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**PRICES OF WHEAT DURING PEACE AND WAR.**  
 —We insert a comparison of the prices of wheat during years of war and peace, taken from Parliamentary papers published for Corn-law purposes in the year 1826, and added to since, the result showing 7s. or 8s. in favour of higher prices during war. Nevertheless, on a comparison of the average prices of wheat—which we will show afterwards—taking the two last years of peace and comparing these with the two first years of war, and *vice versa*, there appears very little disturbance in prices on such changes. From this fact we are inclined to come to the conclusion that war is not materially a disturbing cause, and that good or bad crops—supply and demand—tell more effectually on the prices of wheat than either peace or war:—

Comparison of the price of wheat during a period of 151 years, showing the average prices during peace or war.

YEARS.	Years of War.	Years of Peace.	Average Prices during	
			War.	Peace.
From 1701 to 1714.....	11	4	39s. 6d.	43s. 0d.
" 1714 to 1718.....	—	—	—	—
" 1718 to 1722.....	4	17	33s. 6d.	34s. 8d.
" 1722 to 1726.....	10	—	31s. 11d.	—
" 1726 to 1730.....	—	7	—	33s. 10½d.
" 1730 to 1734.....	8	—	37s. 11d.	—
" 1734 to 1738.....	—	10	—	49s. 8d.
" 1738 to 1742.....	10	—	52s. 2½d.	—
" 1742 to 1746.....	—	9	—	49s. 9d.
" 1746 to 1750.....	23	—	57s. 9d.	—
" 1750 to 1815.....	—	38	—	57s. 2½d.

At a meeting of the Friends' Institute, Mr. John Gough read an essay on peat and its products, which contained the following information about the bogs of Ireland:—

"There are nearly three million acres of the surface of Ireland covered with bog; yet of this only about 1,250,000 is sufficiently deep to justify the outlay of capital in converting it into fuel on a large scale. But, besides this, there are about half-a-million acres of mountain bog where very hard black turf may be found. This bog may be profitably utilized by farmers in the neighbourhood of each; and, although it is difficult to carry the peat when made from such places, it is of so good a quality as to be worth all the cost and trouble. In the two great belts running through—one from Sligo to Howth, and the other from Wicklow to Galway—there is material enough for a period far too long to be looked forward to with fear of the supply running out, however great may be the enterprise in the utilization of the bog."

**THE WRONG INSTRUMENT.**—A native church had recently been erected, and some friends of the Maori race had subscribed to purchase a harmonium, capable of playing a certain number of sacred airs without the aid of an organist. It was, in fact, constructed on the same principle as the hurdy-gurdies to be seen in the streets of London, and differed only from them in its airs being sacred and not secular. It so happened that the tradesman from whom it was bought had imported at the same time another instrument similar in appearance and construction, intended for the amusement of a Maori chief, who had a taste for the popular airs of the day. By some mistake the secular instrument was forwarded instead of the sacred; and nothing was known of this till the opening of the church. A stalwart Maori had been selected to grind the music, and the officiating minister, suspecting nothing, gave out a hymn. When the Maori began to turn the handle, the accursed instrument gave no uncertain sound; it struck up that lively popular air, "Pop goes the Weasel." The poor minister was speechless with horror and surprise, but the congregation innocently joined in with the lively notes, and rather admired the new air selected for the solemnity. The minister held up his hand as a signal to stop, but the former mistaking his meaning, only made the handle revolve with greater rapidity; he stamped with rage and impatience, but faster and faster went the instrument, till the congregation were almost breathless in their efforts to keep up with it. At length the minister took a sensible view of the subject; he observed that the congregation suspected nothing, and came to the sound conclusion that that there is no scandal where there is no discovery. He submitted to the evil for one day, but had the mistake rectified without delay. It is said that the congregation still regret the absence of the lively instrument which led their devotions at the opening of the church.—*Fraser's Magazine.*

**A TERRIBLE CALCULATION.**—Amateurs of statistics will probably take an interest in the following calculation made by some individual who, I should imagine, had remarkably little to do. The said individual has discovered that an ordinary middle-aged man spends three hours per day in conversation, calculating at the rate of 100 words per minute, or twenty-nine pages 8vo. per hour, which would amount to six hundred pages per week, or fifty-two big volumes per year. Having ascertained these curious facts as regards the masculine portion of the human race, the statistician applied his best energies to ascertain the amount of words uttered by an ordinary and middle aged female per minute, and the amount of time spent on the average by that sex in general conversation. After the most patient investigation and abstruse calculation, this able arithmetician was compelled to give up the question, and confess the magnitude of the figures produced even at the outset of the inquiry baffled all human calculation.—*Paris Correspondent of the Star.*

**THE LIGURIAN BEE IN THE UNITED STATES.**

We extract the following from the 'Journal of Horticulture,' of the 5th instant, which may be of some interest to our apiarian readers:—The Ligurian Bee has for many years been known in Europe as a distinct variety of the honey bee. Attempts to import it into this country were made in 1856 by Samuel Wagner of York, Pa., but unsuccessfully. Other attempts were made, but it was not until May and June, 1860, that these bees were successfully introduced by Parsons of Long Island, and Colvin and Wagner of Baltimore. Since then other importations have been made from various parts of Europe, including the vicinity of Lake Como, where this bee is said to be found in great perfection. The most distinguished apiarians in our country have devoted much time, labour, and money to importing and raising these bees. For a long time the whole matter was ridiculed by the majority to whom "a bee is a bee the world over;" and even now, when these bees are found all over the country in different degrees of purity, many are unwilling to believe them any better than the common bee. What is interesting to every bee-keeper, are the questions, whether this bee is adapted to our climate, and if so, how much and why is it superior to the common variety? Many fears were expressed on its introduction, that it was not hardy, and could not endure our climate. I have found it more hardy than the common bee, wintering well out of doors, working later in the season than the other variety, and venturing abroad in weather when no common bee is seen to leave the hive. Multiplying much faster than the black bee; and if allowed to do so, swarming earlier and oftener—they continue also to rear young later in the fall, and are thus prepared to go into winter quarters strong and populous. It was said when introduced that they could not sting, and by some they are called "the stingless bee." The experience of those who have hitherto brought them into this State has not confirmed these accounts, as they have been found more irritable than the common bee. I think this proves conclusively that few pure Italians have been brought here. The cross between the Italian and common bee has always been reported in this country and in Europe to be very irritable, easily provoked, and, after once vexed, not to be appeased for a long time. Since I have seen the pure Italians, I am willing to give them the reputation they have always borne for extreme docility, as they never sting unless greatly provoked. No one can open a hive containing these beautiful insects without being struck by the difference between them and the other variety, as they manifest no alarm or irritation. The Queen, too, instead of hiding, as a common one always does, remains quietly in her place, and by her red and light colouring can be distinguished at a glance. But after all that can be said, the main questions with our matter-of-fact people will be,—Will it pay? and how much. The only way in which this can be decided is, I think, by comparing them under the same circumstances of season and location. If I tell of 200 lbs. obtained from an Italian colony this season, some one else may bring a report of what has been done by a colony of native bees at some other time or place, and neither statement, as I view the subject, prove anything. What we want, to decide the matter, are accounts of the comparative yield under the same circumstances. My experience on this point has been as follows:—In the spring of 1863 I had only two Italian colonies (so called, though they were not pure). They were not strong. Through the season one of them gave me three swarms and stored 100 lb. in boxes. The other gave me two swarms, and stored 26lb. in boxes. All of the swarms filled their hives, and all stored some honey in boxes. I had that summer 59 hives of common bees, from all of which more or less was taken, but not one of them stored a pound of honey in boxes. That season was the poorest honey-producing season I ever knew. Through the summer of 1863 I averaged from nine Italian colonies 119 lbs. each. The best one of these shows this record in my journal—"One full swarm taken from it on the 20th of May; 150 lbs. from it in boxes." The swarm taken from it made 80 lbs., and on the 16th of August threw off a swarm which filled its hive and wintered well. This makes two valuable swarms and 236 lbs. of honey from one colony in a single season.

With this I wish to contrast the fact, that from thirty stands of common bees that season, I obtained only six swarms and 1654 lbs. of honey, or an average of 56 lbs. each. The greatest yield from any one was 96 lbs. As these bees were all wintered alike in the same sort of hives, and were managed in the same way, under the same circumstances of season and location, I claim that this result proves beyond a doubt the great superiority of the Italian bee. I attribute this superiority to their quieter industry, their energy, and their more rapid increase of young in the spring, and also their ability to gather honey from the red clover.—*Elen S. Tupper in Hawk Eye.*

**APPLES.**

Sir,—In your issue of the 17th instant there is a very interesting communication from "Hortus" on fruit trees, in which he gives the Americans credit for having raised from seed a dessert apple superior to the finest apples of any country. I have no wish to withhold credit where it is justly due, but in this case I must inform "Hortus" that "the celebrated American dessert apple," so long known and deservedly appreciated in Britain as the finest apple in the world, was not raised from seed in America, but transported thence from England by a Mr. Baldwin. Many years afterwards, when its fame had spread, the Royal Horticultural Society of England procured scions from America, one of which now grows in their garden at Kensington; but the climate proving unfavourable, the fruit degenerated. Yours, &c.,

October 29. J. D.

**CONSUMPTION OF SPIRITS IN SCOTLAND.**

A Parliamentary paper, ordered by the House of Commons on 5th July to be printed, on the motion of Mr Finlay, has just been published. It gives a return of the number of gallons of British, foreign, and colonial spirits respectively, consumed in Scotland for each of the six years ending on 31st December 1864, after giving effect to the quantities sent duty-paid from one part of the United Kingdom to other parts, and also giving effect to the quantities methylated and exported in drawback, according to the mode of enumeration adopted in the third report of the Commissioners of Inland Revenue. Returns are also given for England and Ireland respectively; and further, a return of the number of houses licensed for the retail of intoxicating drinks in each quarter, including both licensing terms, from 1854 to 1864 inclusive, in Scotland, in each excise collection and district, distinguishing in each case hotels, grocers' shops, and public houses.

From this document it appears that in the year ending 31st December 1859 the number of gallons of spirits distilled in Scotland, and on which duty was paid, was 7,123,017, and, deducting the spirits sent to England (1,579,505 gallons), to Ireland (12,392 gallons), and the spirits exported in drawback (84,674 gallons), and methylated (61,797 gallons), the quantity retained for consumption in Scotland was 5,404,174 gallons. The number of gallons imported from England was 7211, and from Ireland, 2496. This importation is allowed for in calculating the number of gallons retained for home consumption in Scotland, but the proportion is so small as compared with what is distilled in Scotland, and duty-paid in Scotland, that we omit this part of the table in the rest of our summary, as it does not affect the general result.

In the year 1860 the spirits distilled in Scotland, and on which duty was paid in Scotland, amounted to 6,426,568 gallons; deducting what was exported and methylated, the quantity retained for home consumption in Scotland was 4,729,705 gallons.

In 1861 the quantity of spirits distilled in Scotland, on which duty was paid in Scotland, was 6,069,824 gallons; deducting what was exported and methylated, 4,410,998 gallons were retained for home consumption in Scotland.

In 1862 the quantity of spirits distilled in Scotland, and on which duty was paid in Scotland, was 6,189,044 gallons; deducting what was exported and methylated, 4,400,271 gallons were retained for home consumption in Scotland.

In 1863 the quantity of spirits distilled in Scotland, and for which duty was paid in Scotland, was 6,561,375 gallons; deducting what was exported and methylated, 4,693,950 gallons were retained for home consumption in Scotland.

In 1864 the quantity of spirits distilled in Scotland, and on which duty was paid in Scotland, was 6,989,209 gallons; deducting what was exported and methylated, 5,014,121 gallons were retained for home consumption.

Calculated in the same way, the quantity of spirits retained for consumption in England in these several years was, in 1859, 12,576,381 gallons; in 1860, 11,894,385 gallons; in 1861, 10,816,605 gallons; in 1862, 10,458,892 gallons; in 1863, 10,561,205 gallons; in 1864, 11,098,252 gallons.

In Ireland, calculated in the same way, the quantity retained for consumption, in 1859, was 5,748,534 gallons; in 1860, 4,714,358 gallons; in 1861, 4,286,598 gallons; in 1862, 3,977,024 gallons; in 1863, 3,862,937 gallons; in 1864, 4,090,119 gallons.

A return of the quantity of foreign and colonial spirits consumed, for each of the six years ending 31st Dec. 1864, after giving effect to the quantities sent duty-paid, from one part of the United Kingdom to other parts, and also giving effect of the quantities methylated and exported on drawback, shows the following result:—

In 1859, England received 121,805 proof gallons of foreign spirits, and 331,975 gallons of colonial spirits; Scotland, 77,997 proof gallons of foreign spirits, and 156,715 gallons of colonial spirits; and Ireland, 61,821 proof gallons of foreign spirits, and 86,450 gallons of colonial spirits; while

In 1864, the consumption in the three countries had increased to the following proportion:—England, 2,259,269 proof gallons of foreign spirits, and 3,456,334 gallons of colonial spirits; Scotland, 179,001 proof gallons of foreign spirits, and 202,493 gallons of colonial spirits; and Ireland, 130,156 proof gallons of foreign spirits, and 70,132 gallons of colonial spirits.

The third branch of the return shows the number of houses licensed for the sale of intoxicating drinks in each year, including both licensing terms, from 1854 to 1864 inclusive, in Scotland, in each excise collection and district, distinguishing in each case hotels, grocers' shops, and public-houses. The following is an abstract:—

Aberdeen Collection.—In 1854—Aberdeen, 773; Aboyne, 72; Old Deer, 192; Old Meldrum, 121—total, 1158. In 1864—Aberdeen, 599; Aboyne, 62; Old Deer, 157; Old Meldrum, 107—total, 925.

Campbeltown Collection.—In 1854, 184; in 1864, 153.

Dumfries Collection.—In 1854—Dumfries, 280; Langholm, 104; Wigtown, 236—total, 620. In 1864—Dumfries, 241; Langholm, 68; Wigtown, 182—total, 491.

Dundee Collection.—In 1854—Blairgowrie, 197; Brechin, 217; Dundee, 562; St Andrews, 203—total, 1179. In 1864—Blairgowrie, 186; Brechin, 165; Dundee, 655; St Andrews, 222—total, 1228.

Edinburgh Collection.—Edinburgh, in 1854, 954; in 1855, 845; in 1856, 893; in 1857, 887; in 1858, 858; in 1859, 822; in 1860, 827; in 1861, 827; in 1862, 803; in 1863, 796; in 1864, 824. Leith, in 1854, 348; in 1864, 218. Total in 1854, 1302; in 1864, 1024.

Elgin Collection.—In 1854—Banff, 143; Charles-town, 35; Elgin, 204; Grantown, 48; Huntly, 92—total, 522. In 1864—Banff, 168; Charlestown, 27; Elgin, 179; Grantown, 56; Huntly, 71—total, 501.

Glasgow Collection.—In 1854, 2148.



Greenock Collection.—In 1854—Ayr, 380; Bowling, 142; Greenock, 462; Paisley, 963—total, 1947. In 1864—Ayr, 581; Bowling, 138; Greenock, 410; Paisley, 727—total, 1856.

Haddington Collection.—In 1854—Dalkeith, 311; Dunbar, 209; Kelso, 341—total, 861. In 1864—Dalkeith, 323; Dunbar, 198; Kelso, 294—total, 815.

Inverness Collection.—In 1854, 386; in 1864, 348.

Linlithgow Collection.—In 1854—Falkirk, 338; Kirkliston, 88; Linlithgow, 103; Wishaw, 662—total, 1191. In 1864—Falkirk, 295; Kirkliston, 72; Linlithgow, 165; Wishaw, 667—total, 1199.

Perth Collection.—In 1854, 689; in 1864, 600.

Stirling Collection.—In 1854—Alloa, 171; Burntisland, 373; Stirling, 73; Tullibody, 194—total, 811. In 1864—Alloa, 422; Burntisland, 238; Stirling, 208; Tullibody, 4—total, 872.

Collecting Districts.—In 1854; Fort-William, 48; Long Island, 27; Mull, 20; Oban, 49; Orkney, 66; Poolewe, 28; Shetland, 39; Skye, 36; Thurso, 45; Wick, 73. In 1864—Fort-William, 31; Long Island, 29; Mull, 27; Oban, 38; Orkney, 55; Poolewe, 28; Shetland, 25; Skye, 38; Thurso, 52; Wick, 74.

Grand total of houses licensed in Scotland.—In 1854, 13,380; in 1864, 12,557.

The names in the above return represent the various districts into which the Collections are divided.

### HOE'S PRINTING-MACHINES.

On the 17th of November, 1863, we gave a description of the first of Hoe's celebrated

The French inventors had previously turned out a fast four-feeding machine, the principle of which was afterwards copied by several English makers, and their ingenious process for multiplying "forms" of type rapidly by stereotyping with card-board in place of stucco enabled them for a time to supply the demands of the reading public more rapidly than they had previously done. But the repeal of the bill which compelled newspapers to use stamped paper only, and the extraordinary increase in the circulation of the daily journals, especially of the cheap press, which followed, rendered absolutely necessary the introduction of much more rapid printing-machines than had previously sufficed. It was at this juncture that Colonel Hoe entered the field, from which he has since driven all competitors. Hitting upon a beautiful and very simple idea, he has worked it out to perfection; and seconded by the best procurable mechanical skill, he furnishes the world with printing-machines which no English firm has as yet been able to rival. Although the castings appear light for the work they have to do, their strength is great, and the whole machine is so well proportioned and compact that a very high rate of speed can be obtained without danger,

## THE ANNIVERSARY OF THE BATTLE OF BANNOCKBURN, 24<sup>TH</sup> JUNE, 1314.

### FELLOW-COUNTRYMEN,

Ought we as Scotsmen to celebrate annually the Battle of Bannockburn? Before answering this question let us consider shortly what Bannockburn is to Scotland, and what claims its celebration has on Scotsmen.

The condition of Scotland prior to that illustrious fight was a most deplorable one. For eighteen years it had been ravaged and desolated by the cruel invasions of the crafty tyrant and usurper, Edward of England, and his son; Scotland's noblest sons had met a patriot's doom; the head of the heroic Wallace had been spiked on London Bridge, surrounded by that of Simon Fraser and other devoted patriots, and Bruce himself had been an outlaw, and in supreme danger of his life. But the sun had again shone upon his strenuous efforts for liberty, and on the 24th day of June, 1314, his little but resolute army of devoted Scots, gathered alike from Highlands and Lowlands, stood firmly on the braes of Bannockburn, to withstand the huge English force on its way to relieve the last English garrison in Scotland at Stirling Castle. The die was cast, and in favour of the oppressed. The God of battles did not in this case side with the "heaviest battalions," but with those who stood bravely to defend their native land, and who put their trust in Him. The result is a matter of history known to all. The relics of the army of ruthless invaders were driven pell-mell back to England, and Scotland was once more and permanently freed from any further successful invasions by England; for, although frequently invaded afterwards by English armies, Scotland always retained her liberty in spite of it all, and the people never would submit to English domination.

But, it may be asked, "Why rake up all this again? Why dig up the war hatchet again? Let the grass grow green over Bannockburn, and do not let us cause friction with our southern neighbours by celebrating the Anniversary of Bannockburn." Do not mistake us; we do not advocate the stirring up of strife; we believe in keeping the peace with our English friends; but we do not believe in peace at any price. We do not believe in sacrificing the honour, interests, or welfare of our own land even to be at peace with England. We do not wish to flaunt Bannockburn in their face, but we must do our duty both to our ancestors and to our posterity. We cannot let any fancied fear of offending Englishmen frighten us from celebrating in a suitable manner our great Independence Day, when Scotland (by the grace of God)

THOMAS COUTTS, THE RICH BANKER.—Thomas Coutts was a charitable man, though very strict in all business relationships, and, in old age, very miserly-looking in his own bearing and apparel. "He was," according to a not very friendly critic, "a pallid, sickly, thin old gentleman, who wore a shabby coat and a brown scratch wig." One day a good-natured person, fresh from the country, stopped him in the street, and offered him a guinea. Coutts thanked him, but declined the gift, saying that he was in no "immediate want." The banker was by no means stingy, however, in any case in which stinginess was really blameworthy. His purse was always open for the relief of the distressed. He was also famous for the good dinners that he gave, and the crowd of wits that those dinners tempted into the circle of his acquaintance. Especially was he fond of theatrical society. Playwrights and actors always found him a good patron; and, either in idle compliment, or because his opinions were worth heeding, often consulted him on even the intricate details of stage management and play-writing. One of his theatrical friendships was particularly memorable in its consequences. Of Thomas Coutts's first wife, the exemplary servant whom he married somewhere near 1760, we hear nothing after 1785 or 1786, save that soon after that symptoms of madness or imbecility—a kind of trouble that pressed with singular force and frequency on the banker's kindred and belongings—appeared in her conduct; and that, having long been dead to society, she actually died in 1815. Thomas Coutts was seventy-four or seventy-five years old at that time; but within three months of his first wife's death he married a second—the famous Harriet Mellon. With her, indeed, he had been very intimate for some years previously, thereby providing the world with plenty of topic for scandal, although there had been no real ground, though plenty of excuse, for it. "Miss Mellon," we are told by Leigh Hunt, "was arch and agreeable on the stage. She had no genius; but then she had fine eyes and a good-humoured mouth." In 1795, while yet quite young, having herself and her mother to provide for, she made her first appearance at Drury Lane, as *Lydia Languish*. She made much stir during the next twenty years, albeit Mrs. Siddons was then alive, and giving expression to her wonderful talents on the same old Drury boards. Her last appearance on the stage was as *Audrey*, near the beginning of 1815. At that time, because of the insults to which she was subjected, in consequence of his long-continued attentions to her, old Coutts persuaded her to abandon the theatre, and he gave her very liberal opportunities for so doing. For £25,000 he bought Holly Lodge, at the foot of Highgate-hill, from Sir W. Vane-Tempest, and, having stocked it with horses, carriages, and every sort of requisite furniture, placed it at her disposal. Before the year was out he married her; and she seems to have been a good wife to him during his few remaining years of life. She knew how to hold her own against the opposition of other people, shown in all sorts of curious and vulgar ways. Specially prominent in his opposition was her next door neighbour at Highgate, "a late member for Middlesex." His carriage-road passed directly in front of Mrs. Coutts's dining-room windows; and every time that she gave a dinner-party this road was suddenly filled with "sheets, shirts, shifts, and pillow-cases, and all the appendages of a washing-day, hung out to dry, and in such abundant quantities as surprised the neighbours, and made some of them suppose that the honourable member took in washing." Thereto was added, of course, "a clique of noisy household damsels and charwomen," whose business it was to talk as loudly and as coarsely as they could; their work being best done when they oftenest and most effectively repeated the scandals talked of the lady whom they were hired to insult. That was a persecution that no one could patiently submit to. Mrs. Coutts complained of it, but obtained no answer. She offered to buy up her enemy's house and carriage-road for a very high sum, but still no notice was taken of her communications. Then she resorted to a fresh expedient. She had a high wall, more than a hundred feet long, built all along her grounds, and in front of her neighbour's property, and in that way entirely cut off from him all view of the Highgate hills. That cost her £1,000; but it effected its purpose. The stubborn M.P. declared himself willing to sell the ground in question; the wall was pulled down again, and Holly Lodge, with extended surroundings, became a pleasanter spot than ever. Mrs. Coutts was not Mrs. Coutts very long. Her venerable husband died in February, 1822, ninety-one years of age. He left her in unrestrained possession of all his personal and landed property, stated to be under £600,000 in value in Middlesex—we know not how much out of Middlesex—besides a very large share in the immense annual profits of the banking-house. In due time Mrs. Coutts became Duchess of St. Albans; but she took care to secure her vast fortune in her own hands; and when she died she left it, in accordance, it was supposed, with her former husband's wishes, to his favourite granddaughter—the excellent lady now famous all the world over for her charities and wise use of her fortune for the benefit of her fellows. It was reckoned a few years ago that Miss Burdett Coutts's wealth, if told in sovereigns, would weigh thirteen tons, and fill a hundred and seven flour-sacks.

