of consumption, if you are not able to be an elector by having a money-qualification, you must have very few such articles; but the property which is destroyed by rioters, who pays for this? You, or those who have property in the country. The latter; and it is they who have a right to vote, as they have a great stake in the welfare of the country. Now, if the country were swamped with members sent by these irresponsible voters, the taxes would be taken off to such an extent as would ruin and destroy the country. Taxes which only bear lightly on each, and which are not felt, and which are not complained of, ought to be retained, as also taxes on luxuries, which were not requisite either for support or comfort, but were only used as luxuries by the rich; and that, if there was not likely to be an increased consumption by a diminution of the duty, were there many such duties, each might be small in amount, but, taken together, the sum arising from them (as in the case of many of the late reductions) is large and not easily made up. There is the tax upon paper: who feels it? and its use is so widely diffused, and it is so cheap, you get it almost for nothing, that really few complain of its dearness. Take the duty off, you would not get a shilling's worth of paper cheaper than you do at present; we daresay to some large houses, who buy immense quantities of paper during the year, it might make a little difference with them, but even in their case, unless a very few, the sum is not great. It is quite common for people to say that the price of books, we may mention Bibles, is not sufficient to pay for the paper, others say it would not pay for the printing. This tax being taken off, there would be no great increase, if any, in the sale of paper. If it were only diminished, there would be no increase. We do not suppose books would be cheaper. Look at Bibles and Testaments.

There is the window-tax. Those who require most of the country's protection, the wealthy, they pay for it, not the poor. No doubt, of late years, the surveyors have been too strict and stringent, and keeping too near the letter of the law, as for instance charging for sky-lights, and many small garrets or attic windows, although small, and making two windows of one attic; that is to say, many attic windows have on each side a chess separate, and containing only one pane of glass in the breadth, and this smaller than the panes on the regular flats, as also the panes of the central chess, with three panes in the breadth. Now, to the very great inconvenience and annoyance of the payers, as well as the great diminution of light, if you did not pay for the two side-chesses as one window, instead of only charging the three as one as formerly, if they did not pay for two windows, they had to block up the side ones: it came about suddenly, no one was aware of it till the surveyor explained the new ways and means for raising the wind. Attic windows are now made with one window in most

cases, although all seemed to prefer the three chesses. We think they ought to do away with these paltry distinctions, or there may be an attempt to get the duty off entirely by those who can pay for it.

Even although the duty on some articles is burdensome, all taxes are so; yet, as the country is at present placed, with such expenses to manage it, and the interest of a large debt to be payed for yearly, it is quite impossible to take off the taxes to such an extent as is wished by many, without endangering the comfort, credit, property, and life of the subject, as well as the nation, in the eyes of other nations.

The finances of the country being in such a precarious state, and when so much money has been spent, although so properly, as in the case of Ireland, and as the necessity for doing so has arisen from the failure of the potato in that country, as also in the rest of Britain; it is therefore of some importance to prevent such a misfortune taking place, if possible.

Potatoes and
the Irish.

As the Irish labourer lives almost wholly on potatoes, and likewise his family, unless with a little butter-milk, and as they are a healthy, gay, prolific, and stout-hearted race, it must therefore follow that this root is almost of itself sufficient to support life, and that in a healthy condition, if it is taken in sufficient quantities, and which is very large in amount, to do so, we need no further proof than that of the people of Ireland. That such is the case few doubt, although some may say they have a pig. They may have one alive, but it is generally sold to pay the rent of their cabin and piece of ground.

Disease and
causes.

As to its cause, there have been many reasons given for the disease of the potatoes. Many were given at its first appearance three years ago, when they decayed after they were taken out of the ground, not while they were in the ground; the second year they were destroyed before they were taken out of the ground, and the third year (last year) they, in a great number of cases, did not fructify, or failed, or if they did, they never came to maturity, and what of them did so, soon spoiled after being taken up, or were so diseased as to render them unfit to be eaten, and were soon destroyed and wasted. Healthy potatoes, if put up wet, or exposed to wet, are liable to be destroyed, or to rot and waste. If you plant some of the potatoes that have been exposed to wet, or to severe frost, we will only say to wet, the potatoes that spring from these are liable to be unhealthy, or to fail, or are more likely to be destroyed by wet, when exposed to it in the ground, or when housed or pitted; they do not keep so long as if the parent stock had been healthy, and they are very waxy. Again, granting that these potatoes, derived from an unhealthy parent stock, live until the next seed-time, they are apt to produce no potatoes, or fail, as it is termed, or if they do produce, the product is very unhealthy, and will not keep.

Weather at
Planting.

If the season at which potatoes are planted, or the season of their planting is wet or cold, we shall say wet, as when there is wet there is cold,—at any rate, a wet season is worse than a cold season; if it is wet, the second generation is very likely not to produce any fruit, or give way; if there is much rain or wind, it is very apt to

destroy the branches and leaves of the potatoes; lightning may do the same; thus destroying a great source of the potato's nourishment, by which means the potatoes are destroyed. Now, we may prove it by an application of the same kind to man and the superior animals.

First, If a man be overwrought in his youth, he will not live to the same age as one who has not been so; or if he has been subjected to wet, or much exposed in his youth, he will sooner turn old, and be unhealthy in his old age, and not live so long as if he had not been so exposed. By being so exposed in his youth, his frame has not had time to be matured as it would have been if he had reached his prime or majority, therefore every blast or exposure takes greater effect on him; whereas, if he had not been exposed until majority, or till his frame was in its full vigour, the exposures, hardships, and diseases which so easily affected and broke down his frame in his youth, would, if he had been exposed to them after, or at his majority, have passed over him unharmed, or if they did affect him, the effect would only have been transient, and not have taken a permanent hold of the system. A man who is fed only on vegetables, if exposed, does not live so long, and sooner breaks down and loses his strength than one who uses a certain portion of animal food. We may instance our Scotch ploughmen—they are a strong and healthy race in their youth, and they for the most part live on oatmeal, milk, and potatoes, at least the young unmarried men; but they break up and turn old sooner than those who live on animal food.

Potatoes planted and early exposed to wet or cold, are thus hurt before they are able to bear the blasts and wet, if these should come when they were nearly at maturity, and they would be easily destroyed, or, at the least, injured more readily, than when they had favourable weather to come away with after they were first planted, and by which they were strengthened. If not sufficiently dunged with manure of a good and nourishing kind, they are not so healthy and strong, and do not bear the weather so well as those that are well manured.

Second, Again, children born of such parents as are mentioned under the first head, have not the same strength as those born of healthy parents; they are not so well able to bear in their youth the blasts and diseases which the children of healthy parents are able to bear when disease comes on them, or whatever causes disease, such as wet, cold, want of food, &c.; it soon brings them to their grave, or leaves them sickly and unhealthy objects for life; and if they marry, they are childless, or if they have children, they are either still-born, or they die early or live sickly.

Seed from early-exposed or unhealthy potatoes, produce sickly and unhealthy potatoes, and very likely they fail, although at the time of planting the weather should be favourable; but if it should be wet, there is a greater chance of their failing; and if they do not fail at this time—if there should be wet throughout their growth, and even if it should not take place to a great extent until near the time of taking up, the wet destroys and rots them very easily, as they want the strength of healthy potatoes.

Again, the continually marrying and intermarrying with the

same family, is liable to produce a very degenerate and unhealthy offspring. In the same way, planting from the same potatoes in too many successions, is apt to cause disease of the potatoes, and failure the more readily, if there should be too much wet or cold at any time, but more particularly if it happen at the beginning, after they have been planted.

Children of old fathers and mothers, children of unhealthy parents, children of parents having intermarried too often, such are apt to be unhealthy; but such children, under favourable circumstances, may never shew any unfavourable symptoms; but their children after them being exposed, are liable to shew it; and suppose even they have escaped it, the seeds of disease being still in them, if they have children, such, if they are much exposed, the disease common to their family is likely, and may and does break out on them under such circumstances. Families liable to hereditary disease, as it is called, or families in whom a certain disease runs, ought not to marry, or they ought not to marry unless they are healthy; and in such a case, not until they are thirty, or at the least twenty-five in the case of males; in the case of females, twenty-five at the soonest. They ought not to marry with any of their own relations, however distant; the males ought only to marry healthy women, and they ought to be at the least twenty-one years of age; the females ought only to marry healthy males, and they should be at the least twenty-five years of age. If they carry out this principle for several generations, and take the usual means for preserving health, you or they may entirely eradicate the family disease.