## BATTLE OF BANNOCKBURN

Fought between the Scotch  
and English on the 24th  
of June 1314. Forty  
thousand English on  
Britishry



**PRICES OF WHEAT DURING PEACE AND WAR.**

—We insert a comparison of the prices of wheat during years of war and peace, taken from Parliamentary papers published for Corn-law purposes in the year 1826, and added to since, the result showing 7s. or 8s. in favour of higher prices during war. Nevertheless, on a comparison of the average prices of wheat—which we will show afterwards—taking the two last years of peace and comparing these with the two first years of war, and *vice versa*, there appears very little disturbance in prices on such changes. From this fact we are inclined to come to the conclusion that war is not materially a disturbing cause, and that good or bad crops—supply and demand—tell more effectually on the prices of wheat than either peace or war:—

Comparison of the price of wheat during a period of 151 years, showing the average prices during peace or war.

YEARS.	Years of War.	Years of Peace.	Average Prices during	
			War.	Peace.
From 1701 to 1714.....	11	—	39s. 6d.	43s. 0d.
" 1714 to 1718.....	—	4	33s. 6d.	34s. 8d.
" 1718 to 1722.....	4	17	31s. 11d.	33s. 10d.
" 1722 to 1733.....	—	10	—	—
" 1733 to 1739.....	10	7	37s. 11d.	40s. 8d.
" 1739 to 1756.....	—	8	—	—
" 1756 to 1764.....	—	10	52s. 2 1/2d.	49s. 9d.
" 1764 to 1774.....	—	9	—	—
" 1774 to 1784.....	10	—	87s. 9d.	57s. 2 1/2d.
" 1784 to 1793.....	—	23	—	—
" 1793 to 1815.....	—	38	—	—
" 1815 to 1854.....	—	—	—	—

At a meeting of the Friends' Institute, Mr. John Gough read an essay on peat and its products, which contained the following information about the bogs of Ireland:—

"There are nearly three million acres of the surface of Ireland covered with bog; yet of this only about 1,250,000 is sufficiently deep to justify the outlay of capital in converting it into fuel on a large scale. But, besides this, there are about half-a-million acres of mountain bog where very hard black turf may be found. This bog may be profitably utilized by farmers in the neighbourhood of each; and, although it is difficult to carry the peat when made from such places, it is of so good a quality as to be worth all the cost and trouble. In the two great belts running through—one from Slizo to Howth, and the other from Wicklow to Galway—there is material enough for a period far too long to be looked forward to with fear of the supply running out, however great may be the enterprise in the utilization of the bog."

**THE WRONG INSTRUMENT.**

—A native church had recently been erected, and some friends of the Maori race had subscribed to purchase a harmonium, capable of playing a certain number of sacred airs without the aid of an organist. It was, in fact, constructed on the same principle as the hurdy-gurdies to be seen in the streets of London, and differed only from them in its airs being sacred and not secular. It so happened that the tradesman from whom it was bought had imported at the same time another instrument similar in appearance and construction, intended for the amusement of a Maori chief, who had a taste for the popular airs of the day. By some mistake the secular instrument was forwarded instead of the sacred; and nothing was known of this till the opening of the church. A stalwart Maori had been selected to grind the music, and the officiating minister, suspecting nothing, gave out a hymn. When the Maori began to turn the handle, the accursed instrument gave no uncertain sound; it struck up that lively popular air, "Pop goes the Weasel." The poor minister was speechless with horror and surprise, but the congregation innocently joined in with the lively notes, and rather admired the new air selected for the solemnity. The minister held up his hand as a signal to stop, but the former mistaking his meaning, only made the handle revolve with greater rapidity; he stamped with rage and impatience, but faster and faster went the instrument, till the congregation were almost breathless in their efforts to keep up with it. At length the minister took a sensible view of the subject; he observed that the congregation suspected nothing, and came to the sound conclusion that that there is no scandal where there is no discovery. He submitted to the evil for one day, but had the mistake rectified without delay. It is said that the congregation still regret the absence of the lively instrument which led their devotions at the opening of the church.—*Fraser's Magazine.*

**A TERRIBLE CALCULATION.**

—Amateurs of statistics will probably take an interest in the following calculation made by some individual who, I should imagine, had remarkably little to do. The said individual has discovered that an ordinary middle-aged man spends three hours per day in conversation, calculating at the rate of 100 words per minute, or twenty-nine pages 8vo. per hour, which would amount to six hundred pages per week, or fifty-two big volumes per year. Having ascertained these curious facts as regards the masculine portion of the human race, the statistician applied his best energies to ascertain the amount of words uttered by an ordinary and middle aged female per minute, and the amount of time spent on the average by that sex in general conversation. After the most patient investigation and abstruse calculation, this able arithmetician was compelled to give up the question, and confess the magnitude of the figures produced even at the outset of the inquiry baffled all human calculation.—*Paris Correspondent of the Star.*

**THE LIGURIAN BEE IN THE UNITED STATES.**

We extract the following from the 'Journal of Horticulture,' of the 5th instant, which may be of some interest to our apian readers:—The Ligurian Bee has for many years been known in Europe as a distinct variety of the honey bee. Attempts to import it into this country were made in 1836 by Samuel Wagner of York, Pa., but unsuccessfully. Other attempts were made, but it was not until May and June, 1860, that these bees were successfully introduced by Parsons of Long Island, and Colvin and Wagner of Baltimore. Since then other importations have been made from various parts of Europe, including the vicinity of Lake Como, where this bee is said to be found in great perfection. The most distinguished apianists in our country have devoted much time, labour, and money to importing and raising these bees. For a long time the whole matter was ridiculed by the majority to whom "a bee is a bee the world over;" and even now, when these bees are found all over the country in different degrees of purity, many are unwilling to believe them any better than the common bee. What is interesting to every bee-keeper, are the questions, whether this bee is adapted to our climate, and if so, how much and why is it superior to the common variety? Many fears were expressed on its introduction, that it was not hardy, and could not endure our climate. I have found it more hardy than the common bee, wintering well out of doors, working later in the season than the other variety, and venturing abroad in weather when no common bee is seen to leave the hive. Multiplying much faster than the black bee; and if allowed to do so, swarming earlier and oftener—they continue also to rear young later in the fall, and are thus prepared to go into winter quarters strong and populous. It was said when introduced that they could not sting, and by some they are called "the stingless bee." The experience of those who have hitherto brought them into this State has not confirmed these accounts, as they have been found more irritable than the common bee. I think this proves conclusively that the Ligurian bee has been brought here. The cross between the Ligurian and common bee has always been reported, and in Europe to be very irritable, easily peevish, and after once vexed, not to be appeased for ever. I have seen the pure Italians, I am willing to give them the reputation they have always borne for being very irritable, they never sting unless greatly provoked, and a hive containing these beautiful insects is never struck by the difference between the variety, as they manifest no alarm on the approach of the Queen, too, instead of hiding, as a common bee does, remains quietly in her place, and her flight and light colouring can be distinguished at a distance. All that can be said, the main questions of fact people will be,—Will it pay? and only way in which this can be decided is by comparing them under the same circumstances. If I tell of 200 lbs. obtained from a colony this season, some one else may say that what has been done by a colony of Ligurians at other time or place, and neither statement subject, prove anything. What we want to know, are accounts of the comparative results under the same circumstances. My experience on this subject is as follows:—In the spring of 1863 I had colonies (so called, though they were not) of Ligurians. Through the season I had three swarms and stored 100 lbs. in boxes. I gave me two swarms, and stored 26lb. in boxes. I had that summer 59 hives of common bees, all of which more or less was taken, but stored a pound of honey in boxes. The poorest honey-producing season I ever had was the summer of 1863 I averaged from nine to 119 lbs. each. The best one of these was from my journal—"One full swarm taken from May; 150 lbs. from it in boxes." Another swarm from it made 80 lbs., and on the 16th of a swarm which filled its hive and winter makes two valuable swarms and 236 lbs. of honey in a single season.

With this I wish to contrast the fact, that I had 100 swarms of common bees that season, I stored 1654 lbs. of honey, or an average of 16.54 lbs. each. The greatest yield from any one colony of common bees I ever had, and these bees were all wintered alike in the same way, and were managed in the same way, under the same circumstances of season and location, I claim for the Ligurian bee, I attribute this superiority to their greater energy, and their more rapid increase in the spring, and also their ability to gather honey from clover.—*Ellen S. Tupper in Hawk Eye.*

**APPLES.**

Sir,—In your issue of the 1st inst. there is a very interesting communication from "Hortus" on fruit trees. He gives the Americans credit for having raised from seed a dessert apple to the finest apples of any country. I have no wish to withhold credit where it is justly due, but in this case I can only inform "Hortus" that "the American dessert apple," so long and deservedly appreciated in this country, is the finest apple in the world raised from seed in America, and imported thence from England by Baldwin. Many years afterwards its fame had spread, the Royal Horticultural Society of England procured from America, one of which now grows in their garden at Kensington; climate proving unfavourable, it has degenerated. Yours truly, October 29.

**CONSUMPTION OF SPIRITS IN SCOTLAND.**

A Parliamentary paper, ordered by the House of Commons on 5th July to be printed, on the motion of Mr Finlay, has just been published. It gives a return of the number of gallons of British, foreign, and colonial spirits respectively, consumed in Scotland for each of the six years ending on 31st December 1864, after giving effect to the quantities sent duty-paid from one part of the United Kingdom to other parts, and also giving effect to the quantities methylated and exported in drawback, according to the mode of enumeration adopted in the third report of the Commissioners of Inland Revenue. Returns are also given for England and Ireland respectively; and further, a return of the number of houses licensed for the retail of intoxicating drinks in each quarter, including both licensing terms, from 1854 to 1864 inclusive, in Scotland, in each excise collection and district, distinguishing in each case hotels, grocers' shops, and public houses.

From this document it appears that in the year ending 31st December 1859 the number of gallons of spirits distilled in Scotland, and on which duty was paid, was 7,123,017, and, deducting the spirits sent to England (1,579,505 gallons), to Ireland (12,392 gallons), and the spirits exported in drawback (84,674 gallons), and methylated (61,797 gallons), the quantity retained for consumption in Scotland was 5,404,174 gallons. The number of gallons imported from England was 7211, and from Ireland, 2496. This importation is allowed for in calculating the number of gallons retained for home consumption in Scotland, but the proportion is so small as compared with what is distilled in Scotland, and duty-paid in Scotland, that we omit this part of the table in the rest of our summary, as it does not affect the general result.

In the year 1860 the spirits distilled in Scotland

achieved her deliverance from a foreign usurping power. What if that power be now a friend—are we to cease to celebrate the struggles of our ancestors for liberty because we are friends? Are Englishmen themselves such haters of liberty that they would frown upon those who pride themselves on a victory that no other nation on the face of the whole earth (not even Greece or Switzerland) can show a greater? We do not believe that they are animated by such mean-spirited feelings. We believe all true Englishmen, who love liberty, would honour Scotsmen for celebrating Bannockburn, as they also would honour Americans for celebrating their Independence Day, the 4th of July, or the Swiss their Battle of Sempach. No, let us act worthily of our noble sires, and seek to maintain at all costs the liberty they handed down to us, and see that we likewise hand it down to our children. Every American, man, woman, or child, knows the date of their Independence Day, but how many Scotsmen could tell the date of their greater Independence Day? It is a lamentable fact that Scotsmen have fallen into this apathetic and unpatriotic condition. Can nothing be done, even at this time of day, to revive our dormant and latent patriotism? We believe that the annual celebration of Bannockburn will greatly tend to cause this revival. We do not cherish ill-feelings against the English, but we want our own feelings revived in regard to our great ancestral struggles for liberty. It is a **Sacred Duty** for Scotsmen to hand down to their descendants the records of the struggles of their ancestors for national and religious liberty. Had it not been for our Bannockburn, Scotland would have fallen into the same deplorable condition that Ireland is in, and have remained to this day a conquered province of England.

Let us then resolve unitedly to celebrate in some suitable manner the 24th day of June, when Bruce and his devoted band of Scots saved our nationality from utter ruin by their glorious victory. Let us have it proclaimed as a Public Holiday throughout Scotland, and let there be other kinds of public rejoicing encouraged. It is a suitable time of the year for picnics and holiday outings, and the field of Bannockburn itself, the Wallace monument, and scene of the Battle of Stirling Bridge would be grand spots for gatherings of loyal, leal-hearted, patriotic Scotsmen and their families living within reasonable distance. It may be late in the day to begin to do our duty in this respect, but "Better late than never." Let us take it up as a sacred duty to our God, our country, and our children.

Yours faithfully,  
**THEODORE NAPIER,**  
*President of the Scottish National Association of Victoria.*

25 MERCHISTON PARK,  
EDINBURGH, 30th April, 1896.

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CONSUMPTION OF SPIRITS IN SCOTLAND.

A Parliamentary paper, ordered by the House of Commons on 5th July to be printed, on the motion of Mr Kinlay, has just been published. It gives a return of the number of gallons of British, foreign, and colonial spirits respectively, consumed in Scotland for each of the six years ending on 31st December 1864, after giving effect to the quantities sent duty-paid from one part of the United Kingdom to other parts, and also giving effect to the quantities methylated and exported in drawback, according to the mode of enumeration adopted in the third report of the Commissioners of Inland Revenue. Returns are also given for England and Ireland respectively; and further, a return of the number of houses licensed for the retail of intoxicating drinks in each quarter, including both licensing terms, from 1854 to 1864 inclusive, in Scotland, in each excise collection and district, distinguishing in each case hotels, grocers' shops, and public houses.

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In the year 1860 the spirits distilled in Scotland

Greenock Collection.—In 1854—Ayr, 380; Bowling, 142; Greenock, 462; Paisley, 963—total, 1947. In 1864—Ayr, 581; Bowling, 138; Greenock, 410; Paisley, 727—total, 1856.

Haddington Collection.—In 1854—Dalkeith, 311; Dunbar, 209; Kelso, 341—total, 861. In 1864—Dalkeith, 323; Dunbar, 198; Kelso, 294—total, 815.

Inverness Collection.—In 1854, 386; in 1864, 348. Linlithgow Collection.—In 1854—Falkirk, 338; Kirkliston, 88; Linlithgow, 103; Wishaw, 662—total, 1191. In 1864—Falkirk, 295; Kirkliston, 72; Linlithgow, 165; Wishaw, 667—total, 1199.

Perth Collection.—In 1854, 689; in 1864, 600. Stirling Collection.—In 1854—Alloa, 171; Burntisland, 373; Stirling, 73; Tullibody, 194—total, 811. In 1864—Alloa, 422; Burntisland, 238; Stirling, 208; Tullibody, 4—total, 872.

Collecting Districts.—In 1854; Fort-William, 48; Long Island, 27; Mull, 20; Oban, 49; Orkney, 66; Poolewe, 28; Shetland, 39; Skye, 36; Thurso, 45; Wick, 73. In 1864—Fort-William, 31; Long Island, 29; Mull, 27; Oban, 38; Orkney, 55; Poolewe, 28; Shetland, 25; Skye, 38; Thurso, 52; Wick, 74.

Grand total of houses licensed in Scotland.—In 1854, 13,380; in 1864, 12,557.

The names in the above return represent the various districts into which the Collections are divided.

HOE'S PRINTING-MACHINES.

On the 17th of November, 1863, we gave a description of the first of Hoe's celebrated printing-machines erected in this colony, and on which *The Argus* of that morning was printed for the first time. Since that period it has continued to do its daily work without hitch or accident, turning out the printed sheets with a rapidity which has not been equalled by any printing-machine invented before or since, and with a beauty of impression and regularity of colour which, we hope, have been as acceptable to our readers as they have been pleasing to the critical eye of the printer. The machine we described is what is technically termed a "four-feeder," which means that four sheets are printed by every revolution of the central type-bearing cylinder, and its speed was estimated at from 8,000 to 9,000 sheets per hour. Experience has since shown that, so excellently has the machine been turned out from Colonel Hoe's manufactory in New York, that it may safely be driven for any length of time at a speed of 10,000 sheets per hour.

We have now the pleasure of stating that a second machine, on the same principle, and from the same factory, has been fitted in our premises, in room of the six-feeder "Victorian" machine, the invention of Applegath, and constructed expressly for *The Argus*, on which this journal was printed for some ten years. Like its predecessor, the new Hoe was fitted so accurately and finished with so much care that, when pronounced ready for work by the fitter, an impression was obtained from it so beautifully clear, so regular, and, as a printer would say, so free from slur, that the machine may be pronounced a masterpiece. From the moment when the first sheets were passed through, the business of the day might have been gone on with, and the entire impression of *The Argus* thrown off without a single stoppage. Only those who have known the anxieties attendant upon "the first day" of any printing machine with which, up to the introduction of the Hoe, printers have had experience can appreciate the comfort, as well as the saving of time and money, which the "poor printer," as Uncle Toby described him, enjoys in these most splendid specimens of the machinist's art.

It is unnecessary to repeat the description of the machine which we gave nearly two years ago, and of the many novelties which distinguish the Hoe from all other inventions for the purposes of printing. We cannot allow the occasion to pass, however, without paying a compliment to the maker of the machine, who was also its inventor. The productions of the New York factory are now to be found in most parts of the world. As the demand for fast printing machines has grown with the spread of education, the growth of commerce, and the increase of wealth, Colonel Hoe's invention has taken the place of all others, not merely in America but in Europe. His machines, all made in New York, are now to be found in almost every city in the three kingdoms.

The French inventors had previously turned out a fast four-feeding machine, the principle of which was afterwards copied by several English makers, and their ingenious process for multiplying "forms" of type rapidly by stereotyping with card-board in place of stucco enabled them for a time to supply the demands of the reading public more rapidly than they had previously done. But the repeal of the bill which compelled newspapers to use stamped paper only, and the extraordinary increase in the circulation of the daily journals, especially of the cheap press, which followed, rendered absolutely necessary the introduction of much more rapid printing-machines than had previously sufficed. It was at this juncture that Colonel Hoe entered the field, from which he has since driven all competitors. Hitting upon a beautiful and very simple idea, he has worked it out to perfection; and seconded by the best procurable mechanical skill, he furnishes the world with printing-machines which no English firm has as yet been able to rival. Although the castings appear light for the work they have to do, their strength is great, and the whole machine is so well proportioned and compact that a very high rate of speed can be obtained without danger, without jarring, and with little noise. For the specimens in our own establishment we can say that more splendidly finished printing-machines never left any workshop. We must also add a word of compliment to our own most capable engineer, who has erected the machine—which was landed from the Lightning only three or four weeks ago—with celerity and the most perfect accuracy.

The two Hoes now at work give *The Argus* a printing capacity of 20,000 sheets, or 10,000 perfected copies, per hour. This power of rapid printing will, we trust, enable us to keep pace with the growing demands of the reading public; and we may mention, incidentally, as an evidence of the desire of the proprietors to maintain the position *The Argus* has attained, that in these two machines alone a capital of £12,000 is represented. To keep something like pace with the Hoes, it has been necessary to add to the number of folding-machines in use, and not less than four of these very pretty contrivances are now at work every morning. If any of our readers should have a curiosity to see the new printing-machines at work, they can have it gratified on application to the general manager, who will issue tickets of admission. Late on Wednesday night, or Thursday morning, about half-past nine o'clock—when the first edition of *The Australasian* is at press—are the times when visitors would find it most convenient to be present—*The Argus* being printed daily long before the sun puts the gaslights to shame, or the earliest milkman has begun his "lonely rounds."

THISTLES

It is well known that one squatter last year said he would rather be fined as often as they could fine him than cut the thistles. And he stuck to his text too, as can be seen by a ride over his downy hills. But it is now asserted that the thistles are not a nuisance; that they are necessary in grazing grounds, as furnishing food for sheep and cattle, at a time when the natural grass is dried up. On this point we will quote Mr M'Knight, no mean authority. He, as a member of the Belfast shire council, in opposing the appointment of inspectors, said, "It had been proved that the eradication of the thistle was impossible; for the last ten years it had been tried and proved a failure. Gentlemen would be surprised to hear it, but thistles were really useful; sheep and cattle ate them greedily, and they formed good pasture when other kinds of food were scarce. But cutting thistles is like the seven-headed hydra, they only grow the stronger; whereas, when the sheep eat off the buttons, the plants died out. On one part of his run which, a few years ago was overrun, there was not now one to be seen. Depend upon it, the thistle was a valuable institution. The president would tell him that it would be illegal not to destroy thistles; but he contended that they could simply ignore the act by not appointing inspectors."