In the same way, potatoes, to all appearance healthy, but not healthy at the bottom, will, if it is wet when planted, produce diseased potatoes, or no potatoes at all.

Old potatoes, or potatoes that have have not been properly kept, or that have been diseased, are liable to be diseased and to fail, even in seasons favourable to their growth, how much more so are they if they have too much wet near the time of their digging up, and more at the middle of their growth, and still more so at their commencement.

Potatoes have never the same nourishment, flavour, &c. and healthiness, during wet seasons; as waxy potatoes are unhealthy to those who may eat them, and to the delicate.

Breeding of
horses.

Horses which have been early run at races, or overwrought, either early or late, are easily knocked up, and are unable to do so much work as those which have not been wrought or ridden so early; nor are such so good to breed with—their stock is never so good. It is quite common to use old mares for breeding, and very often when they are scarcely fit to do any thing but walk in the park; but this is a very erroneous and grievous mistake, as the stock which you get from such have never the vigour and the strength which the parent had when she was young, although in many cases they may look as well; and the breed which was so famous becomes weakly, sickly, and degenerated, although looking at the animal it did not appear so; but in breeding with this last you will find the breed greatly degenerated, although the horse may be strong and of a good stock.

There are many who castrate or cut horses too young, in which case they have not the strength, size, courage, and goodliness of horses. make or form which those that are cut later have, as if cut early, it to a certain extent stops the growth of the different parts; but if cut when near their full growth, all the parts are nearly fully formed, and go on forming and growing for a certain time after they are cut, and you have large, powerful, instead of small animals; but they ought to be cut before they have arrived at their full growth, so as to allow sufficient time for the animal to assimilate the different parts of its body to this great want while it is in a growing state; because if it were at its full growth, this requisite assimilating growth would not take place, and the animal would be in an unnatural, unsound, and defective state. Take a glance at eunuchs for a corroboration of this statement—beings far below the usual human race in intellect, size, as well as vigour.

We believe the late failures of the potato for the last three years to have arisen from too much wet and cold, as the potato seasons have been either at one time or other during their growth, and so causing disease in some cases, and on account of disease failure, and in other cases failure of the potatoes.

Wheat, oats, barley, and potatoes, if they have much wet or cold after sowing, the effect is to make them late of coming up above the ground; and when they do come up, are slow in coming to any height if there is much rain, or if it is in a wet soil, by being late in the commencement, they are apt to be late in being cut down, and even then in an unripe state, as the sun is not strong at that time to ripen them, and are likely to get rain by being late in the season. The only remedy is draining, which may to a great extent prevent it, but not wholly; at any rate, crops under such an unfavourable beginning, are never so good as those which have a good season to start with. Now, if they have a bad beginning, and wet weather during their growth, they are still more liable to be bad, and less liable to bear after rains. If they had had refreshing showers and weather at their first being sown, and after they had come out of the ground, they would have been and are able to stand the wet and unfavourable weather afterwards. The seed of dry and favourable years is better for sowing than that of wet seasons, and is not so easily affected by rain; and the meal and flour, &c. that is made from them in dry seasons, is more nourishing, better flavoured, and more healthy for man and beast, than that of wet seasons. There are many and most farmers who say in wet years that they have good measure, although it has been a bad season, and better than last season, which was a favourable one, we need only say that, in a pecuniary point of view, most measure is best; but the nourishment between the two is not to be compared. Farmers also say in wet seasons, if the crop of hay happens to be abundant, they have a good crop, they cannot complain, only they did not get it in so well; in this case also they have quantity, but they do not know that the substance and nourishment is entirely gone out of their hay, or nearly so. If you expose a thin slice of beef to wet, or put it into water, or put it into the broth-kettle or pot, the meat loses its substance or nourishment, more or less, according to the time it is so exposed; if long enough, it loses it entirely

—it goes to the broth or soup, and the meat is swelled and looks larger, but it has lost all its nourishment, in the same way as hay so exposed. Potatoes boiled with the skins on are more nutritive, and have a better flavour, than those boiled without them, as the skins preserve them from being extracted of their nourishment; they are also drier. The best way to dry waxy potatoes is to keep them in a very dry place, and to roast or steam them for use.

Planting of
potatoes.

Potatoes planted during wet and cold weather may, although planted sound, fail, or be diseased or unhealthy, if there is much rain during their growth, and also if there should be much after they are ripe; and if they should be in this state, in such a case they are apt to rot, as they are also when they are housed; but if the potatoes come away well at the commencement, and there is little wet but that which is useful for their growth, they are less liable to be injured by after rains, or too much wet or cold, when they are ripe, and during the time of their lying in the ground, if prevented from being taken up by rain, and when taken up are not so liable to rot or to become diseased, as when there was much rain at their first planting or after it, or both; as, if they get a firm root in the ground at first and for the young roots, they are better able to bear all the after blasts and rains; but if they are sickly at first, future blasts and wet keep them always down and unhealthy.

The first year of the failure the planting season was cold and wet, and it was cold past May, and the end of the year when the potatoes were ripe was wet. The potatoes did not fail, the crop was abundant, but they were taken up wet and put in wet, and one began to rot here and there, and by contact they set the whole lot a-rotting. This was the first disease of the potatoes, and they must have been in a diseased and weak state before this could happen.

Next seed time came, the potatoes were planted from those of the last bad year, and diseased potatoes. The planting season was unfavourable; there were many wants this season, and during the middle of the season there were failures, and at the end of it they could not get them up on account of so much rain, and most of the potatoes were found rotten, at least many; and some were never taken up, as they thought it was not worth lifting them. All were not this way; many were good to the look, but did not keep long; but some which remained in the ground were preserved, and yielded next year, without farther planting, a good return,—a better one than those that had been housed and replanted. The winter was very mild and not wet, or the result would have been different, and the potatoes being whole was in their favour. We consider the wants and failure to have arisen from the diseased potatoes planted, and the bad and wet planting time to have easily affected them, as well as the wet weather at the end of the season, after they were ripe, rotting them, being easily affected, as they were of a sickly and unhealthy kind.

The third and last year was a very cold and wet planting season, and being planted with these diseased potatoes, they produced nothing, and when they did succeed, and although they had fine weather, yet from there being a good deal of wet about the end of the season, and being of a diseased kind, although they appeared for some time healthy, yet from being off diseased seeds and com-

ing away at first under unfavourable weather, as well as the wet at the end of the season, they entirely gave way before being taken up. There were exceptions. Potatoes and other vegetables, as well as man and beast, if exposed at planting, or in youth, and for some time afterwards, to cold or rain, are liable to be sickly, less healthy, and less nourishing ever after, although favourable weather and circumstances should prosper them, and when sown again are liable to reproduce unhealthy products, and more so, if in the planting and rearing of such there should be more rain and cold, in which case they are apt to fail in reproducing; and if they do not, any such reproduction is apt to be blighted by the smallest unfavourable circumstance that may arise in the shape of rain, or cold, or drought; but in the late disease and failure it was rain and cold, chiefly wet, as you may know from the last three or four seasons.

There are other cases of failure besides wet. Too dry a season, ^{Frequent} more especially at planting time, by being planted when they are ^{causes of} not fully ripened. In the same way the marriage of the human ^{failure.} race too early, gives rise to a weak unhealthy offspring, if any at all; and in the same way potatoes failing, and when they succeed, they are weakly, and those planted from such are liable to disease and failure.

By being too old they have lost their sap and nourishment, so that they cannot send forth branches or roots and leaves to nourish the young potatoes, from the juices being dried up, and if they do succeed, the potatoes are sickly, from being imperfectly nourished; as children who are imperfectly nourished in their youth, when they grow up are not so robust, large, and healthy, as those who have been healthy and well-cared for in their youth. Potatoes under such circumstances are likely to be small as well as diseased.

Potatoes that are brought from warm climates may succeed very well, if they get one or two warm and favourable seasons, and they thus get habituated to the climate; but if the season should be cold and wet, not to any great extent, they are likely to fail; whereas, if they had been brought from a cold climate, they would have thrived under the same adverse circumstances under which the warm climate potatoes failed. Being planted too often from the same stock, this is a frequent and common cause of failure and of disease with potatoes, even in favourable circumstances; and although there may not be failure or disease, they diminish in size almost to nothing. It is the same with the human race.