THOMAS COUTTS, THE RICH BANKER.—Thomas Coutts was a charitable man, though very strict in all business relationships, and, in old age, very miserly-looking in his own bearing and apparel. "He was," according to a not very friendly critic, "a pallid, sickly, thin old gentleman, who wore a shabby coat and a brown scratch wig." One day a good-natured person, fresh from the country, stopped him in the street, and offered him a guinea. Coutts thanked him, but declined the gift, saying that he was in no "immediate want." The banker was by no means stingy, however, in any case in which stinginess was really blameworthy. His purse was always open for the relief of the distressed. He was also famous for the good dinners that he gave, and the crowd of wits that those dinners tempted into the circle of his acquaintance. Especially was he fond of theatrical society. Playwrights and actors always found him a good patron; and, either in idle compliment, or because his opinions were worth heeding, often consulted him on even the intricate details of stage management and play-writing. One of his theatrical friendships was particularly memorable in its consequences. Of Thomas Coutts's first wife, the exemplary servant whom he married somewhere near 1760, we hear nothing after 1785 or 1786, save that soon after that symptoms of madness or imbecility—a kind of trouble that pressed with singular force and frequency on the banker's kindred and belongings—appeared in her conduct; and that, having long been dead to society, she actually died in 1815. Thomas Coutts was seventy-four or seventy-five years old at that time; but within three months of his first wife's death he married a second—the famous Harriet Mellon. With her, indeed, he had been very intimate for some years previously, thereby providing the world with plenty of topic for scandal, although there had been no real ground, though plenty of excuse, for it. "Miss Mellon," we are told by Leigh Hunt, "was arch and agreeable on the stage. She had no genius; but then she had fine eyes and a good-journured mouth." In 1795, while yet quite young, having herself and her mother to provide for, she made her first appearance at Drury Lane, as *Lydia Langrish*. She made much stir during the next twenty years, albeit Mrs. Siddons was then alive, and giving expression to her wonderful talents on the same old Drury boards. Her last appearance on the stage was as *Audrey*, near the beginning of 1815. At that time, because of the insults to which she was subjected, in consequence of his long-continued attentions to her, old Coutts persuaded her to abandon the theatre, and he gave her very liberal opportunities for so doing. For £25,000 he bought Holly Lodge, at the foot of Highgate-hill, from Sir W. Vane-Tempest, and, having stocked it with horses, carriages, and every sort of requisite furniture, placed it at her disposal. Before the year was out he married her; and she seems to have been a good wife to him during his few remaining years of life. She knew how to hold her own against the opposition of other people, shown in all sorts of curious and vulgar ways. Specially prominent in his position was her next door neighbour at Highgate, "a late member for Middlesex." His carriage-road passed directly in front of Mrs. Coutts's dining-room windows; and every time that she gave a dinner-party this road was suddenly filled with "sheets, shirts, shifts, and pillow-cases, and all the appendages of a washing-day, hung out to dry, and in such abundant quantities as surprised the neighbours, and made some of them suppose that the honourable member took in washing." Thereto was added, of course, "a clique of noisy household damsels and charwomen," whose business it was to talk as loudly and as coarsely as they could; their work being best done when they oftenest and most effectively repeated the scandals talked of the lady whom they were hired to insult. That was a persecution that no one could patiently submit to. Mrs. Coutts complained of it, but obtained no answer. She offered to buy up her enemy's house and carriage-road for a very high sum, but still no notice was taken of her communications. Then she resorted to a fresh expedient. She had a high wall, more than a hundred feet long, built all along her grounds, and in front of her neighbour's property, and in that way entirely cut off from him all view of the Highgate hills. That cost her £1,000; but it effected its purpose. The stubborn M.P. declared himself willing to sell the ground in question; the wall was pulled down again, and Holly Lodge, with extended surroundings, became a pleasanter spot than ever. Mrs. Coutts was not Mrs. Coutts very long. Her venerable husband died in February, 1822, ninety-one years of age. He left her in unrestrained possession of all his personal and landed property, stated to be under £600,000 in value in Middlesex—we know not how much out of Middlesex—besides a very large share in the immense annual profits of the banking-house. In due time Mrs. Coutts became Duchess of St. Albans; but she took care to secure her vast fortune in her own hands; and when she died she left it, in accordance, it was supposed, with her former husband's wishes, to his favourite granddaughter—the excellent lady now famous all the world over for her charities and wise use of her fortune for the benefit of her fellows. It was reckoned a few years ago that Miss Burdett Coutts's wealth, if told in sovereigns, would weigh thirteen tons, and fill a hundred and seven flour-sacks.

BATTLE OF BANNOCKBURN

Fought between the Scotch and English on the 24th of June 1314. Forty thousand English vs. British.

achieved her deliverance from a foreign usurping power. What if that power be now a friend—are we to cease to celebrate the struggles of our ancestors for liberty because we are friends? Are Englishmen themselves such haters of liberty that they would frown upon those who pride themselves on a victory that no other nation on the face of the whole earth (not even Greece or Switzerland) can show a greater? We do not believe that they are animated by such mean-spirited feelings. We believe all true Englishmen, who love liberty, would honour Scotsmen for celebrating Bannockburn, as they also would honour Americans for celebrating their Independence Day, the 4th of July, or the Swiss their Battle of Sempach. No, let us act worthily of our noble sires, and seek to maintain at all costs the liberty they handed down to us, and see that we likewise hand it down to our children. Every American, man, woman, or child, knows the date of their Independence Day, but how many Scotsmen could tell the date of their greater Independence Day? It is a lamentable fact that Scotsmen have fallen into this apathetic and unpatriotic condition. Can nothing be done, even at this time of day, to revive our dormant and latent patriotism? We believe that the annual celebration of Bannockburn will greatly tend to cause this revival. We do not cherish ill-feelings against the English, but we want our own feelings revived in regard to our great ancestral struggles for liberty. It is a Sacred Duty for Scotsmen to hand down to their descendants the records of the struggles of their ancestors for national and religious liberty. Had it not been for our Bannockburn, Scotland would have fallen into the same deplorable condition that Ireland is in, and have remained to this day a conquered province of England.

Let us then resolve unitedly to celebrate in some suitable manner the 24th day of June, when Bruce and his devoted band of Scots saved our nationality from utter ruin by their glorious victory. Let us have it proclaimed as a Public Holiday throughout Scotland, and let there be other kinds of public rejoicing encouraged. It is a suitable time of the year for picnics and holiday outings, and the field of Bannockburn itself, the Wallace monument, and scene of the Battle of Stirling Bridge would be grand spots for gatherings of loyal, leal-hearted, patriotic Scotsmen and their families living within reasonable distance. It may be late in the day to begin to do our duty in this respect, but "Better late than never." Let us take it up as a sacred duty to our God, our country, and our children.

Yours faithfully,

THEODORE NAPIER,

President of the Scottish National Association of Victoria.

25 MERCHISTON PARK, EDINBURGH, 30th April, 1896.



## RELIGIOUS LIFE IN SCOTLAND.

(H. G. Reid in the Fortnightly Review, No. 25.)

OF late various aspects of religious life in Scotland have attracted a large amount of attention. It has been asked with surprise how a people who bravely struggled for religious liberty, who resisted successfully dictation in religious belief, and who have been distinguished by their attachment to the Bible, can be so blindly warped to exploded dogmas, and so despotic in forcing their opinions on others. To understand aright this apparent anomaly, and accurately to estimate the position of the people, it is necessary to look into their system of religious training, the very essence of which is that children must be "brought up" in the faith of their fathers, and that their "dear-bought liberties"—doctrines, forms of worship, and church organisation—are perfect, and must be rigorously maintained.

The Scotch are characterised as priest-ridden and bigoted. This is true only in a sense, and that not the sense usually accepted. Through their training, they are helplessly ignorant of the opinions and rights of others, and unconsciously under clerical influence. The ordeal through which the vast majority in Scotland have passed has somewhat perverted their nature, and so narrowed their vision that it seems to them the height of charity to make all men even as they are—servile, prejudiced, and intolerant. At the very earliest stage the process of mental subjugation begins. "The Catechism," "the minister," "the church," are the word-charms which meet them on the threshold of existence, and before which they are taught to bow. Children are born and baptised, in one form or another, into the Church. As soon as they can articulate, the dry doctrines and dogmatic affirmations of the Shorter Catechism are poured into their minds as water is poured into a bucket. If they are teachable, and possess a retentive memory, the process is comparatively easy. It is not always so; in general, and not unnaturally, it is a hard and disagreeable task. Children, even of tender years, are compelled, under the terror of the rod or solitary confinement in the school-room, which becomes for the occasion a prison-house, to commit to memory answers to questions the most solemn and abstruse.

Those who have passed through the dreary ordeal, and have been enabled to look back on it with some degree of enlightenment, can only think of the protracted punishment, and the time worse than lost, with repugnance and regret. To them the school—at least in respect to religious instruction, which above all others should have been a "paradise of pleasantness"—has no endearing associations; and happy are they if some kind hand tried to guide them into the path of goodness, and some loving voice sought to unfold to them the beauty of truth.

This is the "religious element" in education so fiercely contended for in Scotland, and to maintain which the clergy have successfully opposed all efforts to introduce a system more in harmony with the spirit of the age and the requirements of the people. To maintain a monopoly in laying "the foundations of belief," and make sure that theological dogmas are taught in a sufficiently authoritative and orthodox way, they have rejected every proposal which would have tended to secure for all asses a sound general education, to remove vicious sectarian distinctions, and to place schools under a fairly constituted and representative management. It is hopeful to find that some insist on the folly of this course, and are not afraid to give expression to their convictions.

The dogmatic instruction and clerical control are confined to the school-room. Too often the school-training is followed up by a home-training equally objectionable and injurious. Whatever other branches of instruction are neglected, in the "well-ordered" families the religious machine-work is sternly carried on. I would not be understood to say one word against the parent's right to educate his children as he thinks fit, far less to discourage religious home-instruction; my complaint is, that the training is so often purely and perniciously theological. The plain truth is, that to make children religious by teaching them certain dogmas and practices has come to be the leading idea; and that compulsion is regarded as the necessary and natural resort in accomplishing this end. With how many in Scotland has it been the bitter experience! Prayer by compulsion—children even terrified by coarse threats into repeating their "good words," reading by compulsion—dreary books in divinity, or dull missionary records; Sabbath observance by compulsion—whole days spent in church-going, enforced catechism and verse learning, and the aforesaid reading—is it strange that the mind is cramped, the sympathies blunted, and the whole being vitiated?

The out-come of a training thus commenced and carried on may be easily foreseen. Too many, as soon as the opportunity comes, revolt from its severities into open profligacy; a few cast off its influence, and adopt opinions in accordance with their own inquiries. A very limited number openly avow themselves sceptical; and the vast majority become mere ecclesiastical implements, or sink into a lifeless formalism. There are also those, and happily they are not few, who rise above the gloomy influences which surround them, and whose genuine piety and unimpeachable virtue, whose deeds of charity and devotion to all that is good and noble, are felt as a vital power among the people.

I would not be uncharitable; there are many earnest and devout worshippers; I speak not of individuals as such; it is of a system alike in its nature and tendency to be condemned. It seeks to make man religious by rules and regulations, not by affecting the heart and cultivating the spiritual nature. It is all forms, externalities—a mere worldly organisation and show. And what are the results? Some we have already seen, but they are subtle and varied. Independence of thought and individuality of character are crushed. Oneness of belief, or seeming oneness, is deemed the highest attainment of church members; diversity is dreaded and condemned; and it is sought to reduce all to one dead level of uniformity. Spiritual development is impossible. So long as men remain under the influence of the system, there is an effectual barrier to inquiry, free thought, and true spiritual enlightenment. Any one who strikes out of the beaten path is a heretic, and whatever questions the infallibility of established usages is a damnable heresy. Men go through the mill and come out what we see—ignorant, narrow-minded, and full of all uncharitableness. The Bible speaks of a "law of liberty"; this system knows only a law of bondage. The Bible demands a service of the heart; the system is satisfied with dead formalism, and fosters a systematic hypocrisy. It is no exaggeration to say that there are thousands who go through the formalities of sermon hearing, fast keeping, and sacramental attendance, who are totally destitute of religious faith, and whose intellects reject or have never comprehended the doctrines of the Church. And, what is worse, the religious teachers know this, and practically sanction it by their silence. Religious systems are not to be judged by the moral conduct of those who may have been instructed in them; but it is a fact which cannot be ignored that all over Scotland, especially in those districts where the instruction is most rigid and the clerical control most direct, drunkenness and illegitimacy fearfully abound.

That there is some fatal defect in the system or mode of training, the religious life and social condition of the people too plainly show. Some revivifying agency is needed if religion is to remain a living power in the country. The "revival movement," which lately spread with contagious rapidity over Scotland, and so speedily disappeared, signally failed to produce any general or permanent effect. It was a rebound from the formalism and corruption of the Church into an extreme equally at variance with spiritual independence and intelligent religious belief. Shallow, and in most cases lamentably ignorant, its leaders appealed to the passions, and sought to rouse men into action by painting, in a style too coarsely familiar for more minute definition here, the joys of heaven and the horrors of hell. For a time it was effective. Whole communities were moved to immediate confession of guilt and to expressions of repentance which were at once accepted as evidence of genuine conversion. The process went on till the preachers took their departure or the excitement wore off, and the multitudes, as a hundred to one, returned to their former ways, too often hardened and disgusted by the hollow show in which they had taken part. The leaders aimed too exclusively at "awakening," and were too ready to accept mere emotional manifestations; they failed to see the importance and rarely possessed the capacity of imparting solid instruction. They did not teach that only as man is brought into harmony with God is he truly religious; that only as his whole faculties are cultivated and developed is he fulfilling his destiny; that in being, not merely in saying and doing, consists practical goodness. It was not sought to return to the freedom, purity, and clear-sighted simplicity of New Testament Christianity.

Within the past few years there has grown up in Scotland, in defiance of hide-bound system and strongly repressive measures, a well-marked spirit of inquiry and independent action. This spirit is to be seen more or less among all classes, but especially in literary circles and in the newspaper press. Perhaps the latter fact may account for a leading "revival" preacher having, in a description of the Last Day, including among the harlots and Sabbath-breakers coming up to judgment "clouds of editors!" The band of earnest inquirers is still small and ill-defined, yet it is strong enough and numerous enough to make its voice heard and its influence felt.

*The Underneath Letter was written by James Dawson to a friend, and was extracted from the Scotsman, Sept. 1863.*

## THE LAND QUESTION, &c., IN AUSTRALIA.

The following is an extract from the letter of an intelligent Scotch settler in Victoria, of date 16th September 1863, to a friend in Edinburgh:—

You are aware that this fine colony has been nearly ruined by universal suffrage, accompanied with a deadly hatred of the squatters, who, I may say, represent the landed gentry. Every ill which befel the country was attributed to the occupancy of the public lands for pastoral purpose, and Ministry after Ministry fell in the attempt to remedy the great bugbear. At last, a valiant Irish rebel named Gavin Duffy carried a land bill through our democratic Parliament calculated to oust the squatters, and enable every poor man and boy to get a farm; but, unfortunately for Mr Duffy, his pets had no money, and the great bulk of the best of the broad acres fell into the hands of the very men the law provided against. To defend ourselves against such an iniquitous measure, we were obliged to employ people to buy for us, as we could not legally purchase more than 640 acres (being equal to 1 square mile); but as we held under a squatting licence 30,000 acres, it was not easy to save ourselves from ruin. We managed, however, to purchase nearly all the blocks having permanent water, and secured about 13,000 acres of the best of the station. The terms were 20s per acre cash on making application and 2s 6d per annum for eight years for an equal quantity, thus making the price of the whole about 16s an acre—taking the value of the credit given by the Government into consideration. To make the matter a little plain, I may state that the land was divided into sections varying in size, and one of these sections, say of 640 acres, was divided again into two equal allotments, A and B of 320 acres each; a purchaser took A at 20s an acre, and rented B at 2s 6d an acre per annum, for eight years, when it becomes his own. Duffy was so disappointed at the squatters obtaining in this way nearly all the land—which was at the time fully occupied with their sheep and cattle—that he threatened to disallow his own Act, and take back the land so alienated, amounting to upwards of half a million of acres at 20s, and as much more at 2s 6d. Now the Government is withholding the title-deeds. So much for Democracy and Irish statesmanship.

We have got a new Ministry to mend the Land Bill, and they have passed one through the Lower House, which cannot possibly receive the sanction of the Upper, for it obliges every purchaser to reside and expend on each farm 20s an acre on improvements; failing that and many equally absurd conditions, the land returns to the Crown with all improvements and cash paid for it. All these obstacles are placed to prevent the original occupants, the squatters, from purchasing the land at the price put on it by the Government, and that for the purpose of enticing a set of beggarly potato growers and landlord shooters to become landed proprietors.

The country is now quite sick of Democracy and universal suffrage, and it is very satisfactory to observe a decided carelessness about voting on the part of the rabble, and an equal earnestness on the part of the educated to raise the qualification, and exclude the great mass of voters who come forward at the beck of the priest or the publican only.

Notwithstanding, however, the long course of maladministration this fine country has been struggling under in consequence of this Democratic Irish incubus, there is a brilliant future for it; for should you see and read the extracts in the home papers taken from those in the colony, you will observe how rapidly the vine culture is progressing, and how very fine the varieties of the wines are turning out. I believe, in ten or fifteen years, England will derive a large proportion of her fine clarets and hocks from Australia; and, in addition to the never ending discoveries of gold quartz reefs, there is a very fine one largely associated with silver and copper. Antimony is also found plentifully. I observed in the papers that a copper mine or reef has been discovered in Queensland, far exceeding in richness anything yet worked in the world.

I am glad to see that the Peruvian Government has at last given its permission to some enterprising merchants to ship large numbers of alpacas to New South Wales and Victoria. A lot of these valuable animals, shipped from London mainly through the exertions of Edward Wilson, have thriven remarkably well, and to promise to add prodigiously to the colonial exports, for it is found that they almost prefer those coarse grasses and herbage rejected by sheep and cattle, and will, consequently, occupy lands now lying waste. In this way it will not be necessary to displace sheep or cattle to feed the alpaca.



**DEATH OF LIEUTENANT-COLONEL JAMES GLENCAIRN BURNS.**—The death of the youngest son of Robert Burns is announced in our to-day's obituary, as having taken place at Cheltenham on Saturday last. His elder brother, William Nicol Burns, is now the sole surviving member of the poet's family, the oldest son Robert having died at Dumfries some years ago. Both William and James were officers in the East India Company's service, and since they retired from active duty, some twenty years ago, they have usually resided in England; and latterly, both being widowers, they have lived together at Cheltenham. Colonel William has no family; Colonel James had two daughters, the eldest of whom, Sarah, married an Irish physician, Dr Hutchinson, now settled in Australia, and has several children, who are the only direct descendants of Burns in the fourth generation. Miss Annie Burns, the Colonel's second daughter, is still unmarried. Colonel James Burns, though two years younger than his brother William—having been born in 1793, while the latter was born in 1791—from being very gray-haired and otherwise less robust-looking, was generally supposed to be the elder. Colonel William enjoys good health; but James has for some years been somewhat feeble in body, though generally full of cheerfulness and spirit. Up till last year the brothers never failed to make an annual visit to Scotland, generally residing for some time in Dumfries with a gentleman in whose family friendship with the Burns's has been hereditary—Mr M'Diarmid of the *Dumfries Courier*. They both spent some time in Edinburgh in the summer of 1863. Colonel James was an ardent admirer of the genius of his father, and a warm defender of his memory. Possessed of considerable musical taste, he sang some of the poet's songs with great sweetness and feeling, though latterly decaying health deprived him of his vocal powers. For years he had suffered very severely from rheumatism, and for months past moved with pain and difficulty. In coming down stairs on Wednesday last, he unfortunately fell, and received injuries which led to his death on Saturday, in the 72d year of his age.

Hobart Town Mercury  
21 July 1869

**THE SALMON EXPERIMENT.**—Intelligence has been received from the Ponds, that the salmon trout have commenced spawning for the first time, and this fact is the more interesting because no well authenticated instance has yet reached us of a migratory species of salmon having been known to spawn without visiting the sea. In this colony we have now three species of the genus salmon, viz., *Salmo salar* (the true salmon), *Salmo trutta* (the salmon trout), and *Salmo furio* (the common or brown trout). The common or brown trout never go to sea, and are therefore easily reared in confinement, and have been bred and plentifully distributed through numbers of our rivers. The salmon trout (*Salmo trutta*), like the true salmon, are migratory, that is to say if left to themselves would make an annual visit to the sea between each spawning. The Salmon Commissioners therefore allowed the bulk of these fish to proceed to sea with their congeners, but having been assured that instances had occurred of their spawning without such migration, they kept back a few pairs in a pond specially adapted for them, and these few pairs have now commenced spawning, three hundred ova having been transferred to the hatching boxes, while several thousand still remain in the rill where they were deposited. As to the economic value of the salmon trout (*Salmo trutta*) it is only necessary to add that tons of this fish are annually sold in the London market as true salmon. The hon. Sir R. Officer visited the salmon ponds on Saturday, and had the pleasure of inspecting the spawn which has been transferred to the boxes.

**Flogging Criminals**

The services of Calcraft have been called into requisition at Newgate to flag a number of men convicted at the last Old Bailey sessions of robbery with violence. The number of stripes varied from twenty to thirty-five, and by the time the flogging was over all its recipients had received a lesson which it is quite certain they will not readily forget.

**LEITH.**

**IMPROVEMENTS IN THE PROCESS OF CUTTING AND DRESSING MILLSTONES.**—Mr Walker's patent diamond millstone dressing-machine has been brought into constant use at Messrs Gibson & Walker's flour mills, Bonnington. Hand labour by means of the mill-pick seems now to be entirely superseded. Mr Walker's invention is in many respects an improvement on the machines hitherto invented for the purpose of millstone dressing, some of which have been noticed by us. The cutting is done as before with a diamond, but by a different motion. The instrument is held in a holder, to which a rapid up-and-down and to-and-fro traversing motion is imparted by means of an eccentric, while at the same time the carriage or slide containing the tool-holder is caused to traverse in lines across the stone. In this way the lines are chipped out rather than scratched, and the result is a rougher or sharper indentation than could formerly be produced. The diamond is nipped between two parts of the holder, which are drawn together by a screw. The machine is placed upon a circular disc or frame the size of the "swallow" of the stone, and on the upper surface of the disc there is a projection, to which a socket is fitted, carrying the slide with the cutter. A bracket is fixed to the outer end of the slide, and screwed to the side of the stone to ensure steadiness. By means of a ball-joint near the socket, the slide can be shifted so as to enable it to work and produce lines at any angle required. At the end of each line or motion, the self-adjusting power of the slide puts it into position for the following motion. Another feature is the making of a second centre for changing the operation of the instrument in the area upon which the slide moves, so that one changing of the position of the machine serves for a large part of the stone, and by this means much trouble and delay is avoided in changing. A belt from the slide, passing round a revolving shaft over a stenting pulley, gives the requisite motion. The machine is very simple in its operation, and produces excellent work.

**NATIONAL SCHOOLS AND UNNATIONAL CHURCHES.**

Scotsman — 13 June 1868

WHILST Irish Churches are obviously in so bad a way, as to State pay and privileges, it is pleasant to perceive that Irish Schools go on spreading and strengthening. The new Report of the Commissioners of National Education in Ireland is, with one exception, the most favourable ever issued—showing a large increase in attendance, with at least no deterioration in other respects. This is all as it should be—the State, in endowing Churches, at least on the principle adopted in Ireland, goes beyond its province, and works chiefly mischief—in endowing schools, the State is only performing a duty, from which can come neither evil nor offence. There is all the difference in the world between the State aiding and supervising the teaching of what all its members think good, and teaching what some of its members, or, as happens in Ireland, the vast majority of its members, think bad. It is not, however, superfluous to say that, just to the extent to which the Irish National Schools partake, or may hereafter come to partake, of an ecclesiastical character—in their attendance, management, or teaching—the more they will be in danger of the fate which already is coming upon the Churches.

The number of schools in operation under the Irish National system last year was 6520, being an increase of 67 over the preceding year, and the greatest number ever attained—greater, we must remember, than even when Ireland a few years ago contained at least two millions more of population. The number of children on the roll—that is, the number of distinct individual children whose names have appeared on the school-rolls within the year—was 913,198, being an increase of 2379 over the preceding year, and in excess of any previous year, with a single exception. The average daily attendance was 321,515, being an increase over the preceding year of 5290. As the population of Ireland is below 6 millions, we thus see that nearly one-sixth of the population attend more or less at the National Schools alone, and also that the length of attendance, as shown by the daily average, though not what it ought to be, is rapidly increasing.

Divided according to religious denomination, 66,146 children belong to the Established Church; 737,267 are Roman Catholics; 102,768 are Presbyterians; and 6564 belong to "other persuasions." In order to show the proportions in which the different Churches use the schools, we give in each case the percentage of persons to the whole population, and in juxtaposition the percentage of pupils to the whole pupils. The Established Church has (by census of 1861) 11.9 of the population, and 7.25 of the National School pupils; the Roman Catholic Church has 77.7 of the population, and 80.77 of the pupils; the Presbyterians have 9.0 per cent of the population, and 11.25 of the pupils; the other persuasions have 1.4 per cent of the population and 0.73 of the pupils. It will be seen that the Established Church has the smallest proportion of pupils at the National Schools—of which there are two explanations. A larger proportion of the Episcopalian Protestants than of any of the other Churches are in circumstances placing them above the need of such schools; and the opposition to the schools given by the clergy of the Establishment has been greater than that given by either the Roman Catholic or the Presbyterian clergy—the latter indeed have now almost ceased to object. There is something instructive in the fact that the small Protestant Episcopalian minority, having got almost all the endowments given by the State for Churches, think themselves ill-used because they do not also get all the endowments given for Schools.

Though the mode of teaching in all schools in connection with the National Board adheres strictly to the principle of "conjoined secular, separate religious," it does not follow that in all the schools children of different religions receive secular education in conjunction. One cause of this is perhaps in some unwise concessions made by the Commissioners in deference to the clamours now of this, now of that, body of the clergy; but we have to remember that in many districts the whole population are Catholics, and in some are wholly Protestant, chiefly Presbyterians. The number of "mixed schools"—i.e., of schools educating together children of different denominations—is 3820, or a good deal more than the half of the whole. Of these mixed schools, 1039, teaching 145,345 children, are under Protestant teachers (either Episcopalian or Presbyterian); 2649, teaching 358,379 children, are under Roman Catholic teachers; and in 132 schools, teaching 28,053 children, the principals are of one denomination and the pupils of another. Greatly more than half of the mixed schools are in Ulster, where there are 1978 out of a total of 2406; whilst in Munster there are only 632 out of 1592; in Leinster, 698 out of 1480; and in Connaught, 512 out of 1042. These figures seem to show that the main cause of there not being a greater number of mixed schools is the want of a mixture in the population, taken in localities. Of the Protestant pupils in National Schools, 88.6 per cent attend mixed schools. It must be kept in mind that, in the unmixed schools, the faith of even the smallest number of pupils that might present themselves, belonging to another Church than that of the teacher, would be effectually protected—that, in short, these schools are purely Roman Catholic or purely Protestant, not by design or because of any rule, but merely because the denomination absent has no adherents in the district, or only such adherents as can pay for higher schooling, or are held back by their clergy.

The cost of the Irish National Schools to the Imperial Treasury was last year about £400,000. This is a good deal less than the lowest estimate of the revenues of the Established Church. It is possible, if not easy, to see in this the finger of Providence. There is a great deal of talk about "what is to be done with the money" when the Church is abolished. Obviously here is what is to be done with it—use it to give education to all, instead of theology to a very few and mortal offence to all the rest.



THE REV. A. M. HENDERSON ON THE DELUGE.

TO THE EDITOR OF THE ARGUS.  
 Sir,—It is not my intention to criticise the rev. gentleman's lecture on the Flood, for it is of very little importance to Christianity whether that occurrence was expressly ordered for the recorded purpose of drowning nearly the whole human race for their sins, or arose from some temporary derangement in our planetary system, or was one of those subterranean convulsions which so often disturb the surface of the earth. My object is to draw attention to a far graver subject, as expressed in the following quotation:—"God, looking at the scene of degeneracy, repented that he had made man on the earth." Did it not strike the lecturer, while he spoke these words, that they imputed to the Creator of the universe a want of foreknowledge of the result of his own handiwork? We are taught from the pulpit and by the schoolmaster that "what ever comes to pass is fore ordained," and the result must consequently be as well known to the Supreme Power as if it had taken place. We are also taught that the Creator is infallible; why then does He commit an act of creation and then repent the blunder? Can Mr. Henderson, and others of his profession and creed, wonder that scepticism advances while such anomalies exist in the Bible, and he enunciates in public lecture a sentence so irreconcilable with the dignity of the Almighty?—Yours,  
 J. D.

LINLITHGOW. 1867

TOWN COUNCIL.

The ordinary monthly meeting of this body was held in the Council Chamber on Tuesday evening—Baillie Miller, senior magistrate, in the absence of Provost Dawson, presiding

THE REGENT MORAY.

Baillie DAWSON said that he wished to bring before the Council a matter of considerable importance, and one which he hoped would merit their attention. He referred to the absence of any mark or memorial to point out the exact spot in the High Street where the Regent Moray was shot by Hamilton of Bothwell Haugh. The house that formerly occupied the site of the wooden gallery from which the fatal shot is said to have been fired had been demolished to make way for the new Sheriff Court Buildings, and there was at present nothing left to point out the locus of an event of such great historical importance as the death of the "good Regent." This, the speaker thought, was not as it should be. Earl Moray was a brave and a good man, living in an age when bravery and goodness were seldom found conjoined. He was a courageous and independent Scotsman, who played a prominent part in history, and whose untimely death was pregnant with grave changes in the policy and position of his country. The speaker then briefly sketched the career of the Regent, and paid a handsome tribute to his memory. This was an age, Baillie Dawson further remarked, pre-eminently favourable to suitably recognising places with historical associations, and he thought the time had arrived when some memorial, be it great or small—an ornamental lamp, a tablet, or something of that kind, should be erected, denoting the site of the wooden gallery from which the Regent's assassin fired. Regarding the origin of these wooden galleries, which were erected in front of the houses in the burgh, the speaker said that the generally received tradition was that one of the Scottish Kings, in order to clear his forest of a certain kind of trees, gave a grant to the burgesses to encroach upon the public street to the extent of 12 feet, provided that the gallery was built of wood, and had a space below it for a footpath. He (the speaker) had been spoken to by several gentlemen who were anxious that a memorial of some sort should be erected, and he thought it right to bring the matter before the Council, which, he trusted, would see its way to give at least its good will to the movement, if not a little money to help it on.

Councillor JOHN HARDY concurred in the remarks made by Baillie Dawson. He had often been asked by tourists to point out the spot where the Regent fell, which at present it was rather difficult to do.

The proposition met the unanimous approval of the Council, and a committee, consisting of the Provost, Baillies, Treasurer, and Councillors Hardy and Dow, was appointed to confer with gentlemen in the county favourable to the project, and generally to promote the erection of a memorial in such a manner as they should see fit.

6, 1867. August

THE GENEVA QUESTION.

TO THE EDITOR OF THE ARGUS.  
 Sir,—As an old Scotch distiller, and one who for long laboured under severe, but highly necessary, restrictions, attending the manufacture and sale of spirits, you will, perhaps, allow me space to express an opinion on the new bill for regulating the strength of imported and bonded spirits. In the present day, Government non-interference with commerce, as far as possible, is considered the best policy; but few will deny that it is also the duty of our Legislature to protect the public and keep a strict surveillance over those articles of consumption the quality of which is easily concealed and open to adulteration, and the strength and quantity a matter of uncertainty. The "case gin and bottled spirit" is one of those "pig-in-a-poke" import trades which has long demanded a remedy, and it is satisfactory to think that there is to be an end of its abuses, and that paterfamilias will at last have some fixed idea of the value of his purchase; and that his case of gin will contain the honest measure, instead of, as at present, something between two and four gallons, and the contents Dutch water strengthened with gin. Few people keep beads or a hydrometer to test the strength of spirits, and consequently attribute their extreme mildness to fine quality; but under the new regulations there will be some certainty in the article; at present there is only one in most instances, and that is, if the gin does little good, it does little harm to the drinker.

It is argued in your leading article of the 27th ult. on the subject, that Parliament has no more business to step in and dictate, &c., than it has to determine the width of flannel. I maintain that Parliament has as good grounds for specifying the strength of imported gin as it has to sustain the statute length of the yard-stick, to appoint inspectors of weights and measures, to see that diseased meat and scabby mutton are not sold to the public, and sawdust instead of coffee, and this, too, in the face of the people having "some sense." In England the customs regulations prevent spirits under a certain strength going into consumption, and they are seizable if found anywhere, although considerably stronger than the bulk of the gin now lying in the Melbourne Bonded Stores, and some, I presume, to arrive from Holland soon.

Certainly this new and excellent law will place consumers of bottled spirits in a much better position than hitherto. Most changes, however, in customs regulations and duties impose hardships on individuals, which must be put up with, and this is one of them.

Yours, &c., J. D.

"NEMO ME IMPUNE LACESSIT."—Towards the close of the proceedings at the annual dinner of the friends and supporters of the Scottish Hospital, held at the Freemasons' Tavern yesterday evening, a spectacle was witnessed probably without parallel in the annals of such gatherings. The chair was filled by Dr. Norman Macleod, one of her Majesty's chaplains, a gentleman who has recently made himself very conspicuous in Glasgow by the freedom of his views on the Sabbath question. All went on quietly enough, and no attempt was made to disturb the peace of the evening, till the health of the rev. chairman was proposed. Dr. Macleod rose to reply, but had hardly uttered two or three sentences when a gentleman got up in the body of the hall and protested against any allusion being made on such an occasion to that sore subject to Scottish minds—the due observance of the Sabbath. Cries of "Sit down," "Turn him out," and groans greeted the intruder's ears; but he persistently essayed to speak. One of the company rushed forward to force him to his seat, when a pitched battle took place. A scene of uproar beyond description arose; it seemed as if one man singled out another—Sabbatarian against anti-Sabbatarian—and all round the room appeared to rage a series of fights. Tongues, and hands, and even feet, were vigorously at work when our reporter escaped from the hall, having—man of peace as he was—shared the fate of those who had taken an active part in the fray. Upwards of 350 persons sat down to dinner, and the claims of the charity were ably advocated by the chairman.

CAPTURE OF AN EXTRAORDINARY SALMON.—The largest salmon ever taken within the memory of man on a British river by rod and fly was captured on Thursday last by Captain Tinkler, in the Tweed, a short way above Coldstream. In point of magnitude and weight it throws into the shade every fish on record secured by the angler, and eclipses any specimen that ever came under our personal observation on the fishmonger's stall. It turned the scales, after being freely bled, at 51lb. In length it measured 4ft. 3in. Its girth was fully 29in.—a trifle more.—*Kelso Mail.*

—1867—

THE WEEKLY SCOTSMAN

TO ADVERTISERS.

THE SCOTSMAN (DAILY.)

In January we announced that the circulation of the daily issue of the Scotsman for the year 1864 had averaged 17,709 copies. Its rapid increase since that date will appear from the following statement of the average daily circulation for each of the nine months ending with September:—

January, . . . . .	18,211 copies.
February, . . . . .	17,582 . . .
March, . . . . .	19,531 . . .
April, . . . . .	21,232 . . .
May, . . . . .	22,123 . . .
June, . . . . .	21,575 . . .
July, . . . . .	33,016 . . .
August, . . . . .	22,808 . . .
September, . . . . .	22,158 . . .

The average daily impression for the Nine Months has therefore been

22,026.

The month of July was in some degree exceptional, owing to the extra demand caused by the General Election and the Pritchard Trial; but it will be seen, from the figures for the two following months, that the average for the nine months less than the present actual circulation.

THE WEEKLY SCOTSMAN.

At the New Year we announced the circulation of the Weekly Scotsman as being 42,000 copies—it now averages upwards of

52,000,

which, of course, is additional to the circulation of the Daily Scotsman, stated above.

SCOTSMAN OFFICE,  
 October 1865.

PEARLS.

TO THE EDITOR OF THE AUSTRALASIAN.

Sir,—Allow me to say that with much interest I have noticed, in your ever-welcome paper, two letters, signed "L. A. M." and "Giff Gaff," on pearls.

Feeling slightly disposed to question the theory of the latter, that "it is only necessary to procure the certain class of mussel and acclimatise it in order to produce pearls," and by way of responding to your invitation for any information on the subject, I venture to proffer the little scrap of experience obtained from personal observation, as the reason why I do not accept at once the theory of "Giff Gaff." It is simply this, that I never saw a shell from which a pearl was obtained but what was of large size, and always indented from the outside, suggesting the idea that at some stage of the mussel's existence a stone by the force of a spate had been rolled against it. Owing to the pressure on the part an indentation is formed outside, with a corresponding convexity on the shell inside. This hump on the chamber wall appearing to the minds of the said well-regulated mollusca as being neither useful nor ornamental, operations are commenced, and, if allowed time, will satisfy all that if it always fails to make something of the former, it very often succeeds in making something of the latter nature. My advice is, if any know of a clear running river, with stony bottom, where large-sized mussels have been seen, fish them up while the water is low.—Yours, &c.,  
 YALNIF.

X James Dawson



PERSONAL REPRESENTATION.

Mr THOMAS HARE read a paper on the question, "What, in any given state of the suffrage, would be the best arrangement for giving full expression to the thought and intellect of the constituencies?" Mr Hare proposed that Parliamentary electors should be grouped so as to combine a just and equal distribution of seats, and the free expression both of individual and public opinion, with the smallest degree of disturbance from corrupt influences. To attain this object Mr Hare proposes to give to every elector throughout the kingdom the choice of any candidate whom he thought the most worthy to represent him, and with whom he could more perfectly sympathise. Every voter should be furnished with a list of all candidates throughout the kingdom, and his vote was to be given on a paper. The voter might insert the names of as many candidates as he pleased, in the order of his preference. The vote would be taken for one only, that is, for the first-named in the list, if he required it; and if not, for the second; and so with the rest; and the best precaution is therefore taken that the vote shall not be thrown away. Whether the first or other succeeding candidates on the list required the vote or not would depend on the number of their respective supporters; for, as the system involves a perfect interchange of thought and electoral power, there would be no borough or district in which some could overpower the rest; and the size of a constituency would not be determined by any arbitrary boundary, but by equality in number. If 1,316,000 persons voted, and 658 members are to be elected, any 2000 would be entitled to choose one. Thus, 16,000 voters in Manchester might elect eight members, whilst Tavistock and Middlesboro', and Bridport, old boroughs and new, would always have their proper share, and might group themselves as they please; and every unenfranchised place in the kingdom would be enfranchised on the like terms. The political power of every elector would be the same wherever he may reside. It will be seen that this incalculably increases the power of every elector. Every single voter in Manchester would have the same facility for proposing as a member for Manchester any candidate whom he may think proper to place highest on his voting paper. And the vote would not be idly given; for though it had no effect on the Manchester return, it would go to make up the quota of the candidate in some other place—perhaps in Devonshire or Cumberland, in Scotland or Ireland. Persons in all parts of the kingdom of like sympathies would be brought together, and then representation would be thus as perfect as any human efforts can make it, every member being the representative of an unanimous constituency. In the conclusion of his paper, Mr Hare referred to the state of matters in Lancaster, Yarmouth, Reigate, and Tolnes, and said that though they were old English boroughs, they were certainly not the models of government which it was desirable to perpetuate. Is nothing to be done (he said) to meet the general demoralisation of our constituencies, now that its existence and progress are so distinctly proved? The difference between my object and that of our practical politicians is this—they are satisfied if power be conferred on the masses; I seek to distribute it equally amongst the individuals who compose the masses. I seek to give perfect freedom of political action to all who are able to exercise it, and that not limited to those who are found within any particular boundary, but far and wide, to the extremity of the kingdom. After some further remarks in reply to objections which had been brought against his system, Mr Hare proceeded in his paper to consider the operation which his system would have in respect of bribery. He was not sanguine enough to expect that it would wholly extinguish bribery. The adoption of personal representation would, however, at once put an end to the worst features of corruption, and deprive it of nearly all its public evils. When the seat no longer depends on the local majority—when the member becomes the representative of an unanimous constituency, and the corrupt voter has no longer the power of selling anything but his own individual vote, the bribe, if given, would be reduced to the smallest amount.

An interesting discussion took place on Mr Hare's paper, in the course of which Lord Brougham entered the room, and was received with loud cheers.

JEDBURGH PAROCHIAL BOARD—THE QUEEN OF THE GIPSIES APPLYING FOR RELIEF.—On Tuesday, an adjourned meeting of the Jedburgh Parochial Board was held in the Corn Exchange—Mr Otto, Chairman of the Board, presiding. From the report read by the inspector, it appeared that of the applications made and submitted to the committee during the half-year ending 21st February, three had been admitted; and during the same period there had been ten discharges through death, which shows a decrease of seven. There were seventeen new applications for relief, most of which were from other parishes, at the instance of the inspectors. Eight of the applicants were granted admission to the poorhouse, while the others either received an out-door allowance or were dismissed. One of the applications was at the instance of the Inspector of Poor of the parish of Yetholm in behalf of Esther Blythe or Rutherford, Queen of the Gipsies, the application being made on the ground that Jedburgh was the settlement of her late husband, which personage went always under the name of "Jethart Jock." From the conversation which ensued at the Board, it appears that her Majesty has a horse and cart, with which she goes about the country. She has a family of eight, seven of whom are married and have children of their own, and seem unable to support their royal mother. The Board, after fully considering the case, agreed to offer her admittance to the poorhouse; but it is thought scarcely probable that her Majesty will lay down the crown and sceptre of the royal house of Yetholm to accept of such an offer.

Impromptu.

There cam' twa scribblers tae our toon,  
The ane an ignoramus;  
The ither was a learned loon,  
For Greek an' Latin famous:  
An' sae the twa they set tae wark,  
Wi' meikle din an' clatter,  
Strivin' tae wash poetic sark  
Without Castalian water.

Puir Ignoramus took the burn,  
Whaur aft the Muse he saucht her;  
The ither gied his brains a turn  
Amang the Iliad's slaughter;  
But whan they met, thae cantie chieils  
Had aye their joke an' crackie;  
'Noramus sang o' paddle wheels,  
O' Troy, Professor Blackie.

Noo gentles, ye hae heard my sang,  
My wee bit variorum;  
I'm sure I haena keep't ye lang,  
Sae push about the jorum.

DAVID HUTCHESON.

Glen Cruitten,  
Oban, 16th Oct., 1866.

*Australasian 9 March 1866*

Curious Appearance in the Sun.

Sir,—For some time past I have been looking to the Government Astronomer for a notice of the very extraordinary appearance the sun presented about four or five weeks since, but not having observed any remarks in the public papers, I beg to draw attention to the matter. Most persons have heard of the spots on the sun's disc, the largest of which can be seen at sunset in a hazy evening by some people with the naked eye, and by nearly every one with a common telescope. About the period referred to, while looking through a glass at the spots, I was astonished to see the left-hand upper side of the sun very much ragged and indented—or, as a friend described it, "moth-eaten"—to a depth equal to about one-twentieth of its diameter; the indentations had the appearance of rugged black clouds intruding in two or three places on a portion of the disc, and which might have been taken for such, but as they remained immovable, descended to the horizon, and sank with the sun, no doubt remained on the minds of all who witnessed it with me that the phenomenon was connected with the great luminary. Next time I got a sight, two or three evenings afterwards, the strange appearance was totally gone, and has not been observed since. Expecting to see some public notice of it, I made no memorandum of the exact date, but it occurred about the period mentioned. Perhaps Mr. Ellery can throw some light on the sudden disappearance of the indentations.

GIFF-GAFF.

MIDNIGHT.

31st DECEMBER.  
1865

In midnight dream I heard a sigh  
As if a spirit fled;  
I saw a dusky form pass by  
With sable wings outspread;  
It waved them o'er the moonlight pale,  
Nor paused beneath its ray,  
But like a vapour thin and frail  
In darkness rolled away.

Yet ere it went I might behold  
Within its shrivell'd hand  
Something, as 'twere a scroll unroll'd,  
Though hard to understand;  
For where the records had been traced,  
Of mortal joys and fears,  
Blood had some characters effaced,  
Some blotted were with tears.

Waking in dread a feeble sigh  
Again was heard by me,  
'Twas from the Old Year passing by  
Into Eternity!

David Hutchison

Bonnytown  
Inkithgow  
Scotland

THE CORONACH.

(From the Gaelic.)

Farewell to the mountain,  
Farewell to the flood,  
Farewell to the glen  
And the dark-waving wood.  
Farewell to the shieling,  
Where first we drew breath,  
To the cairn of our fathers,  
Alone on the heath.

That shieling is roofless,  
Beneath the old tree,  
Where our young mother sang  
To the babe on her knee.  
She sleeps where the heather  
Blooms over her grave,  
But her children are borne  
O'er the wide-rolling wave!

The sun has gone down,  
But the twilight shines still,  
In its mantle of gold,  
O'er the cloud on the hill.  
Ah! long ere the close  
Of another bright day,  
Our hearts will be sad,  
And our home far away!

Then farewell the mountain,  
And farewell the flood,  
Farewell to the glen  
And the dark-waving wood.  
The big ship is sailing  
Afar from the shore,  
And the Coronach wailing,  
"Lochaber no more!"

DUNCAN BAN MACINTYRE.

Glenorchy, 1857.