The remedies or preventives for such failures and diseases of the ^{Remedies to} potato. Change the seed, or get seed from the apples of the dis- ^{prevent} eased, but better still from healthy potatoes; in either it is quite ^{failure.} sufficient. Plant the seed from the apples with great care; after being fully ripe take them up and preserve them with great care till the next seed time, and then plant them in a dry, warm, sheltered spot. Plant them whole, not cut into pieces; as in this case you get the whole nourishment and strength of the potato, without any loss of its juices, as is the case by cutting; and there is a greater loss of these if it is some time after being cut before they are put into the ground, or if there should be very hot dry weather

after they are put in again. If it should be wet or cold, the skin round the whole of the potato keeps it warm and preserves it.

From the produce of these you can, by again keeping them carefully until next season, cut them in pieces and plant them, and they will be the same as a new and healthy race or breed, and will be healthy if the weather has been favourable. In the same way, and for the same reason, potatoes that have failed, and part of them that have been diseased, if the diseased ones are planted whole next season, if the weather is favourable, will grow and be healthy, as they have and require all their nourishment, which they have not when cut, and if it should rain or be cold at planting time, the skin will preserve them from it. This is the reason why some potatoes which were not lifted the season before last, but were allowed to remain in the ground, fructified next season, and had good crops, the winter being open, dry, and mild; but those which were taken up and housed, and cut and planted next season (the same season as the above, we may say the same diseased potatoes), they entirely failed, while there was a good crop of the whole potatoes.

To have an entirely new race, the pollen of one kind may be put on the flower of another, and the apples thus produced will give a new and improved seed, which may be planted like the other apple seed, and will bear a potato quite healthy and free from all disease.

A potato may become diseased by being too often planted on the same soil. To remedy this, a change of seed from a northern and hardy district will in most cases be found to answer very well, as lately there was not so much failure and disease in the north.

Draining for
Potatoes and
other pur-
poses.

For wet we would recommend draining, more especially in Ireland, where it is not so much in use. The potatoes will be very liable to failure and disease there, as they do not change their seed there, at least often enough, in which case, if not diseased, the potatoes are very small and very few at a plant. In damp and wet soils and climates, and where there is much rain, we would recommend the deep draining of Mr Smith. In dry soils, we would not recommend deep draining, as the moisture by draining in dry, light soils, soon evaporates, also that part of it which is below or underneath the drains, and most is carried off by the drains before the wet gets below; but in deep, damp, retentive soils, evaporation goes on slowly, when there is much rain and wet it sinks deep and remains long in the ground, and it is therefore requisite to drain deep in such cases, to get the moisture that is deep seated into the drains (in such a soil there ought to be small superficial drains besides, otherwise all the wet is not taken into the drains, but sinks into the ground, and afterwards evaporates), as the drains, if they were not deep, would only receive the surface water, and in retentive soils the moisture, when it once gets in, sinks deeply and evaporates slowly, and keeps the soil cold. The drains should not be so near as to take up all the moisture in dry soils, otherwise, if the season should be dry, the ground would be dried up, from draining and from surface evaporation, and will thus leave the ground parched. Since draining has been introduced, we will require more rain in dry seasons, and for dry light soils than we used to do; as, before,

the moisture sank deep into the soil and gradually evaporated and moistened the roots, but now it is not allowed to sink into the ground, but is carried off by drains, and we have lost that source of watering our fields; therefore, in dry and sandy soils, deep draining does injury, and, in dry seasons, in retentive, damp, and clayey soils, superficial draining does good to a certain extent, but deep draining is absolutely necessary. Drains need not be placed so close as some imagine, unless in very level ground; otherwise, in level ground, the moisture sinks into the ground, and does not all go into the drains. Again, in lands where there is a small inclination, if the drains are placed, at least some superficial drains, across the slope, and leading these into the deep drains, there will be no use for such a large number of deep drains as some would make; but by having the superficial drains, the water runs down into them, and most of the useless wet will be carried off before it sinks into the ground. The reason many have not succeeded with deep draining is, that they have not suited it to the proper soils; and the season may also have been too dry and their soil too dry, the crop has been a failure in comparison to that where there was no deep draining, and where the soil was moist, it at the same time being a dry season.

Some farmers have great fears that drains made at present will be unserviceable twenty years hence, and will require to be renewed, and that this will entail on them great expense; but we know, and have seen, drains twenty years old which are as good and serviceable as when first formed, and likely to last other twenty years or more. It is of great importance to the durability and economy of drains that the tile be well burnt and thick; this prevents breaking or wearing, and if the drains should be filled up or stopt by any means, they have only to be opened, and this is all the expense that is or will be incurred, no new tiles being required; and this is of some consequence where drain tiles have to be conveyed from a great distance. There are numbers who fear, or will not drain, on account of their believing that drains will only last twenty years; but such not being true, landlords or tenants will be less likely to grudge the expense of drains.

Proper, durable, and least expensive Drain-Tile.

Drains for damp houses.—This is a cause of great annoyance and expense, many building their house anew, or selling it for nothing, or going to another. A cheap remedy, and a simple one, is found in sinking a deep well, at the back of the house, if it is on a slope, at say three or four yards from the house, and a deep and broad drain four yards from the back of the house, and bring it round and past the front of the house, about four yards distant from the sides of the house. Again, damp may arise from a spring within the walls of a house, or close to it; sink a deep well close to the house, and a large, deep, and broad drain all round the house, and carry it away from the house, and make a deep drain through the house, and it will prevent damp. All these may be tried at the same time, or singly, for this as well as damp situations. More than one well may be sunk at different places if necessary.

In conclusion, it need only be remarked, that it is a subject useful and interesting to all, and is one of national importance; and the only remedy that it is in the power of man to use, is always to have a constant supply of healthy potatoes from the seed of the apple,

and to drain the land, if rain and damp should be there. There is no other remedy, if these two are not the great and principal assistants, for preventing the failure and disease of this tuber or root, the potato, more than bread, the staff of life of the people of Ireland.*

* Potatoes, when they are pitted, ought to be greatly separated, that is, have numerous divisions; as, in cases of disease, or from exposure to damp and the air, when the pit is opened all are liable to be infected.

PREFATORY NOTICES.

THE principal object we had in view in writing these papers, was to allay and repress the Chartist and revolutionary tendency of the great body of the people at the present day, and also the strong inclination of the upper ranks, members of the Legislature, and the time-serving portion of the community, to answer their own ends, and for their own aggrandisement, and to gain the applause of the multitude, giving way to the desires of these, however injurious, expecting that, by some fortunate means or other, they will be able to counteract the evil effects that are likely to result from having yielded to their everlasting, and insatiable, and never satisfied cravings of always wishing to have, and to be relieved from all trouble and burdens, however hurtful and injurious the tendency of these desires may be for their own, and for the general future good of the nation; but we have laid down in as clear, and in as undeniable a view and principle as it is possible, the true rights of all in matters which are for the benefit of the nation at large; and we have also laid down what is for the amelioration and permanent benefit of the working class, and what is best to prevent disturbances, but yet consistent with private and general right. We will state more particularly, but yet not minutely, and give an idea of the subjects we have written on, merely to attract others to suggest and improve, and prevent the evils of such things.

POTATOES.—Uses and advantages to the working-classes, and to the nation, Part I. and the great loss to the nation from their loss or failure by any means, both in point of health and expense. The cause of their disease, and the many and various ways for improving them.

CEMETERIES.—As places for the burial of the dead, and the injurious effects of overcrowded burying-grounds, and the advantages of having new cemeteries to prevent such evils, and the benefit they will be to the public generally as lungs for health, and fresh air to towns, and the public for recreation, and as cheap substitutes for public parks; and how cheaply and inexpensively they will be got up and constructed, and the many evils they will prevent.

WILLS OR TESTAMENTS.—The benefits and great necessity of having such made in time, and the evils of not making wills, and the best and fairest way of distributing what we have; and copies of wills to suit those of different amounts of fortune, and especially with regard to the bequeathing of money to girls.