FOAL

Early on Monday week, one of the brood mares running in a paddock at Arundel was observed to have given birth to a foal which could not be found, and as the mare had apparently foaled on the brink of a steep bank sloping towards the river, it was feared the youngster had staggered over and been carried away by the flood. Notwithstanding this belief, diligent search was kept up for three days in every part of the paddock without effect, and the foal was at last given up as lost. On the afternoon of Monday last, however—one week and some hours after the mare had foaled—the missing youngster was discovered on the opposite side of the river, near Mr. Taylor's orchard, and in such high condition and spirits that it was with some difficulty secured and brought home to Arundel in a cart. It is now luxuriating on Alderney cow's milk, and, notwithstanding its long fast, is, to use an old homely phrase, "doing as well as can be expected."



5  
Comet steamboat lost off Kemptoch Point 21 Oct 1825 J. Dawson afterwards saw her lying at the Broomfield

works produce objects required in industry.  
SPARROWS.—*Nature* reports the results of some interesting experiments made by Professor Giebel, of Halle, with the object of ascertaining the correctness of the popular notion that sparrows are destructive animals, feeding chiefly on grapes and stone-fruit. He found on examining the intestines of seventy-three young sparrows, between the 18th April and the 24th June last, that forty-six of them had fed exclusively on insects (beetles, caterpillars, &c.), and seven only exclusively on stone-fruit, the rest having all more or less fed on insects. An examination of forty-six old sparrows gave similar results; three only were fruit-eaters and the rest chiefly insect-eaters.

INVENTION OF STEAM NAVIGATION.  
To the Editor of the Argus.

Sir,—I have no desire in the slightest degree to depreciate the merit or question the originality of Count Dembinski's method of extracting gold from quartz; but I cannot, in justice to the memory of my late father (the first inventor of steam navigation) allow Mr. Fulton to be set forth as the first who proposed the application of steam power for propelling vessels.  
Permit me to state, for the information of Mr. Proeschel, that in July, 1801, Mr. Fulton went on board of Mr. Symington's steam-boat *Charlotte Dundas*, at lock No. 16 Forth and Clyde Canal, Scotland, and was carried a distance of four miles west, and returned to the place from whence they had started, in one hour and twenty minutes, to the astonishment of Mr. Fulton and the other gentlemen present.

Mr. Fulton's boat did not make its appearance on the Hudson River till 1807, six years after his being on board the *Charlotte Dundas*, and obtained leave to take notes and sketches of the form, size, and the construction of the boat and machinery.  
I am, Sir,  
Your most obedient servant,  
W. SYMINGTON,  
Napier street, Collingwood,  
2nd June, 1857.

IONA.

In this month's number of *Good Words* the Duke of Argyll gives the first part of his paper on "Iona," from which we make the following extract:—During the months of summer and early autumn crowds of tourists take advantage of the excellent arrangements by which they are now enabled to visit Staffa and Iona. No two objects of interest could be more absolutely dissimilar in kind than these neighbouring islands, and nothing but the accident of geography could so unite their names. The number of those who can thoroughly understand and enjoy them both is probably very small. There can be no doubt which is the more popular of the two. The aspects of nature will always be more generally attractive than the history of man. It requires no previous knowledge, and no preparation of the memory or of the imagination to be impressed by Fingal's Cave." I have heard well-travelled men declare that nothing they had seen in any part of the world had ever produced such an effect upon them. There are many larger caverns which there are many more lofty cliffs. But there is nothing anywhere like that great hall of columns standing round their ocean floor, and sending forth in ceaseless reverberations the solemn music of its waves. This is a scene which which none are likely to forget. With Iona is very different. Its interest lies altogether in human memories. The stranger must bring with him the knowledge and the reflection which can alone enable him to enjoy what is of real interest in the associations and in the appearance of the place. What he sees upon the island will not help him much, and a great part of what has to be read about it will him less. The buildings which have risen and have decayed upon the same sites, and the controversies which have revolved around them, belong, one and all, to times removed from that in which the fate of Iona was decided.

ADVANTAGE OF VACCINATION.—The following is from the *Medical Times*:—"The proportion of deaths from small-pox in London is three times, and in Glasgow six times, what it is in Brussels, Berlin, or Copenhagen. Of each thousand persons who die in England and Wales, twenty-two die of small-pox. Of each thousand persons who die in Ireland, forty-nine die of small-pox; while of each thousand persons who die in Lombardy, two only die of small-pox. The proportionate mortality, then, from small-pox in England and Wales is eleven times, and in Ireland twenty-four times, greater than it is in Lombardy. Whence comes this difference? In England those who please take their children to be vaccinated. In Lombardy vaccination is compulsory. The proportionate mortality from small-pox in England and Wales is three times greater than what it is in any country in which the inhabitants are compelled by law to have their children vaccinated. In our metropolis alone, one thousand persons die annually of small-pox. If vaccination were compulsory, it is indisputable that the number of deaths from this disease in London would be reduced to two or three hundred per annum. From six to eight hundred persons thus die yearly in this metropolis alone, whose lives might be saved by an act of the Legislature."

PADDLE v. SCREW.—A striking instance of the proper distribution of steam-power has been exemplified in a steamer recently altered at this port. The vessel in question was a paddle-steamer of 350 horse-power, with cargo space for 400 tons of goods. Her consumption of fuel was 24 tons a-day, and her speed 7½ knots. She was converted into a screw-steamer, and fitted with a twin propeller, and the consequence has been that with engines of 75 horse-power she steams at the rate of 10½ knots, and carries 800 tons of cargo, with a daily consumption of about 8 tons of coal only.—*Greenock Advertiser*.

of his fall. *Argus June 15*  
A man named Angus M'Lachlan was crossing the Fitzroy-gardens, in company with a woman, about eight o'clock yesterday evening, and when about half way across, was met by a man who presented a pistol at him, at the same time telling him to give up his money. He replied that he had none, when the robber asked for his watch. M'Lachlan not having a watch, the fellow then demanded a parcel he was carrying, and, upon being told it only contained books, he allowed M'Lachlan to proceed without further molestation. M'Lachlan at once gave information to the policeman stationed in the gardens. The robber is described as about 5ft. 8in. high, of stout build, wore a dark overcoat, and spoke with a slightly foreign accent.

The "Damping Off" of Melons.

Sir,—*Giff Gaff* is evidently in a fix. "Damping off" is often a subject of complaint, and good gardeners cannot always guard against it; it occurs when seedling plants or cuttings are kept "shut up" in a close, humid air. The cure is simply to give air mornings and evenings, and in the middle of the day in warm weather; and to water sparingly. If seedlings are grown thickly together in a hot-bed, they have a tendency to "damp off." If insects are the cause of the plants dying, I should advise "*Giff Gaff*" to bake the soil previously to using it on some fireplace, or on an iron plate. Heating the soil to about 150° Fah. destroys the larvae of insects. Use no sulphur.  
AN OBSERVER.

AGRICULTURAL HALL SERVICES.—Those popular Sunday afternoon services for the working classes have now been continued without interruption for twelve months, with an average attendance of 2000 persons. On Sunday last, Deputy-Judge Payne presided, the new Concert Hall, in which the meetings are held, being filled in every part. This spacious hall, which has recently been added to the great building, has sitting accommodation for between two and three thousand, and is at present utilised during the week by Hamilton's panoramic trips to the continent. It is well adapted for religious services, the voice of an ordinary speaker being easily heard in every part. The address on Sabbath afternoon was delivered by the Rev. A. Thain Davidson, who took occasion to state that there were hundreds of working men in the north of London who, though rarely found in a place of worship, gladly availed themselves of this service every Sunday afternoon. As evidence that the platform was thoroughly catholic and unsectarian, it was mentioned that amongst those who had given addresses during the past year were clergymen of the Church of England, and ministers of the Presbyterian, Congregationalist, Baptist, and Wesleyan Churches, and of the Society of Friends. Also, that not a few Christian laymen had taken part and rendered effective service, including noblemen, members of the legal profession, military and naval officers, and several working men. The expenses are defrayed by a voluntary offering at the doors.—*Daily News*.

Argus AUGUST 10, 1857. 19 Sept  
EDUCATION IN IRELAND. 169

TO THE EDITOR OF THE ARGUS.  
Sir,—Statistical facts are stubborn, and as some of them may be of use to our colonial legislators in dealing with a general system of education, I supply you with an extract from the "First Annual Report of the Registrar of Marriages, Births, and Deaths in Ireland," and a comparison with those of England and Scotland, published in the leading journal of Scotland.  
It appears that no proper system of registration of marriages came into force in Ireland till the year 1864; and it is from the return of that year—only lately published—that the state of education there can be approximately ascertained. These registration returns state the proportionate incapability of bridegrooms and brides to sign their names, and afford the only means of ascertaining the state of education generally amongst the most vigorous portion of the population. They set forth "that the proportion of Irish bridegrooms who sign the marriage register with marks, as not being able to write their own names, is 1 in 259; Irish brides, 1 in 199. In England, bridegrooms, 1 in 43; brides, 1 in 309. In Scotland, bridegrooms, 1 in 872; brides, 1 in 419. It would thus appear, taking the men, Ireland is, as to the most rudimentary parts of education, nearly twice worse than England, and four times worse than Scotland, and that very nearly a half of the Irishmen now in existence are unable to sign their own names. That in such matters Ireland should compare unfavourably with Scotland is not very surprising, as Scotland has always had a comparatively universal system of education. But for considerably more than a generation Ireland has had a very much better and more general supply of the means of education than England, and it seems mysterious why Irishmen should appear to have had not much more than half the education of Englishmen." This gratifying result in Scotland, notwithstanding the deteriorating influx of hordes of illiterate Irish, is no doubt mainly due to her old-established and admirable parochial schools. I have brought forward these facts that our legislators may inquire into the Scotch system and the proposed improvements in it, ere they pass a measure for this colony.  
Yours respectfully,  
August 16. J. D.

THE LOCH ARD SHIPWRECK.

TO THE EDITOR OF THE ARGUS.  
Sir,—As the ladies of Camperdown and its vicinity have decided to present Mrs. Gibson, of Glenample, with a testimonial in recognition of her kindness to the survivors of the Loch Ard, and especially for her assiduous attention to Miss Carmichael, I have not the slightest doubt that were the ladies of Victoria made aware of this local determination to show the appreciation of the sacrifices made by Mr. and Mrs. Gibson in their efforts to alleviate the sufferings of the survivors they would not be slow to contribute.—I am, &c.,  
JAMES DAWSON.  
Camperdown, July 24. 1878

BELEFAST, Oct. 22.  
The Moyne flour mills were sold today to Mr Butchart, of Melbourne, for the sum of £5,010.



8 10

the first incision made upon the carcasses both rings were found as clean and as bright as they were when they went a missing three years before.

Mr. McCombie's black polled ox, which won so many prizes at the Birmingham and Smithfield shows, and which weighed alive 2588 pounds, and whose dead weight was 1963 pounds, has given some trouble even after his post-mortem had been performed. The salesman, in disposing of the ox, conditioned that the head was to be returned to the breeder. Some time elapsed before the head was claimed, and then it appeared that the butcher maintained that, though he had to give back the head, it was not without remuneration, which had not been fixed, and declined, for the time at least, to give it up under £1000. The telegraph communicated the demand to the North, but of course Tillyfour, though desirous of possessing the head of so wonderful an animal, declined to pay the price fixed by the butcher. Finally, the latter abated his most extraordinary demand, and the head was secured for Tillyfour, but at a price much above what many farmers would presently be glad to get for the entire of some of their best bullocks.

Argus  
29<sup>th</sup> Jan 1870  
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THE LATE MR. J. C. KING.

Death has created one more vacancy in the ranks of the old colonists, whose influence upon the public affairs of Victoria dates from the period of its early settlement, when it was only known as Port Phillip. We are called upon to record the decease of Mr. John Charles King, who for six years past has filled the office of "general manager" of *The Argus*, but whose connexion with the colony began more than 30 years back. His health had long been in an unsatisfactory state. Nearly four years ago he ruptured a blood vessel, and a subsequent trip to Queensland did not entirely restore him. The resumption, upon his return, of his arduous duties began from that point to tell upon his constitution, which had been already undermined by a tendency to consumption, and a slow but steady decline set in. Occasional holidays and trips to the adjoining colonies temporarily raised the tone of his spirits, and appeared to revive him; but a hacking cough increased, his liver was affected, and at last his ordinary routine of duty was with difficulty performed. During the late Christmas holidays he took another trip to Tasmania. He was accompanied by his wife, and was cared for in every possible way, but he did not get better, and on Wednesday last he and Mrs. King started in the s.s. Southern Cross from Hobart Town back to Melbourne. His weakness increased as the vessel rounded Cape Pillar, and at half-past 10 o'clock the same evening he died peacefully in his berth. Besides his widow, the deceased has left a family of two sons and three daughters to deplore their loss. The immediate cause of death is stated to be chronic bronchitis and liver complaint. The funeral will take place this afternoon, at 3 o'clock.

As we have said, the Australian career of Mr. John Charles King began almost with the foundation of this colony. He was born on July 10, 1817, the son of a landed proprietor and farmer in County Down, Ireland. He was intended for the Presbyterian ministry, and was so educated; but, after achieving honourable success in the Belfast Royal Institution and Belfast College, he decided that the ministerial office was not his vocation and turned his thoughts to Australia. In 1838, being 21 years old, he sailed for Sydney, and was one of those who were struck with the prospect offered by the new settlement of Port Phillip. This decided his course. He returned to Ireland, married, and came to Melbourne with his father (who died on the voyage, and was buried at the Cape of Good Hope), mother, brothers, and sisters, and made it his permanent abode. He began business in Elizabeth-street as an auctioneer and commission agent, and as Government auctioneer sold the site of Cole's Wharf. His active mind quickly led him to take a share in the public movements of the time. Very old residents remember how hard he worked to turn the public mind in favour of municipal institutions, and his exertions joined to those of others, eventuated in the inauguration of the Melbourne City Council, established by charter on December 1, 1842. He was rewarded for these labours by his appointment as the first town clerk of Melbourne, and upon his shoulders lay the responsibility of bringing the body of the municipal machine into working order. As an instance of the obligations of the city to him may be mentioned that the first Building Act was the fruit of his negotiations in Sydney—then the central quarters of Government; and on another occasion, by an adroit stroke of policy, he induced Sir Charles Fitzroy, then Governor of New South Wales, to make an Order in Council which secured to the Melbourne Corporation a number of local fees for licences, &c., which were always a fruitful source of income, and were then of peculiarly great importance to the city revenues. Mr. King was wont to tell pleasant stories of the utter astonishment of the Government officials in Melbourne when the effect of this diplomacy became

known. The City Council, increasing in status and importance, forthwith began to assume semi-political functions. The public mind was severely exercised upon two subjects. First, the bitter injustice with which Port Phillip was treated by the Sydney Government, who absorbed our large revenues, doled out scanty means for our local improvements, and in many ways reduced our local importance—all which, of course, led to an eager desire and fierce agitation for separation; and, secondly, the policy of abolishing transportation to Australia. The City Council being the only public body extant was made the vehicle of public feeling on these points, and Mr. King took his full share of the struggles which belonged to the warfare then waged. We are informed by Dr. Greeves that it was Mr. King's suggestion to himself that led to the election of Earl Grey and other English statesmen to represent Melbourne in the New South Wales Legislature—a proceeding which effectually brought home to the mind of Downing-street the unalterable intention of the people of Port Phillip to separate from New South Wales. Separation practically gained, the anti-transportation agitation began, the "Australasian League," for the obtaining of the abolition of transportation to any portion of Australasia, was formed, and Mr. King became secretary to the Victorian branch thereof. Subsequently delegates had to be sent home to represent the league in England, and in that capacity Mr. King, who had previously resigned his town clerkship, left Melbourne for London in 1851. He remained at home seven years. His connexion with the League ceased so soon as its ends were gained, but he was subsequently engaged in a considerable agency business for the corporation of Melbourne. He also frequently employed himself in lecturing upon Victoria both in England and Ireland. He returned to Melbourne in 1857, and commenced business with his brother as dealers in ironmongery, in Collins-street. At the same time he again entered politics, and at the general election in 1859, which followed the passage of the act of Parliament increasing the popular representation, he stood for Evelyn and was returned. His opponents were Mr. Shaw, of Shaw and Harnett, and Mr. R. Capper. When Parliament met, the second O'Shanassy Administration was overthrown, and Mr. Nicholson was called upon to form a new Government. The new Cabinet included Mr. King, who took office as Commissioner of Public Works; consequently he went back to his constituents, was again opposed, and again returned. Unfortunately for him, however, the promising career thus opened received a severe check; business difficulties supervened, and these led to his resignation of office. He never again entered politics. In 1864 he accepted the office of business manager of *The Argus*, and retained it till the day of his death.

HIGHWAY ROBBERY IN FITZROY GARDENS.

A highway robbery under arms was attempted last evening in Fitzroy Gardens, about eight o'clock. Mr. Angus M'Lachlan, a clerk in the Crown Lands Office, accompanied by a lady, Miss Jameson, was passing along one of the principal pathways through the gardens to his residence in Hotham-street, East Melbourne, when a man emerged from one of the narrow by-paths, and presenting what was apparently a pistol, demanded the gentleman's money. Mr. M'Lachlan replied that he had none by him, and then the robber asked for his watch. As his watch was secured by a dark guard which could not easily be observed, Mr. M'Lachlan denied that he carried such an article about him. He, however, had under his arm at the time a parcel, which the highwayman demanded might be delivered to him, but on Mr. M'Lachlan declaring that it only contained a few books, it was not pressed for. Mr. M'Lachlan and his friend were then desired by the robber to remain where they stood for the present, and retiring to the path from which he had come, he blew a whistle, and the next instant had disappeared. Information of the adventure was, of course, soon afterwards communicated to the police, and as accurate a description as was possible given of the highwayman. It is to be hoped he will be promptly looked up. Assuming the accuracy of this account, he would seem to be a novice at his work to be so easily put off, but it would require no long career to furnish him with professional ferocity.

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RECRUITING FOR THE ARMY.

In the report for 1860, issued by the director-general of the medical department of the army, the system of inspecting recruits is minutely described. The recruit is not only examined by a medical officer at the out-station or depot where he may be enlisted, but he must be brought to a staff-surgeon before being finally approved of and sent to a regiment. Between the 1st of January and the 31st of December, 1860, 27,853 recruits were examined by the staff surgeons, who rejected 7,128, or 256 per 1,000 of those brought before them. In the 10 years of 1832-41 the rejections were in the proportion of 298 per 1,000, and in the 10 years of 1842-51, 335 per 1,000. There have been some alterations in the system, the report adds, which prevent exact comparison, but there is no doubt but that the percentage of rejections in 1860 is much below the average of former years. Much variation is caused from year to year by the variation in the demand for soldiers. When there is no pressure, the most eligible recruits only are taken; and when there is a great demand, many who are not quite fit are passed. An interesting comparison is made with the returns of the French army, where, however, in consequence of the balloting over the whole population, the rejections give a better idea of the proportion of the whole population fit for military service, the rejections in the British army probably showing too high a proportion. In 1859, in France, 200,926 recruits underwent medical inspection, and 63,820, or 317 per 1,000, were pronounced unfit, being almost identical with the proportion in the primary inspections in the British army.

An interesting table is given of the causes of rejection, from which it appears that two-fifths were made on account of bad health, a feeble constitution, indicated by such defects as scrofula, phthisis, loss or decay of many teeth, small or malformed chest, &c.; one-fifth was made on account of ailments affecting the soldier's power of marching, such as diseases of the joints, of the veins (*varicæ*), &c., while the proportion of rejections from defects of the upper extremities are small. On comparing the causes of rejection in England, Scotland, and Ireland, the most striking points of difference are the high proportion in England from small and malformed chest and curvature of the spine; in Scotland, from loss and decay of many teeth, deemed to be an indication of unsound health, &c.; and in Ireland from diseases of the eyes and eyelids. The proportion of men above five feet eight inches is considerably greater in the Scotch recruiting districts than either in the English or Irish, while the proportion of men under five feet five inches is nearly one-fourth higher in Ireland than in Great Britain.

As to the state of education among recruits, the numbers unable to read or write are, in English, Scotch, and Irish districts, respectively 247, 163, and 321; able to read only, 51, 156, and 145; and able to read and write, 702, 681, and 539; showing that the proportion of recruits wholly without education was highest in Ireland and lowest in Scotland, but that the proportion of those who could write was higher in England than Scotland. In France, among the men liable to be drawn for the army, the numbers were—unable to read and write, 303; able to read and write, 633; not ascertained, 27 per 1,000; so that the proportion wholly uneducated was larger than among the recruits in England and Scotland, but rather less than in the Irish districts.

LIVE STOCK RETURNS to March 31, 1868.

1867.	Horses	Cattle	Sheep	Pigs.
N. S. Wales .	280,201	1,728,427	13,909,574	173,168
Victoria . . .	130,544	644,794	9,338,454	137,448
Queensland . .	53,143	940,354	8,665,757	18,142
S. Australia . .	74,288	122,200	4,477,445	89,304
N. Zealand . . .	65,704	312,829	8,418,579	115,090
Tasmania . . .	22,299	86,308	1,742,914	51,287
Totals . . . . .	627,179	3,835,202	46,552,723	587,439

N.B.—The returns for New South Wales, Victoria, South Australia, and Tasmania are to 31st March, 1868; and those for Queensland to 31st December, 1867; and for New Zealand for 1867.



9  
24<sup>th</sup> May 1869

GOOD BREEDING AT CONCERTS.

TO THE EDITOR OF THE ARGUS.

Sir,—As a lover of music as well as a friend of the Society for the Assistance of Persons of Education in Distressed Circumstances, I attended the amateur concert given in the Frahan town-hall on Friday evening last, by some generous-hearted ladies and gentlemen, to whom all honour and credit are due for their motives, and for their exertions to render it a musical treat. With the performances every one ought to have been pleased. About them I make no further remark, as it is my intention to deal with the audience only. When people go to a concert it is understood to be for the sake of the music, and if not, to see and be seen—both very proper; but I dispute the right of those of the latter description—who are supposed to be unmusical—to offer a downright insult to the feelings of the performers, who are entitled to every consideration, and also to the musical portion of the audience, by a perpetual chatter and titter loud enough to be heard over a whole hall. It is to be regretted that such did take place on Friday evening; and those who transgressed the rules of good breeding on that occasion should know that they committed errors unworthy of such an audience, and which would not be submitted to in Paris, London, or Edinburgh; and I am sorry to add, can only be excused here on the score of ignorance of etiquette amongst a class which ought to lead in these matters.

Yours respectfully, J. D.

THANK GOODNESS, I HAVE POSTED MY LETTERS.

TO THE EDITOR OF THE ARGUS.

Sir,—This was the exclamation to-day of a gentleman recently from London, as he emerged struggling and panting from the crowd of desperate men, women, and children attempting to feel for and push their letters and newspapers through slits in the windows of the grand and glorious Post-office, of which we ought to be proud.

That we are justly proud of the appearance of this fine building none will deny, but let any one witness the scenes that occur there on the eve of the departure of the home mail, and compare them with the facilities and order in St. Martin's, London, and he must be convinced that we are sadly deficient in our arrangements when a press of business arises. In the name of goodness, Sir, why is it indispensable for the safe conveyance of a letter to England that it should pass through a hole in the wall not much larger than itself, and that the aperture for newspapers should be so small that I saw an *Australasian* stick and require force to start it on its journey?—Why cannot our antiquated officials, connected with a post-office which should be a pattern to the whole world, open in half a dozen of the windows apertures large enough to receive a thousand newspapers or letters at one throw, and have high above these openings, in large print, directions to the mass of the people where to deposit their missives.

If something is not done soon to remedy this disgraceful state of the receiving-slits, I hope the "powers that be" will direct the Postmaster-General to act as policeman, and attempt to keep order next mail day.—Yours respectfully, GIFF GAFF.

March 31. 1869

FUNERALS. 1870

TO THE EDITOR OF THE ARGUS.

Sir,—Through favour of *The Argus* I beg to draw the attention of the public, but more particularly of the police and of the officials connected with the public cemeteries, to a very annoying accompaniment of I may say all funerals, and that is the swarms of nursemaids, children, dirty-looking ragged boys, and other idle persons, who in the rudest way possible thrust themselves around the graves to the exclusion and very great annoyance of the mourners.

I have been to several funerals of late, and in every instance observed these idlers in full possession of the ground, and only giving place to the *cortège* on being obliged to do so. In the last instance their conduct was very unseemly and annoying: nursemaids chattering, children squalling, and numerous unwashed ragged boys pushing their filthy persons even to the edge of the grave. These accessories to a funeral are by no means pleasant, or likely to add to that calm solemnity one looks for; they are excessively irritating to the near relations of the deceased; moreover, it is very questionable, in a moral sense, if the indulgence of such morbid curiosity on the part of young people tends to increase their respect for the dead. I do not think it loes, and hope the authorities will take steps abate the nuisance.—Yours respectfully, J. D.

THE CONSUMPTION OF SPIRITS.

ON Tuesday, an important return with regard to the consumption of spirits in Scotland was issued, having been moved for in the House of Commons by Sir Edward Colebrooke during the last session of Parliament. From this it appears that, after giving effect to the quantities of British spirits sent duty paid from one part of the United Kingdom to other parts, and also giving effect to the quantities methylated and exported on drawback, the number of gallons retained for consumption in Scotland, in 1865, was 5,198,607 gallons; in 1866, 5,463,465 gallons; in 1867, 4,983,009 gallons; and in 1868, 4,907,710 gallons. In England, the number of gallons retained for consumption was 11,238,105 in 1865; 11,717,111 in 1866; 11,323,713 in 1867; and 11,327,223 in 1868. For Ireland, 4,374,443 in 1865; 5,036,814 in 1866; 4,892,654 in 1867; and 4,773,710 in 1868. The number of proof gallons of foreign spirits of all sorts consumed in Scotland in 1865 was 219,437; England, 2,645,304; Ireland, 169,627; total consumed in the United Kingdom, 3,034,368 gallons. In 1866, Scotland, 337,420; England, 3,104,392; Ireland, 228,538; total, 3,670,350. In 1867, Scotland, 475,257; England, 3,300,105; Ireland, 249,015; total, 4,024,377. In 1868, Scotland, 551,160; England, 3,643,836; Ireland, 253,737; total, 4,448,733. Of Colonial spirits (rum)—in 1865, Scotland, 203,073 gallons; England, 3,414,782; Ireland, 80,483; total, 3,698,338. In 1866, Scotland, 252,259; England, 3,777,404; Ireland, 97,457; total, 4,127,120. In 1867, Scotland, 345,152; England, 3,861,291; Ireland, 106,379; total, 4,312,822. In 1868, Scotland, 359,713; England, 3,486,731; Ireland, 103,640; total, 3,950,084. The foregoing statement, exhibiting the net quantities of foreign and colonial spirits charged with duty in England, Scotland, and Ireland respectively, represents the actual consumption of the three countries, with the closest practicable approach to exactness. There is no official record of the quantities removed from one division of the United Kingdom to another after payment of the Customs duties. The number of houses licensed for the sale of intoxicating drinks in Scotland in each Excise collection and district is as follows:—

STATISTICS OF INTemperance.—How many persons die annually in England from intemperance is a question which it is impossible for the register-books to reveal. The number of deaths directly referred to this cause is known; but in how many cases drunkenness was the means of setting up disease, or, in other words, what proportion of the deaths by different diseases is indirectly the result of intemperance, cannot be determined. When the system has been impaired by excessive drinking it becomes susceptible to complaints which a sound constitution is enabled to resist. The debilitated and unhappy victims of this besetment often fall beneath the first chilling breath of winter, and die of bronchitis or pneumonia. In many instances the record of the last illness which sealed the drunkard's fate is consumption, brain disease, or liver complaint, &c. According to the latest returns, it appears that the number of deaths in England in 1867 directly ascribed to alcoholism was 743. In 1858, or nine years previously, the number was 712; in 1864 it reached 1059; and in 1865 the deaths were 1049. Of the 743 lives destroyed in 1867, 374 were expressly referred to intemperance, and 369 more vaguely to *delirium tremens*. The deaths from the two forms of disease in the ten years 1858-67 averaged 837 per annum. The fatal effect of the pernicious habit of excessive drinking begins to show itself at the age 20-25, and continues to increase until the age 45-55, when it begins gradually to decline. It is lamentable to note that out of 3041 deaths in the three years 1864-6, no less than 626, or one-fifth, were those of females. The proportional number of deaths from alcoholism in each of the years 1858-67 to 1,000,000 of population was 37, 46, 39, 33, 35, 41, 52, 50, 44, and 35 respectively. In these ten years the deaths registered amounted to 8370—viz., from intemperance, 3527; and from *delirium tremens*, 4843.—*Times*.

MR. EDWARD LATROBE BATEMAN.

TO THE EDITOR OF THE ARGUS.

Sir,—Yesterday, by the ship Norfolk, Mr. Edward Latrobe Bateman left this colony for London, in all probability never to return. Many sincere friends saw him off, and there was a general feeling of sympathy for him, and of regret that the colony has through a miserable accident lost the inestimable services of a gentleman who stands unrivalled in his profession anywhere, and whose career of usefulness is materially damaged. Mr. Bateman's friends at a distance will regret to hear that his right arm is still nearly as much paralysed as when he was upset by Mr. Moffatt, and from all appearances will remain totally useless.—Yours respectfully, Aug. 19. 1869 J. D.

GRAHAM OF CLAVERHOUSE, VISCOUNT DUNDEE.

THE Portrait which is selected from the National Portrait Exhibition at South Kensington for the Engraving on our front page is that of John Graham of Claverhouse, Viscount Dundee, the famous commander of the Highland army which was raised by the partisans of James II. in Scotland, to oppose the accession of William, Prince of Orange, after the Revolution of 1688. This picture belongs to Mr. F. Leslie Melville Cartwright and Lady Elizabeth Melville Cartwright, who have lent it to the Exhibition. The painter is not certainly known.

The once favourite Jacobite song, which young ladies were taught to sing about thirty years ago, makes musical mention of "the bonnets of bonny Dundee;" and in the historical romances of Sir Walter Scott there is an apparition, now and then, of this ornamental Cavalier. The following is Scott's description of his person, in "Old Mortality," where he is introduced, as most of our readers will recollect:—

"Grahame of Claverhouse was in the prime of life, rather low of stature, and slightly though elegantly formed. His gesture, language, and manners were those of one whose life had been spent among the noble and the gay. His features exhibited even feminine regularity—an oval face, a straight and well-formed nose, dark hazel eyes, a complexion just tinged with brown, to save it from the charge of effeminacy; a short upper lip, curved upwards like that of a Grecian statue, and slightly shaded by a small moustache of light brown, joined to a profusion of long, curled locks, of the same colour, which fell down on each side of his face, contributed to form such a countenance as limners love to paint and ladies to look upon."

In a note appended to the same story Sir Walter gives us his estimate of the moral qualities of Claverhouse:—

"The severity of his character as well as the higher attributes of undaunted and enterprising valour, which even his enemies were compelled to admit, lay concealed under an exterior which seemed adapted to the Court or the saloon rather than to the field. The same gentleness and gaiety of expression which reigned in his features seemed to inspire his actions and gestures, and, on the whole, he was generally esteemed, at first sight, rather qualified to be the votary of pleasure than of ambition. But under this soft exterior was hidden a spirit of unbounded daring, one aspirin g yet cautious and prudent, as that of Machiavel himself. Profound in politics, and imbued, of course, with that disregard for individual rights which its intrigues usually generate, this leader was cool and calculating in danger, fierce and ardent in pursuing success, careless of facing death himself, and ruthless in inflicting it upon others. Such are the characters formed in times of civil discord, when the highest qualities, perverted by party spirit and inflamed by habitual passions, are too often combined with vices and excesses, which deprive them at once of their merit and of their lustre."

MR. GREGORY'S RESOLUTION FOR OPENING MUSEUMS, &c., ON SUNDAYS.—The following letters appear in the *Telegraph*:—

"SIR,—I have to ask the favour of your finding space for the annexed communication, which the writer, in accordance with my request, has permitted me to make public. I will only premise that I took the liberty a few days since of addressing Mr. Gregory, and of expressing my entire agreement with the resolution which will shortly be proposed by him to the House of Commons—an agreement based upon very many years' experience and observation as a London clergyman, and upon considerable personal acquaintance with the habits and requirements of working men.—I am, Sir, your obedient servant, J. M. RODWELL.

70 Highbury New Park, April 15.

19 Grosvenor Street West, Eaton Square, April 13.

"REV. SIR,—I have to thank you for your letter, and to express to you the gratification it has given me. I trust that I shall never be found to take part in a movement calculated to weaken the reverential feelings of my countrymen. I am actuated by a spirit the very reverse of this. I know that there are thousands and tens of thousands in London who cannot be brought within our churches—some of whom, many perhaps, might be brought by casual visits to our galleries and museums to think that the Sunday may have other and higher enjoyments than sleep or tipping. The best chance for religion is to try and elevate somehow the minds of these people. The very fact of their having some innocent and instructive resort to which they may betake themselves with their wives and children on a Sunday, will wean many an honest fellow from the public-house, to which he now drifts for want of something better. Saturday gives no such advantage. Men are tired after the work of the week; they must go home to clean themselves; they cannot and will not do that in time, nor could their wives go with them, as their busiest time is on Saturday afternoon.

"I regret to see the strong opposition to my resolution on the part of what is called the religious world. This course of action inflames with anger the many working men who are in earnest on this subject, and makes them hate religion and its ministers.

"What can a poor fellow feel have indignation when he sees the Zoological Gardens crowded with well-dressed, fashionable people on a Sunday, the clubs full of loungers, the club dining-tables thronged, and smart folks driving down to Hampden Court to visit picture galleries which are kept open by the State for the rich, while to open similar picture galleries to the poor in London is stigmatised as a national sin? Let us make the Sunday attractive by rational and profitable enjoyments, and I am convinced that it will far more than now be hallowed and beloved by the working classes.—I remain, Rev. Sir, yours faithfully, W. H. GREGORY."

1869



1840



CLAUERHOUSE, VISCOUNT DUNDEE, IN THE NATIONAL PORTRAIT EXHIBITION, SOUTH KENSINGTON.—SEE PAGE 176.

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In science, Mr Maclaren's position was perhaps rather that of an expounder, than of a discoverer. But he was a laborious student, and his acquirements were not less extensive than exact. His great natural sagacity, and his strong, practical turn of mind, enabled him to see the bearings of new discoveries, or of novel applications of scientific knowledge, with a clearness and to an extent which the discoverers and inventors themselves often failed to attain. The case of the railway system, to which allusion has from time to time been made, is one in point. He was always ready and eager to master every branch of a subject ; and he fearlessly pursued his studies into all collateral topics that had bearing on that on which he might be specially engaged. Hence he was as ready with information on a wide range of scientific study as he was in literature or politics. No

strain and spirit—moderate but earnest, calm but firm. In reading those of his political writings reproduced in these volumes, nothing is more striking than the similarity in spirit, sentiment, and even style, between the first and the last, though these are separated by a period of thirty years. He was as moderate at first as he was at last, and as earnest at last as he had been at first. Even the frequent reference to facts and precedents, to which he resorted almost as much as to mere reasoning, seems to have been as easy to him in 1817 as in 1847. No man ever more faithfully obeyed the maxim, which, though not always practicable nor even wise, is good in the main—"Begin as you intend to go on." There also continued with him throughout a certain simplicity of utterance, which here and there looks as if it were motivated by a species of personal vanity, but which really arose from his more than other men forgetting self and becoming absorbed in his purpose. Thus, in dealing with some American statistics, he will tell us how he had "caused a friend to write in February last to a gentleman in New York," &c., to get him what was now presented to the public ; things like this, which now look oddly particular, arose merely from a desire to tell his readers all that he knew himself, and the whole sources of his knowledge, so that he might have the better chance of carrying them along with him to his conclusion. At another time, addressing

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Scotsman 13<sup>th</sup> April 1869

## Literature.

SELECT WRITINGS OF THE LATE CHARLES MACLAREN, F.R.S.E., Editor of the *Scotsman*. Edited by Robert Cox, F.S.A. Scot., and James Nicol, F.R.S.E., F.G.S., Professor of Natural History in the University of Aberdeen. Two Vols. Edinburgh: Edmonston & Douglas.

OUR duty in reference to these volumes is at once delicate and clear. We could not, of course, allow so interesting a publication to pass without due measure of praise, merely because giving such praise is somewhat like lauding our elder selves. For those "Selections" come forth now with the personal stamp as prominent upon them as the journalistic; they are the works of the man, as exhibited in the newspaper. Yet we must also do our spitting gently; if we were to express fully all our admiration for the man and the work he accomplished, we should lay ourselves naturally enough open to charges of professional, party, and personal partiality, easy to make, and useless to disclaim.

The writings here selected from the folios of the first thirty years of the *Scotsman's* existence are considerably varied, and their variety affords a fair exhibition of the several classes of topics in which Mr Maclaren interested himself. It may be doubted whether he was by nature and original gifts a politician; as it is said that some men

are cradled into poetry by wrong,  
And learn by suffering what they teach in song.

so was Mr Maclaren's modest and gentle nature tutored to politics by the suffering and oppression under which he saw his fellow-countrymen groaning in the evil days of the first quarter of the present century. And under pressure of like considerations he continued to give his best energies to the public service, when his native instincts would have rather led him to other paths of literature, or to the still more secluded byways of scientific study. His tastes and inclinations he calmly subordinated to the duty that seemed to lie plainly and broadly before him; he made the pursuits which he would have more readily affected the recreations of his scanty and well-earned leisure.

The characteristics of Mr Maclaren as a political writer were great clearness both of perception and expression, deep earnestness, and a rare mixture of firmness of purpose with moderation of temper. On some very important questions, his views, never concealed, would even now be considered as extreme; yet, being content that his immediate aim should always be the practicable, and giving due credit for honesty to those who neither saw nor desired to go so far as himself, he was assailed, during a great part of his career, as timid or trimming. Of no man could that accusation be more entirely untrue and unjust. It was indeed his courage, especially in his disregard of the merely popular, that ever gave occasion to the charge of timidity brought against him by a few of the hot and weak. In the beginning of his time, it was dangerous to advocate Liberal political views even with the utmost caution and moderation—at a later period, it was injurious and unpopular to talk of patience or forbearance. But at both periods, Mr Maclaren wrote in the same strain and spirit—moderate but earnest, calm but firm. In reading those of his political writings reproduced in these volumes, nothing is more striking than the similarity in spirit, sentiment, and even style, between the first and the last, though these are separated by a period of thirty years. He was as moderate at first as he was at last, and as earnest at last as he had been at first. Even the frequent reference to facts and precedents, to which he resorted almost as much as to mere reasoning, seems to have been as easy to him in 1817 as in 1847. No man ever more faithfully obeyed the maxim, which, though not always practicable nor even wise, is good in the main—"Begin as you intend to go on." There also continued with him throughout a certain simplicity of utterance, which here and there looks as if it were motivated by a species of personal vanity, but which really arose from his more than other men forgetting self and becoming absorbed in his purpose. Thus, in dealing with some American statistics, he will tell us how he had "caused a friend to write in February last to a gentleman in New York," &c., to get him what was now presented to the public; things like this, which now look oddly particular, arose merely from a desire to tell his readers all that he knew himself, and the whole sources of his knowledge, so that he might have the better chance of carrying them along with him to his conclusion. At another time, addressing

the whole electors of Scotland, he will say—"Convince me that in any one point I am mistaken, and I shall most willingly retract what I have said"—as if he expected the electoral body to set themselves to work conviction upon his mind; whereas such expressions arose only out of his own deep consciousness that he was speaking the truth, and the earnestness of his desire that those he addressed should accept it as truth. In weightier matters, the presence and sagacity of Mr Maclaren's views and proposals seem now wonderful—as wonderful as the courage and persistency with which he urged them upon audiences few, if fit, and amidst the scorn and rage of hosts of enemies. Yet it is not improbable that in this respect he will not at this time of day receive anything like adequate appreciation. Much of what he wrote now appears stale and matter-of-course, but at the time he wrote, those things were new and startling—he was making discoveries, and propounding novelties, and struggling against both hatred and unbelief. When the circumstances in which he wrote are fully understood, it seems alike marvellous that he neither gave up in despair, nor resorted to extravagance either of opinion or expression, but kept calmly and firmly teaching those lessons which the Scotch public ere very long began to listen to, and then learned, never to forget.

As instancing the justness with which Mr Maclaren could hold the balance, even when his natural inclinations tended all to one scale, we might quote his estimates of O'Connell—a man of temperament and policy violently antagonistic to his own. The following passage, which is of date 1829, shows with what equity he reckoned upon the great Agitator's merits, vices, and difficulties:—

"We have often condemned, and we think with some reason, the dogmatism, intolerance, and ribald language of Mr O'Connell. Many have told him that he was the greatest enemy of their cause, and we have been half inclined at times to concur in the opinion. But let us do justice even to a man who often did not do it to others. He has an Irish temperament, and this gave him a surer key to the hearts of those he addressed, than a man of greater discretion, with a less inflammable nature, could have obtained by any means whatever. His faults and errors were perhaps inseparable from the qualities which fitted him to be the leader of so great a movement. His object was not to win the applause of persons of taste and discernment, but to infuse political zeal, a sense of wrong, and a unity of purpose, into a mass of uneducated men, upon whom measured language and nice distinctions would have been lost, and who, in fact, could only be effectually excited to act through the medium of their feelings. That his intemperance, even when measured by this standard, was excessive, is certainly true; but we ought also to remember, that it never led to one overt act of turbulence or outrage."

Though most of the political portions of these volumes serve to show us how rapidly times change, and men in them, we here and there find things reminding us of the tendency of history to repeat herself. Thus, in 1823, we find Mr Maclaren writing in reference to certain lamentations of the Scottish Tories over the miserable condition of their press, almost precisely similar to the lamentations upon the same subject which lately echoed through the land. The beginning of the following extract might seem to refer to what happened only a few weeks ago, and the Tory complaints were quite the same then as now, though the circumstances were entirely different:—

"Some person has published a circular setting forth the lamentable paucity and feebleness of the Tory journals here, and calling for subscriptions to re-establish the *Sentinel*, as an antidote to Whiggism in the west of Scotland. The London prints are puzzled to understand how the Scottish Tory press has fallen into this prostrate state, and how it should be necessary to seek money in London to spread sound principles in Scotland—so long celebrated for knowledge and loyalty. We think we may possibly help our southern readers to a solution of the enigma."

"First, as to the actual state of the press here, there are about thirty-one or thirty-two papers in Scotland, of which no more than six speak decidedly the language of [Whig] opposition; about five or six more hold a sort of independent course, sometimes opposing, but more frequently supporting Ministers; the rest we should be at a loss to characterise in any other way than as decidedly Ministerial. Some of these last having their political feelings checked by their commercial interest, deal but little in political discussion. But Ministers have the advantage of their political and moral influence so far as they go. Many of them slich their summaries from the *Courier* or *New Times*; which is perhaps serving Ministers quite as much as if they substituted their own libellations. Even those who affect moderation in their own persons can still serve their party by copying what is pithy from the columns of these London journals. But what is most material—if there be any apathy in the mass of our Scots Tory papers, there is always keenness on the one side where keenness is to be combated on the other. Except in Montrose (and that but lately), wherever there is a Whig journal established, there is a Tory one found by its side, counteracting its influence—if not with great success, at least with abundance of zeal. The bane of Liberal principles is never administered without the antidote of ultra loyalty. On the other hand, such is the apathy of these zealous Whigs, that Tory journals flourish in many towns entirely unmolested by the presence of a Liberal adversary, and at full liberty to disseminate any kind of fudge or falsehood which may serve the purposes of the party. In short, the Tories have three-fourths of what may be called the party journals in their hands; they have undivided possession of

many districts, and a preponderating share of all the rest. They have a score of journals against half-a-dozen—and this is what they call a deplorable state of things—a 'debased condition of the press.' Really the present Ministerial journalists are under great obligations to this new brother for the summary sentence of imbecility he has passed upon them. And the Whig writers should thank him for his eulogy. Though only as one to three or four, they are assured by him that they have not merely overpowered their adversaries, but annihilated their moral and political influence."

"We should be surprised—if anything could surprise us from such a quarter—to hear it stated, that while the Ministerial writers have been neglected or deserted by their party, Whig subscriptions, Whig influence, and Whig talent have been clubbed in behalf of Opposition prints. This statement is meant for the meridian of London rather than Glasgow. Like the account of Prince Hohenlohe's miracles, it will pass best at a distance from the scene it refers to. It is not merely unfounded, but literally the reverse of the truth. As the name of our paper has been introduced by the writer, we may be allowed once more to refer to our own case, which we believe to be pretty nearly the case of all the other Opposition papers in Scotland. Whatever, then, may be the political sins of the *Scotsman*, they are in no degree chargeable on the Whigs. The paper was projected by a small number of individuals, who raised the necessary funds among themselves and their friends, without asking or receiving the smallest aid from the purses, or influence, or talents of the Edinburgh Whigs, without consulting them, without even communicating their views to them. . . . We think we may say as much for the Whig papers in Scotland generally. . . . All this is well known to the writer. He knows, too, that the private patronage which has not been enjoyed by the Whig prints has been liberally bestowed upon their opponents. . . .