RAILROADS AND RAILROAD SPECULATIONS.—The chance of gain by these, and Part II. Sunday travelling, which we generally disapprove of; but to prevent greater evils, and from its being necessary, and a right which will be conceded at some future period, and very likely by that time, when its want has been long apparent, it will be granted as a right which has been withheld, and which ought to have been granted sooner; and such being the case, to make amends, it will be hastily conceded without restrictions. This is the usual way in which such things are done. We consider it better at once to allow it on certain conditions, so as to prevent at once to a great extent the desecration of the Sabbath; and it will be received on such conditions now as a favour, but afterwards it will only be accepted without conditions, as a long-neglected right. Also many remarks on railways, and their uses generally.

Formation of companies, speculations, and improvements of different kinds in towns, and especially those which are most common at the present day—the harm and injury of these from being mistimed and mismanaged. We may remark here, that the stability of companies may be generally known from the following inquiries, such as the character and wealth of those who start and

originate them. We may see if their object is gain; or is it for the general good? Are they acquainted with what they are about? Are the directors respectable? Are they men of character in the town or neighbourhood? Are they strangers? Are they monied men? All these and more questions may be asked, discussed, and inquired into. We may guess their object. If poor, in such a case they will buy a great many more shares than their incomes will allow of their buying the number of shares they have. In the same way the directors, if swindlers, if we may so term it, will get a number of their townsmen, or acquaintances, or swindlers elsewhere, like themselves, to buy more shares than their incomes will afford to sell over again, and to gull the public, and to make them believe, from the number of shares sold, that it is a profitable speculation. Persons may have an idea from some of these trifling and simple evidences, and from a knowledge of the state of such like speculations elsewhere, whether they ought to have to do with them or not.

COAL MINES AND FEMALES.—We have striven to shew that the not permitting of females to work in mines was not necessary from humane motives, but it was not injurious to the girls working in them alone, but to other girls, as well as all concerned. Laws which regulate labour without being able at the same time to regulate wages, are not required; but they are likely to be attended with injurious effects to the workmen themselves, to the manufacturers, and to the whole nation at a future period, and at the first busy season in trade. Corn-laws, and the benefit of lowering the duty, and repealing them sooner, and the future benefit of it to the working-classes; and remarks with regard to measures, and the influence of the multitude in carrying them out. Sugar, slaves, East and West Indies, and the regulation of the time of labour, and its after effects on the nation and workmen.

Part III.

CHURCH OF SCOTLAND.—An account of it, and the right it unalterably has to its present revenues, and the superiority of an endowed Church over an unendowed Church, and the benefit of the Church of Scotland to the State and people during the past; and an account of the Free Church, and its being a good and necessary substitute for the extension of the Church of Scotland, which neither the State nor the people seemed likely to extend, but which the Church of Scotland herself considered necessary. An account of the Roman Catholics and endowments, and the rights of Roman Catholics, and means of liberalising and repressing the bigotry of these, and improving the Roman Catholic clergy, and Maynooth, and grants to Roman Catholics. Our object in writing this article was not to write a history of the Church, but from the great benefit arising from a Church and religion to a people and to a State, by the people being religious and educated, we wish to bring the subject before the public, and to impress them with the benefits of the, and a Church and religious instruction being on a sure and permanent basis, without the risk of ever losing it even for a short time.

VARIOUS RELIGIOUS SUBJECTS—DEVIL AND SIN.—This may seem a rather out of the way kind of writing, but no one without a true and clear view and knowledge of the real power of God, and who the devil is, and what he is, and what is his real power, can understand and believe in the Scriptures, and the doctrines of Christianity. It is the fundamental doctrine of Christianity; but as there is, we should say generally, rather an erroneous notion, or opinion, with regard to the attributes and real power of the devil, which strikes at the very foundation of the Creator's power and of the Scriptures, as the power of the devil is explained by a great number by whom God's power is rendered less than it really is; but we have little hesitation in saying that this explains simply and clearly to any the real power and influence of the devil; and it also shews the existence of a God, and his right to do with us as he pleases, where we may think he is unjust, and without mercy, &c.; and some other religious topics.

Part IV.

IRELAND.—The general, particular, and moral means for its improvement; and remarks with regard to the general health of the nation, and the simplest, best, and least expensive means of preserving it; and remarks on the condition and improvement of other nations of Europe, with a view to the general and most effectual means of preserving their stability, and the peace of each and of Europe. Great Britain, revolutions, and the last French one, and Republics, and benefits or evils of these, and their permanency, &c. Encroachments and right of the public to paths, &c. Game-laws, benefits, &c. of these.

Judges; too great economy with regard to the number of Scotch judges, and the evil consequences of it. Pledging of votes when such are binding, and when otherwise. Banks, bullion, and the Bank of England. Law of copy-right—the right of the public to the works of an author at any time, and under any conditions. Entail, benefits of these, and prevention of their evil effects. Tea-duties, a reduction of these, and advantages to be gained by it.

NOTE.—[There is also a Medical Treatise (a separate part) by the same Author. Apparatus to preserve the chastity of females and males (with four plates), and by this means to prevent other evils, and to preserve their general health, and also for falling down of the womb; and shewing and preventing the evils of swelling out the face and cheeks by stuffing them, and thus destroying the beauty, and causing disease of the face: sea-bathing; also the evils of tight-lacing. It is a paper which is of use to preserve the general health of all, and is a series of papers in one, on the most important subjects that are useful for preserving health.]

This is a series of parts or subjects, having a close connection with each other as a whole, yet each part is of itself quite distinct. The whole were seen as they are at present at Messrs Chambers, about July 1847, except that part from France, revolution, &c. down to future prospects in the governing of Great Britain, which was finished as it is about the end of March 1848, and was seen at that time. But most of the parts were in manuscript, except with a few trifling additions, before the end of 1846. Some might say it is a long time since they were finished (we see books, and new additions of books, printed after they are dozens of years old, and that on politics); but most of the subjects have not yet been before the public, and others are not yet decided as to the right and wrong, and are still discussed; but it only shews if the opinions are correct or not—that they were not picked out of newspapers and magazines, and getting a bit here and there and everywhere; because at the time they were written and seen, the subjects, except potatoes, we might say, had not been before the public, and the opinions regarding potatoes were not the opinions that we have given; and any of the other subjects that have come before the public, the opinions are not those that we have given. The medical treatise, containing the apparatus to protect males and females, was written about May 1846. At first it was not our intention to print any of the papers; but after a time, we took a hint and were preparing to print them, but gave up the idea of doing it: when, on June 1848, from the opinions that we had seen in the newspapers and magazines, we resolved to print the whole as they are. The principles laid down in these different articles are applicable to a great variety of other cases than those to which they are at present applied, as may be seen in the application to the human race, and to animals, and to other grains—the principles which have been laid down with regard to potatoes. (But there are many who misapply principles, and use them in cases which resemble, but which are dissimilar to those where they may have seen them successfully applied.) The principles laid down are applicable to other nations, as well as Great Britain, under certain modifications of time, place, and circumstances. In conclusion, we may state, that we have written on these various subjects more with a view to attract the attention of others to their great importance, and so as to elicit what information they can give to prevent the evils of them. (The nature of the subjects may make it tedious to read and understand much of them at a time.)

Erroneous opinions, and opinions of long standing, which have been long believed to be correct, and this from many facts favouring such opinions, but from a circumstance or facts entirely opposite, they have been easily disproved, as such have plainly shewn the falsity of the facts which have appeared to be favourable to these long-standing opinions; and it has only been by laying these new, and true, and simple facts before the public, that the evils and falsity of the old opinions have been disproved; and if these new proofs (perhaps first seen by chance) had not been revealed, the old errors and great evils arising from them might have continued.

It is only by laying before the public information and opinions that improvements on these are elicited; and that what is bad and erroneous is suppressed, and discovered, and improved, and the good and benefits known, used, and improved. Yet though we may differ from some in a few, or in many, or in all points, yet it is only by perusing books and opinions that are contrary to, as

well as those which are favourable to your own opinions, that you can really be certain on all and on every occasion, that your own opinion is well-founded, and that you can confidently lay it before the public, or be privately satisfied that your own views on the or a subject are correct. (To come at the truth, we must read both sides and every side of a question—that which is favourable as well as unfavourable to our own opinions.)

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