"We believe it is not difficult to tell why personal abuse is become the great weapon of the Tories in both ends of the island; and how, with all their means and appliances, their cause is everywhere losing ground. With the force of truth at their back, the Whig journals, though small in number, are *nee impar pluribus*—a match for many. It is not from ignorance or inherent depravity that the Tories deal in ribaldry, but from the logical disadvantages of their position."

How like all the circumstances—with the remarkable exception that, when these complaints are made by the Scotch Tories now, they have 10 Scotch journals out of 150, and that when they were made before, they had 20 out of 26. The demand or petition was then the same—that the Tory journals should be relieved by charitable contributions from their party; and the cause of their distress was the same then as now—bad principles, bad management, and bad language. Here, written in 1831, in regard to the first Reform Bill, is the statement of a truth which has all along been too little known and appreciated, especially in Scotland:—

"We wish that those who feel or affect alarm at what they call the sweeping nature of the proposed change, would take the trouble to form a distinct idea of what it is. They often speak as if the franchise were to be thrown entirely into the hands of the poorest persons in the country. They forget that it is to be confined to the middle and upper classes; that the lower classes will really have no share in it in Scotland; and that in England the general effect of the bill will be, to take the franchise out of the hands of persons too needy to be independent, and to vest it in others too respectable to be bribed or intimidated."

There is even yet a sort of dim idea that, up till 1832, the electoral franchise was in the hands of comparatively wealthy people, and that the first Reform Bill, to use a phrase of Mr Disraeli's, "degraded" it. The simple fact is, however, that, in the English boroughs, which, before 1832, returned seven-eighths of the English members, the franchise was, generally speaking, in the hands of very poor and ignorant persons; whilst the Reform Bill introduced a new class of voters who, in means, intelligence, and social position, were immensely superior. The truth lay here, that the voters under the old system, though very far from themselves belonging to the wealthy class, were, by compulsion or bribery, under the influence of that class, and especially of the Government of the day. It was in detecting and exposing such fallacies and delusions as that Reform would transfer the franchise from the rich and intelligent to the poor and ignorant, that Mr Maclaren, by the extent and precision of his knowledge, and by his power in marshalling and popularising facts, was able to render to the Liberal cause great services at times when they were most needed, and when it happened that the Parliamentary leaders of the party were men of considerable inaptitude for dealing with such matters.

In science, Mr Maclaren's position was perhaps rather that of an expounder, than of a discoverer. But he was a laborious student, and his acquirements were not less extensive than exact. His great natural sagacity, and his strong, practical turn of mind, enabled him to see the bearings of new discoveries, or of novel applications of scientific knowledge, with a clearness and to an extent which the discoverers and inventors themselves often failed to attain. The case of the railway system, to which allusion has from time to time been made, is one in point. He was always ready and eager to master every branch of a subject; and he fearlessly pursued his studies into all collateral topics that had bearing on that on which he might be specially engaged. Hence he was as ready with information on a wide range of scientific study as he was in literature or politics. No



man was more prompt to confess his ignorance when the points under notice were not familiar to him; but even in discussion on abstruse and peculiar lines of investigation, in private society or in philosophical meetings, his auditors usually marvelled at the fulness and exactness of his knowledge—knowledge acquired under the great disadvantage of necessarily desultory application to its pursuit. His mind was happily constituted to the assimilation of intellectual pabulum from every source that opened itself to him—books, conversation, and the broad field of nature. The spirit in which he blended recreation and study he himself well expresses in the introduction to one of his popular papers on certain geological phenomena in the valley of the Tay, here reprinted in the "scientific" section of the work under notice. After remarking that few persons could delight more than he himself did in the beauties of scenery, he proceeds:—

"But the mind requires variety; and after the eye and the ear, the taste and the imagination, have revelled in the external beauties of nature, it is pleasant to turn to the contemplation of her inner workings, to those mysteries in the mechanism of the material world of which science has revealed just enough to afford us glimpses of the wisdom and goodness of the Deity, and to excite a thirst for more ample knowledge. The Creator has endowed us with faculties of several classes, and has increased and diversified our enjoyments by rendering the exercise of one class a relief to the others. When wearied with admiring the outward aspects of the fields and the mountains, we need not surrender ourselves to torpor or ennui. We may find an agreeable employment in studying the plants that cover them, the living beings of innumerable kinds that inhabit them, or the rocks and minerals that compose them. The traveller of well-stored mind can dispense with a stock of books. Nature is a library to him who has learned to read her works; and he who goes to the country reasonably well-informed on botany, zoology, and geology, even though he should have little of the poetical element, will find

"Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

I know enough of the last of these sciences to make me lament my ignorance of the two others; for on every excursion, short or long, I have found my geological knowledge, such as it is, a source of lively and varied interest."

Then follows a lucid exposition of the phenomena of "Natural Terraces or Raised Beaches," as seen in the valley of the Tay. Mr Maclaren did not popularise such topics after the fashion which has become common now, of tricking out science in the bells and spangles of a false literary style. He trusted to the innate attractiveness of knowledge when clearly and simply explained, and freed from pedantic technicalities, so as to be intelligible to the non-scientific; and the general interest which his papers excited proved his success in a kind of work which was at that time, and long continued to be, almost peculiar to himself; for science held herself more apart from the crowd forty years ago than she does now, when indeed she cries aloud in our streets. This method was two-fold. Occasionally he would seize upon an important scientific work, some exposition of a novel theory, or elaborate chronicle of travel or investigation, and in the compass of two or three columns give the readers of the *Scotsman* a compact yet very complete epitome of the whole, illustrated by additional lights drawn from his own knowledge, or enlivened by fresh suggestions occurring to himself. But at other times he would evolve views and speculations of his own, carefully elaborated out of his wide course of reading, and his patient pursuit of original veins of thought. He was no mere tradesman in science, a dealer and adapter of other men's wares; but an independent thinker, weighing the acquirements and speculations of professed devotees in the scales of his own patient and shrewd judgment. Hence his views ultimately acquired for themselves in that narrower sphere a respect similar to that entertained for his opinions in political circles. For they were found to be the conclusions of an eminently careful, industrious, sagacious, and competent capacity, unbiassed, and indeed incapable of bias.

In the second volume of these "Selections" several of Mr Maclaren's "Notes of Travel" are introduced. In these the same characteristics of the man and of his times are to be traced. This style of semi-public letter-writing has now become so ordinary (every tourist practises it), that it is difficult for readers of our day to imagine that it was ever rare or special. We are all travellers now, and retail our experience in private conference, rather than in newspaper columns—where, indeed, few of them would be received, save, perhaps, as paragraph advertisements. But thirty years ago, when those still very interesting records of Continental travel were written, the case was altogether different. That was the pre-railway age. In the memoir prefixed to those volumes it is recorded that Mr Maclaren so fully appreciated and rejoiced in the benefits of the development of that improved system of locomotion the grand future of which he was among the first to foresee and boldest to foretell, "that he was wont to say that he could wish he had been born half-a-century later—so much, in his view, had railways added to man's power of employing and enjoying life." But before every man had it in his power to travel,

the man who encountered the trouble, and fatigue, and expense of travel, and gave, in an easy and pleasant way, the result of his experiences to his stay-at-home neighbour, was really a public benefactor.

One word must be added as to the valuable yet unobtrusive labours of the editors of these "Selections." Their choice has been judicious, and their care thoroughly commendable. To Mr Cox is due, we believe, the bulk of the labour of revising the political and miscellaneous writings. His vigilance in supplying necessary explanation is not less admirable than his reticence in saying nothing when annotation was unnecessary. His notes are always brief, informatory, and to the point. Professor Nicol seems to have worked in a like spirit with his brother-editor. He contents himself with putting the reader from time to time, by a few brief sentences, in the position, as far as may be, of Mr Maclaren's original reader; with correcting misapprehensions which the subsequent progress of science has shown to be such, or with indicating modifications of decisions formerly arrived at. Both editors were long and valued friends of Mr Maclaren's: their labour has been one of love, and as such to them it has been, we doubt not, its own reward. To the reading public that labour has resulted in two admirably edited volumes; full of varied interest, in many social, political, scientific, we might almost say historical, points of view.

## Sunday Lectures Scotsman SEPTEMBER 20, 1869.

THE CONGREGATION OF THE LATE REV. MR CRANBROOK.—The congregation of the late Mr Cranbrook resumed its meetings yesterday in the Masonic Hall, George Street. The services were conducted by Dr Page, and at each diet there was a large attendance. The subject of the forenoon discourse was "Religion, Plain and Practical." Dr Page chose as his text the words, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" He remarked that, taken in connection with what precedes them in the chapter, these words contain a perfect compendium of the duties, moral and religious, which are obligatory on the enlightened reason. The requirement "to do justly, to love mercy, and to walk humbly" was, he said, so plain that a child might comprehend it; it was not beyond the possibility of fulfilment; it appealed alike to all ages and to all classes. One of its highest recommendations was that it appealed and applied to the present world, while the teachings of the Churches dealt chiefly with the probabilities of that which was to come. Its acceptance required no creed, trinitarian or unitarian, no myth of original sin, no dogma of reprobation, nor any other of the thousand teachings of the Churches, which, he held were, to ordinary minds at least, above and beyond reason. There was no room for doubt or cavil, no need for gloss or commentary, but all was so clear and simple that even he who ran might read. As for the Churches on the other hand, it not only took several years to acquire a knowledge of their doctrines, but even when the learners were licensed to preach they could not agree as to their exact import, but continued a life-long struggle about them in their Church Courts. If it was impossible to find five members of the surplised Assemblies which met yearly on the Castlehill of one mind as to the purport of the doctrines which they preached as necessary to salvation, what, he asked, was to become of the unsurplised assemblages of the Cowgate, the West Port, and the Grassmarket? If the unthinking masses were to be regenerated, and thinking hearts to be quickened, it must be by what they were able to comprehend, by what recommended itself to their reason, and by what it was fairly within human power to accomplish. Week after week, he said, were heard bitter upbraids and loud lamentations from the pulpits that public worship was neglected, and that religious observances were rapidly losing their force and significance. Could it, he asked, be wondered at, when the dogmas insisted upon were so incomprehensible, and the requirements demanded so extreme that they were altogether beyond the efforts of humanity? Religious systems could not stand still while the rest of the world was advancing. If the Churches refused to move they need not complain that they were being left behind. In the evening, Dr Page, before entering on the subject announced for consideration, made a statement as to the course to be followed at the evening meetings. While, he said, the morning services would be exclusively devoted to the sacred and reverential duty of divine worship, the evening meetings would be occupied with what he considered the not less sacred

task of endeavouring to acquire information. Purely scientific matters, which could be better treated elsewhere, and on other occasions, would be avoided; but while that was the case, there was no subject that had bearings on men's relationships to external nature, to their fellowmen, or to their Maker—no subject that could possibly make people wiser, better, and happier—but might form the theme of investigation. In so-called orthodox Churches there was a prejudice against this kind of instruction, as if it were not a sufficiently religious exercise for the Sabbath, but if it was a religious duty to seek to know God from his Word, it could not surely be called irreligious to seek to know Him from his works. One would almost imagine from the teachings of fashionable orthodoxy that the best way to serve the Creator was to ignore this life and its realities altogether, and merely to preach and speculate about the nature of that which was to come. Their desire, on the other hand, was to seek to know more of this world, of God's methods and designs, and understanding these they would surely be the better prepared to fulfil His requirements. Dr Page then adverted to the practices of teaching in Sunday schools—getting up Sunday magazines and Sunday libraries, spiced and made palatable for general reading—delivering Sunday lectures on Palestine, which were simply topographical descriptions—expositions of Hebrew manners and customs, which were merely matters of intellectual curiosity. He did not object to any of these if it was at all in the way of spreading knowledge; but he must request people to be consistent, and charitably extend to others the privilege which they enjoyed themselves. But in these evening meetings they would even go further than this, and when circumstances required would have no hesitation in clothing the walls of the room with illustrations. Having finished his statement, Dr Page proceeded with his lecture on "Health," treating the subject in a popular form from several different points of view. Some of his remarks were received with slight marks of approbation.

## Weekly Review 1870

### THE MERCANTILE MARINE.

#### PROGRESS OF BRITISH SHIPPING.

From a Parliamentary return, consisting of tables showing the progress of British merchant shipping, we take the tonnage entered and cleared (with cargoes) in 1860 and 1868, analysed according to the several national flags (the British including that of the United Kingdom and its dependencies):—

	1860.	1868.
British.....	12,119,454	20,474,621
American (U.S.).....	2,734,381	1,021,746
Austrian.....	316,511	212,164
Belgian.....	112,537	249,683
Danish.....	618,681	582,841
Dutch.....	445,566	377,682
French.....	616,410	693,072
Hanoverian.....	215,971	78,498
Hanse Towns.....	502,257	946,240
Mecklenburg (inc. Oldenburg).....	304,841	307,908
Norwegian.....	948,212	1,539,144
Prussian.....	774,678	1,112,107
Russian.....	242,673	360,230
Sardinian.....	176,098	391,004
Spanish.....	128,181	289,645
Swedish.....	366,700	427,411
Other countries.....	214,777	260,680
British.....	12,119,454	20,474,621
Foreign.....	8,718,464	8,850,055
Total.....	20,837,918	29,324,676

The table from which we copy these figures commences with 1838; and in that year the gross total was 6,417,556:—British, 4,522,260; foreign, 1,895,296.

Table 18 relates to passenger ships. It gives an analysis of a return of the number and tonnage of passenger ships that cleared from the United Kingdom, under the Passengers Act of 1852, 1855, and 1863, in each year since 1853, distinguishing British from foreign, and showing the numbers of passengers carried by them, and the countries to which they were carried. We give the numbers of the passengers, with the ships and tonnage, of 1853 and 1868, viz:—

	1853.	1868.
British ships:—		
Number.....	524	406
Tons.....	354,140	614,823
Foreign ships:—		
Number.....	460	31
Tons.....	479,736	40,167
Passengers carried:—		
In British ships.....	109,643	167,029
In foreign ships.....	192,015	3,044



As cards are comparatively of a late date, they have obviously been adopted as a medium of the magic art from their palpable adaptation for the purpose. To prepare the pack for divination the smaller cards from the two to the six are thrown out. Then there remain thirty-two. To each of these has been affixed some signification, arbitrary in itself, as well as in its combination with others. The ace of spades is ominous of death. That of diamonds implies a wedding, of which a ring is the emblem; of clubs, a letter; of hearts, a house or dwelling. The king, queen, knave, are severally dark or fair individuals, according to the colour. The nines are powerful cards, that of spades signifying death; of clubs, a present; of diamonds, money; of hearts, that your wish will come true. The other cards have various significations, meanings assigned to them, such as a journey, matrimony, presents, good news, and actions or propensities, physical and mental, are indicated by their combinations. The cards are shuffled and cut, and laid out in four rows of eight in each. A table of life is thus presented at one fell glance. The batch of red cards portends good: those dark cards are ominous of evil. Three aces together indicate a great surprise; three kings, a new friend for the happy individual. Three queens—tell it not in Gath—a quarrel among the soft sex; and three knaves, fire and brimstone; look out for the lawyers! If the cards come four together, they generally give merely a stronger bias to the triad portents. These outward signs of hidden things are, of course, all arbitrary, there is no more reason for a card signifying one thing than another. Each card has thus its own sign allotted to it; it has also a signification in conjunction with others taken two and two or three or four together. Their permutations and combinations can be calculated with mathematical accuracy, and afford thus a very large margin of variations. Thus the doctrine of chances here too is all powerful. Out of any given combination, some lucky stray shot tells with startling effect; alas! for the weakness of human nature; there is first a wavering, then a confirmation, and at length the individual emerges a believer. It is not acknowledged perhaps, that would be too great a confession of weakness; there is simply an acquiescence. It is enough. Who can fathom the hidden mysteries of mind?

Scotsman 9<sup>th</sup> Feb. 1870

**BIRTHS, DEATHS, AND MARRIAGES IN SCOTLAND.**—The thirteenth annual detailed report of the Registrar-General on births, deaths, and marriages in Scotland, states that in many countries the mortality is greatly influenced by the abundance and price of the provisions, but in Scotland no appreciable connection has as yet been traced between the two. In 1867 the price of all kinds of provisions was high, yet the mortality was much below that of the four previous years, when all kinds of food were abundant, good in quality, and cheap. Though the marriages did not rise above the average in 1867, yet the birth rate was high. Being desirous of ascertaining whether the births and marriages were subject to the same law of increase in proportion to density of population, as has been so often proved to be the case with regard to the deaths, I caused to be prepared a series of tables, which throw light on this important subject. These show for a period of ten years the number and relative proportions of the births, deaths, and marriages in each of the four groups of districts into which I divided Scotland, according to density of population, viz.:—Principal towns, large towns, small towns, and rural districts. The facts thus elicited seem to prove that if density of population increases mortality, which is an undoubted fact, there is an exact compensation for this in the increased number of marriages and of births. As a general rule it was found that the larger the town, or the more dense the population, the greater was the proportion of its births, deaths, and marriages, and that as the towns get the smaller the proportion of each and all of these events diminished till they merged in the low proportions peculiar to the rural districts. The state of elementary education among the people was indicated by the number of those who were able to sign their names in writing in the marriage registers was highly satisfactory, 89.41 per cent. of the men, and 79.27 of the women who married in 1864 having been able to sign their names in writing. So far as it has gone, the Vaccination Act seems to have been a great success in Scotland, and under its provisions the mortality of smallpox has been nearly as low as the most perfect legislative measure could accomplish. A few slight modifications of some of its provisions, which in former reports I brought under the notice of the Home Secretary, would do much to render the Act more perfect, and still further increase its efficacy in the diminution of smallpox.

STORY OF A RIFLE.

TO THE EDITOR OF THE ARGUS.  
 Sir,—I have a rifle which has a little history not inapplicable to the political crisis at present agitating the colony. Perhaps you will kindly give it insertion.  
 In the year 1832 I visited the United States of America, with the intention of settling as a farmer, but was so disgusted with the universal suffrage liberties of the Yankees, that I gladly resolved to seek some other country. About that time, the spring of 1833, a violent debate raged in their Congress on the tariff or scale of duties on imported manufactures. This discussion, on what in colonial phraseology may be termed "protection to native industry," arose between the North, or Federals, although the latter term was not then adopted, as representing the manufacturers of calico, and the South, or Confederates, as the growers of cotton; the former insisting on a protective duty to encourage their own mills and factories at the expense of the general public, and the latter resisting the imposition as a cruel tax on foreign calico made of their own cotton. The debates in congress between such formidable rivals on so momentous a question, threatened a dissolution of the Union, and assumed so serious an aspect that the protectionists at last agreed to a modified and gradually descending scale of import duties. This compromise for a time allayed the gathering storm, which afterwards burst with such fury and bloodshed; but how far it was honestly carried out by the North may be answered by pointing to the late struggle, which was truly not one between negro slavery and freedom, as many imagine, but between protection and free trade.  
 To such a height—even at that remote period—had the fever of resistance to protection arisen amongst the Southerners, that not a single Yankee rifle could be had in New York; and as I was anxious to take one with me to Scotland, I could only procure it from a maker by special order, for everything in the shape of firearms had been bought up to go South, in anticipation of the revolt. I have still this rifle with me, and feel grieved to think that at no distant day it may be brought into requisition in this colony by the very same course of policy which caused its manufacture in the United States.  
 GIFF GAFF.

Argus 8<sup>th</sup> March 1866

Public letter writers

A SUGGESTION.

TO THE EDITOR OF THE ARGUS.  
 Sir,—In looking over the *Home News* by last mail, I observed a paragraph stating that at the post-offices in Italy rooms have been opened where materials are supplied cheaply to the very great convenience of persons receiving letters requiring immediate answers. I understand it is not unusual still to see in continental cities the ancient custom of "letter-writing" existing on the wayside; and a very capital institution it is too, for, besides affording a ready means of replying quickly, it enables illiterate receivers of letters not only to have them read but replied to by disinterested persons worthy of trust. It is chiefly in the interest of those in this colony who can neither read nor write—and their name is legion—that I beg to make a suggestion to the Postmaster-General, and that is to permit some respectable elderly poor man of education to place himself in some quiet corner of the post-office verandah, with a small table, chair, and writing materials, and a notice overhead that he is ready to write or read letters for any one. If at the end of a month, say, he does not make a living, at such a charge as will draw customers, he can be turned away. Should he receive employment enough to induce him to continue, and I have not the least doubt of that when he becomes known, his services will be a boon to himself and a blessing and great convenience to many who, however anxious to correspond with friends and relations, cannot do so; and to a great extent will it benefit those who, for want of materials and opportunity, put off and off till time obliterates inclination, and ultimately, affection, which might have been kept alive by the simple means I respectfully point out to the attention of the Postmaster-General.  
 June 13, 1870 J. D.

UNSOOUND STATE OF PRINCE'S BRIDGE.

TO THE EDITOR OF THE ARGUS.  
 Sir,—It may be worth while to direct some attention to the condition of Prince's-bridge, for it is now evidently unsound, and although there may be no immediate danger, it is plainly not the ever-enduring structure it was at one time pronounced.  
 On a careful examination, the following defects will be observed:—At the southern end of the arch, upper side, about fifteen feet from perpendicular of buttress, there is an open joint about a quarter of an inch wide right from the parapet to the arch-stones. In the retaining wall on the same side, there are two seams in the masonry from top to bottom. On the lower side of the bridge, southern end, there are the same description of seams in the walls, and in the arch itself there are indications similar to what is observable on the upper side, but the joint is not so distinctly marked; or rather, since there are more joints than one, none of them can be traced throughout the whole depth of the arch. At the northern end of the arch, upper side, there is also a joint traceable nearly from top to bottom, but it is not distinctly marked. On the lower side, same end, there is no defect visible, and the retaining walls seem as sound as ever they were.  
 The conclusion which may be arrived at after noticing the above defects, is that the foundation on the south side of the river is unsound, and that a settlement has taken place. From the character of the joints—greater above than below—it would appear that there has not been a settlement of the buttress itself, but of the embankment and retaining walls only. When this took place it would be hard to conjecture, but it must have been some time ago; probably during, or after the great flood. The authorities will, perhaps, have the bridge examined, to learn how much the southern foundation has given way, and what is the extent of vibration when a heavy waggon is driven along the roadway. There is no real danger now, but such a ponderous structure, with a flat arch, a great span, and an unsound foundation, has within it the elements necessary for its own destruction.  
 I remain, yours &c.,  
 Feb. 2, 1866 JD OBSERVER.

**MR SPURGEON'S RENUNCIATION OF TEETOTALISM.**—The *Advertiser* publishes the following report of a speech on a total abstinence by Mr Spurgeon at a recent conference of Baptist ministers on the subject:—I do not know what brethren may think of some of us, but somehow we do think ourselves that if it was a pure matter of self-sacrifice we would not wait to be asked to go in any direction, whatever might be the consequence. I may be allowed for a moment to be slightly egotistical, and say what is my position here. It may be the position of one or two others. I may illustrate it from my brother's case. Some time ago, he was an avowed teetotaler; some nine months he was consistent to his pledge, but again and again he found from time to time he was literally failing, and one day so close was he to the verge of the grave, that I said, "Young man, there was one man who went to heaven in a chariot of fire, but that is no reason why you should go to heaven in one of water," and I went myself and fetched a glass of wine, which enabled him to finish his day's work. He said, "What more is to be done?" I said, "I will tell you my own experience. I tried conscientiously to be a teetotaler for some nine months myself, but I found I was obliged to give it up; at least I thought so, and determined to take what I did take in secret. I bought some wine, and some medicine glasses, and I think for a year I drank no wine but out of a medicine glass, with a locked door; but of course it leaked out, and I found I was doing more harm than by open drinking. I found some had got a habit of secret drinking who were confirming themselves in what I was doing, so I put the medicine glass on one side that no one should say I was ashamed of doing publicly what I did in private."

"We," *Waranga Chronicle*, "are informed that from 150 to 200 harvest hands at Corop are sitting round the hotels, and refuse to work under 10s. per day, they having posted tickets to that effect. Men are very scarce on the Goulburn, and are asking £2 a week. The farmers on the Muddy Creek are getting together all the Chinamen they can to follow their harvest machines, and are getting through their harvest capitally, the Chinese making good binders, and working for a less wage than is asked by the others. The crops are fast ripening all over the district, and if men do not become more reasonable in their demands the farmers will have to cut their corn and bind it as best they can afterwards, and those who are holding out for exorbitant wages will let the summer slip by without earning anything."



Argus

THE LATE CHARLES MACLAREN.

(ABRIDGED FROM THE EDINBURGH SCOTSMAN, SEPT. 12.)

By the death of Charles Maclaren, editor of this paper for nearly thirty years (1817-47), which took place at his house of Moreland on the 10th inst., the country has lost a man who did it great and brave service in evil times, and all privileged to call him friend mourn a loss which no other man can replace, and no lapse of time repair. Charles Maclaren was born in the village of Ormiston, county of Haddington, on the 7th October, 1782. He was the only child of his father's second marriage, and at the time of his birth both his parents were of middle age. His father was a small farmer and cattle-dealer at Ormiston. The circumstances of his parents, worthy and respectable people as they were, precluded the idea of their son, though even in boyhood he had exhibited decided marks of superior talent, receiving an expensive education; so that, beyond the elementary instruction of his school-days, Mr. Maclaren's acquirements were due entirely to his own ardent love of knowledge, and indomitable perseverance in pursuit of it. Being of delicate constitution, the laborious ordeal of initiation to trade proved too severe for his strength, and being compelled to look out for employments less physically trying, he spent some years as clerk and bookkeeper to several Edinburgh firms successively. During this time, he taught himself something of Greek and French, and subsequently studied algebra, chemistry, and mineralogy. At a much later period, he acquired a knowledge of German. In cultivation of his inborn turn for mechanics, he fitted up a small laboratory and workshop in the garret of his mother's house, and made experiments with electrical machines; with gas, which was at that time beginning to attract notice as an illuminating power; and with the screw as a means of propelling vessels. The Agricultural Society of Mid-Lothian having about this period offered a premium for the best model of a reaping-machine, Mr. Maclaren constructed one, and sent it in for competition; but none of the models were approved. Some ridicule was cast on the competition by a drawing of a Highland shearer being sent in as the best "model reaping-machine;" and the jest really indicated fairly enough the real cause of the failure of the project—namely, that labour was so cheap and abundant that mechanical appliances were still premature.

It was in the year 1816 that the idea of starting an independent newspaper in Edinburgh originated. The political terrorism which overspread the country towards and after the close of the war had permeated society; and the ruling powers carried their paralyzing and repressive influences into almost every sphere of public action. The local press was utterly abject; no Edinburgh paper could be found independent or courageous enough to expose almost any sort of abuse, however flagrant, if in doing so there was the slightest risk of giving offence in high quarters. It was an incident of this sort that drew the attention of the late Mr. William Ritchie, S.S.C., and of Mr. Maclaren to the great need for some free organ of public opinion in Scotland. Mr. Maclaren and Mr. Ritchie were to be joint-editors, the former devoting himself to the political, and the latter mainly to the literary department. The leading article in the first number, which was issued on the 25th of January, 1817, was by Mr. Maclaren. Soon after the starting of the paper, Mr. Ritchie was called to the Continent on business, and detained there for some months. In his absence, a new and valuable coadjutor came to Mr. Maclaren's aid—the late Mr. John Ramsay McCulloch, the afterwards eminent statistic and economist. Mr. McCulloch sent a contribution to the fourth number; and a subsequent interview led to Mr. McCulloch temporarily assuming the position of responsible editor of the yet infant journal. The reason for this arrangement was that Mr. Maclaren had become a clerk in the Edinburgh Custom-house; and he felt that his position as a Government officer was incompatible with that of recognised editor of an Opposition journal. Though Mr. McCulloch was, after a time and for a time, known as editor, much of the labour and responsibility in the conduct of the paper was borne by Mr. Maclaren during the first year of its existence. Throughout 1818 and 1819, however, Mr. Maclaren left most of the editorial work in Mr. McCulloch's hands. In 1820, the paper being by that time pretty well established, Mr. Maclaren, resigning his situation in the Custom-house, resumed the editorship; Mr. McCulloch continuing a frequent contributor until his removal to London several years afterwards. Very few persons can now form any adequate idea of the magnitude of the work which in 1817 Charles Maclaren set himself to do, and how much of it he did—for very few persons are now alive who remember what Scotland and Edinburgh were, politically and socially, half

a century ago. Corruption and arrogance were the characteristics of the party in power—in power in a sense of which in these days we know nothing; a cowering fear covered all the rest. The people of Scotland were absolutely without voice either in vote or speech. Parliamentary elections, municipal government, the management of public bodies—everything was in the hands of a few hundreds of persons. In Edinburgh, for instance—and the capital was even too favourable an instance—the member of Parliament was elected and the government of the city carried on by thirty-two persons, and almost all these thirty-two took their directions from the Government of the day, or its proconsul. Public meetings were almost unknown, and a free press may be said to have never had an existence. Lord Cockburn, in his Life of Jeffrey, says:—"I doubt if there was a public meeting held in Edinburgh between the year 1795 and the year 1820;" and adds, writing in 1852, that "excepting some vulgar, stupid, and rash" newspapers, which lasted only a few days, there was "no respectable Opposition paper till the appearance of the Scotsman, which for thirty-five years has done so much for the popular cause, not merely by talent, spirit, and consistency, but by independent moderation." Efforts at reform and liberation were suppressed, either by an abuse of the law, as in the cases of Muir, Gerrald, and others, or more generally and effectively by a rigorous social persecution—the man who questioned that all things were for the best was socially, professionally, and commercially discredited. The Whig landed gentry, a small but powerful body, and a brilliant band of Whig lawyers, almost alone maintained a good testimony. The mercantile class was then small in Scotland, and even there was almost universal fear and quaking. The late Sir James Gibson-Craig, the most resolute of the professional men who then kept the flag flying, used to say that he had often canvassed "the Bridges," to get the business men to sign some political document, or show face at some public meeting, and "found them all skim-milk, but Adam Black," lately ostracised by those whose battles he fought under difficulties which neither they nor their fathers were able to face. Mr. Maclaren was a steadfast admirer and supporter of the Whig party equally when it was far in advance of popular opinion, and when it had fallen behind at least the semblance of popular opinion—indeed, he may be said to have been, from first to last, more Whig than the Whigs; but he and they somehow kept more or less apart—perhaps at first a little from temperament and more from accident, and later from Whig misgivings regarding the effects of Mr. Maclaren's inconveniently early advocacy of his then, not only unpopular, but almost unheard-of theories in such matters as church establishments and free trade.

The alarm, among both friends and foes, caused by the Scotsman on its first appearance, would be incomprehensible now to any one who might look back at the moderation of its views and the sobriety of its language, and who is unable, as the present generation is, to appreciate the stagnation of the atmosphere in which that breeze began to stir. Enemies were enraged, and even friends were alarmed. "The authorities" watched eagerly for any stumbling, and any man mingling with firm determination less of coolness and caution than Mr. Maclaren, would undoubtedly have come into collision with the law, strained as it then was by the Executive, by judges, and by judge-packed juries. We have heard Mr. Maclaren say, when dining in company with such friends as the late Sheriff Gordon and Mr. Maurice Lothian, that, for more than the first half of his life as a journalist, he could not have conceived it possible that the day would ever arrive when he should dine with sheriffs and procurators fiscal, whom he had been taught by experience to regard as his natural enemies and persecutors. A friend, not yet very old, remembers that, when a schoolboy, he saw a Scotch peer, the great man of the district, going about from door to door, telling the villagers that he had been much pained to learn that some of them had been seen reading that "incendiary paper, the Scotsman," and that, if they would desist from that indulgence, his lordship would amply supply them with other newspapers at his own expense—and that is but a sample of what went on everywhere.

In less than twenty years after the commencement of his labours, Charles Maclaren saw his principles triumphant and his prophecies fulfilled; and though he never boasted, he could not have been wholly unconscious of the truth, that, as to Scotland, he had been enabled, by his ability, his honesty, and his courage, to set his mark upon his times.

"His life was gentle," has to be said of his public as well as his private life—hard as the virtue of gentleness may seem in one most of whose years were spent in controversy and almost all in toil. Though circum-

stances made him a man of strife from his youth upwards to near old age; strife came to him not as a natural vocation, but as a duty laid upon him; and it left him, when he had discharged it, still full of gentleness, charity, and love of peace. His first call to journalism had come in the shape of indignation at the sight of oppression and corruption, and to the latest hour he kindled at the very semblance of injustice, bigotry, or hypocrisy.

Mr. Maclaren's editorship of the Scotsman may be said roughly to have extended over a period of thirty years. The comparative amount of leisure afforded by a paper published originally only once a week, and from 1823 till the abolition of the newspaper stamp, in 1855, twice a week, enabled Mr. Maclaren to pursue his favourite scientific researches with undiminished ardour. He made many geological excursions through various parts of Scotland, working, hammer in hand, and walking over the more interesting districts with all the zeal of a practised pedestrian. Nor were his home studies merely political and geological. He wrote many valuable papers on general topics; all questions of social interest received from him a considerable amount of attention; and the progress of science and of civilisation he unceasingly watched and noted. Thus he was one of the first of our public writers to forecast the great destiny of the American people; and one of his early articles, prophesying their future power and magnitude, drew down upon him the wrath of many narrow-minded politicians, who hated anything like praise of a republic. His knowledge of the United States, statistically and politically, pointed him out as well fitted to furnish the article "America" for the Encyclopædia Britannica, to which he also contributed that on "Troy," and several others. The article on America was highly thought of, not only in this country but in the States; and we believe that it was the only article touching on American affairs which the trans-Atlantic correspondents of the publishers did not recommend them, when they were preparing the latest edition of the Encyclopædia, to get rewritten by a native American. Mr. Maclaren's ardent love of freedom, whether found under a republican or monarchical form of government, led him also to regard with peculiar attention the liberation of Greece, and the prolonged struggles of that still unfortunate kingdom; the wars and diplomatic arrangements which resulted in the establishment of constitutional forms of government in Spain; the erection of Belgium into an independent state under its late wise and enlightened monarch, and the experiment of a liberal government in France, in the end so disastrously mismanaged by Louis Philippe. One of the proudest proofs and triumphs of Mr. Maclaren's scientific and mechanical sagacity consists in his having clearly foreseen, and boldly proclaimed, the certain success of locomotion by railroads, while the system was yet a mere project—and a project derided as a wild and delusive dream. In December, 1824, he published a series of articles in the Scotsman on the subject of railways, which attracted so much attention, that, besides being extensively quoted and republished in this country and in America, they were translated into French and German, and so disseminated over Europe. Forty years ago, the notion of persons being enabled to travel at the rate of twenty miles an hour, was not only popularly ridiculed, but was treated as chimerical by men of high scientific attainments. But Mr. Maclaren had given the subject that patient and conscientious study which he bestowed on every matter which he investigated, and the results at which he arrived were based on sound and clearly-ascertained data. With characteristic caution and completeness in the investigation of the truths, and with equally characteristic courage in announcing them, Mr. Maclaren broadly stated that "there is scarcely any limit to the rapidity of movement these iron pathways will enable us to command." As a fitting pendant to this mention of so remarkable an example of Mr. Maclaren's sagacity in forecasting the future, a proof of his success in the investigation of an ancient geographical, or rather topographical, problem may next be referred to. Among the classical studies of his youth, the poems of Homer naturally occupied a prominent place; and the turn of his mind toward exactitude, even in matters poetical, quite as naturally suggested to him the desirableness of fixing clearly the site of the Homeric city. Having studied the existing speculations of the learned on this topic, Mr. Maclaren, with wonted independence, formed a theory of his own, and published it in a modest little work issued so early as 1822, under the title of a Dissertation on the Topography of the Plain of Troy. The subject never lost its attraction, and he employed the earliest period of extended leisure which his retreat from the editorship of the Scotsman insured him to visit personally in 1847 the locality he knew so well through maps and books, and had himself written a book about a quarter of a century before. To work up

This was published in the Argus at the request of James Dawson

their unit for a newspaper. Geology and the connected researches ultimately became the chief focus of attraction towards which his studies converged. Mr. Maclaren was an indefatigable reader, and accumulated a considerable library. He took notes of all interesting facts or opinions in the works he perused, generally jotting down the references on the blank pages of the books themselves. His range of reading was extensive. Soon after his retirement from the editorship, Mr. Maclaren purchased the delightful suburban villa of Moreland-cottage, Grange Loan, and removed there from his former

I would not overstep the truth. Keeping these facts in view, the reader cannot fail to be surprised at the amount and accuracy of his information, and the variety of subjects it embraced. Astronomy and the wide views which it opened up as to the constitution of the material universe, was always a favourite subject; and among his latest scientific acquisitions was a powerful telescope. Terrestrial physics also engaged much of his attention; and he was not afraid to introduce such questions as Mr. Hopkins's views of the internal structure of the earth to the notice of his readers, at a time when subjects of this kind were regarded as alto-

research could not be expected from him. It was only in the intervals of a busy and distracting profession that he could turn to the peaceful pursuits of science, which had specially to be thrown aside at the imperious demands of political interests. What he says of himself in regard to the "Geology of the Lothians" was true of all his scientific work. "Researches which might have been completed in three or four months, were extended over seven years. The composition of the work has also been executed by short snatches and amid continual interruptions. If I were to say that it has been as often dropped and re-ascended as it contains pages,

the information he thus acquired, incorporated with it the fruits of his further research, gave him pretty frequent employment throughout nearly fifteen years; and he published a second work, entitled The Plain of Troy described; and the Identity of the Ilium of Homer with the New Ilium of Strabo proved, by comparing the Foot's Narrative generally with the present Topography. In estimating Mr. Maclaren's position as a man of science, the peculiar circumstances in which he was placed must be kept in view. As conducting a public journal standing in the front ranks of the political warfare of the time, continuous and extensive original



## THE AUSTRALASIAN.

March 19, 1870.]

### THE LANGUAGE OF THE ABORIGINES.

TO THE EDITOR OF THE AUSTRALASIAN.

Sir,—I request the favour of space in *The Australasian* to record information about the aborigines of the Western District of Victoria, which I acquired during many years of intimacy with the remnants of tribes occupying the country between the Hopkins River and Portland. My father's station having always been a favourite place of resort for the blacks, and as several of them with their families were generally employed to do work, I had from my infancy better opportunities of acquiring their language and learning their manners and customs than perhaps any other person in the Western District. Such very favourable circumstances having placed me in a position to assist in preserving a knowledge of the aborigines, were I to neglect doing so I should consider myself not only guilty of gross negligence, but of ingratitude to a race of nature's nobility for which I have the greatest affection and respect.

People seeing only the miserable remnants of the aborigines to be met with about public-houses, may be inclined to sneer at my expressions, but let them come into social communication with them in the bush, away from the means of intoxication, and listen to their artless and innocent conversations, their fun and wit, and they will, nay must, agree with me that they compare most favourably with many peoples calling themselves civilised. It may astonish those who are given to consider the aborigines as a race scarcely human, to be informed that their general intelligence, common sense, and shrewdness, are quite equal, if not superior, to that of the poorest classes in Great Britain. During the many years I had the most favourable opportunities of studying their nature, I never observed anything dishonest in their conduct or repulsive in their habits and conversations; neither did I observe in their native tongue what may be termed low language, excepting the three instances in the list of "vindictive epithets," but even these solitary cases of idle words would not in our polite society be considered much out of place. What they may have learnt to express in English I do not excuse, excepting on the grounds that they have been taught by a race which assumes a position as far above the poor natives as its practice in many things is beneath them.

Consideration for space in *The Australasian*, prevents further remarks on this interesting subject, and I beg to subscribe myself yours very respectfully.

ISABELLA PARK DAWSON.

March 14.

In placing the following before your readers, the writer begs them to understand that, although the orthography is questionable, it is the nearest to convey sounds of many native words almost inexpressible.

Note.—When the letter *k* forms the commencement of a word with a consonant following, the *k* is not sounded, as in *knee*.

- HUMAN BEINGS AND MEMBERS OF THE BODY.**  
 White man—K'nauna teitch.  
 White woman—K'nauna teitchar.  
 Aboriginal man—Marr.  
 Head—Beem, a general name for all heads.  
 Hair—Arrat.  
 Forehead—Mittinch.  
 Ear—Wirng.  
 Eye—Mirng.  
 Eyelash—Knarrat-mirng.  
 Nose—Kapoong.  
 Lip—Woorong.  
 Teeth—Tung-ang.  
 Tongue—Talling.  
 Mouth—Oolang.  
 Throat—Yan (which means to pass or go, a person leaving; yannan, gone; yaunskie, must go).  
 Neck—Allum.  
 Shoulder—Kok.  
 Chest—Mart.  
 Waist—Aloork.  
 Navel—Pe-koorn.  
 Stomach—Tookoie.  
 Spine or Back—Aw-oorn.  
 Leg—Pirn.  
 Knee—Parrng.  
 Foot—Toomang.  
 Hand—Wookartang, the giver to me.
- RELATIONS.**  
 Grandfather—K'na'poorn.  
 Grandmother—Koorooky'e.  
 Father—Peppe.  
 Mother—Kneerang.  
 Brother—Wardii.  
 Sister—Kakii.  
 Cousin—Tow-will.  
 Uncle—Mee-min.

- Aunt—Leebye.  
 Wife—Mullungar.  
 Brother-in-law—Biningar.  
 Child—Tookoie.  
 Orphan—Kokaitch.  
 Old Woman—Kookoo, witch.
- ANIMALS.**  
 Cattle—Wooromkilwerrang (from wooromkil, very long; and werrang, horns).  
 Horses—Gump gump.  
 Pigs—Toornmerring (from toorn, to turn; and merring, ground).  
 Sheep—Tachmerring, feeding on the ground.  
 Kangaroo (male)—Koorine.  
 Kangaroo (female)—Marrim.  
 Brush kangaroo—Kallarn.  
 Wallaby—Peerie.  
 Kangaroo Rat—Paroosh.  
 Bandicoot—Waroou.  
 Common opossum—Kooramook.  
 Ring-tail opossum—Weearri (its cry).  
 Water rat—Moorong.  
 Mouse—Baroot.  
 Bat—Hinnihitch; also the native name of an ordis, which resembles a bat's face.  
 Squirrel—Weesh, weesh (its cry).  
 Small squirrel—Too an.  
 Native cat—Kapoong.  
 Porcupine—Willing-alkik.  
 Native bear—Wirngill.  
 Dog—Gall.  
 Wild dog—Burnang.  
 Wombat—Meeam.  
 Platypus—Allertill.  
 Tortoise—Toorn-gill (turn mud).
- BIRDS.**  
 Emu—Kapping or Barrng mall.  
 Native companion—Kooron.  
 Black swan—Koonawarn.  
 Large heron—Kallawar.  
 Little heron—Kookup.  
 Cormorant—Wallongkarn.  
 Bustard (wild turkey)—Barrim barrim.  
 Pelican—Kart-perap.  
 Wild goose—Boodergill.  
 Musk duck—Booriebar.  
 Mountain duck—Kooro-koora (its cry).  
 Teal—Peernier.  
 Little grebe—Kooramkooramitt.  
 Kingfisher—Banbankoonamill.  
 Snipe—Timgall.  
 Owl—Tooney toonitch.  
 Black magpie—Gillin gillin (its cry).  
 Common magpie—Koorie.  
 Plover or lapwing—Petereet (its cry).  
 Soldier bird or mimah—Pootch.  
 Wattle bird—Kannak woorot (peck at the tree).  
 Cockatoo—Y'ouk.  
 Yang Yang parrot—Merran.  
 Black cockatoo—Willan.  
 Rose-bill parrot—Kootch-kootch.  
 Blue Mountain parrot—Kallang high.  
 Small green parrot—Yoo'kootch.  
 Lorry (common) parrot—Yoo'rakootch.  
 Pigeon—Kooriy.  
 Crow—Wauah (cry).  
 Laughing jackass—Koonett.  
 Swallow—Wee-which (cry).
- LIZARDS.**  
 Guana—Wirrakoot.  
 Lizard (common)—Moonie.
- SNAKES.**  
 General name—Koo'rang.  
 Black snake—Moo'rang.  
 Whip snake—Kir'toosh.
- FISHES.**  
 Whale—Counter'bool.  
 Shark—Toorong.  
 Sting-ray—Mardan. When an object is hit by spear or weapon, the blacks exclaim "Mardan," in reference to the blow inflicted by the serrated spike under the tail of the sting-ray.  
 Blackfish (in fresh water)—Yerrie-char.  
 Trout—Yoo'nim.  
 Eel—Koo-yan.  
 Small fishes resembling whitebait, and only eaten by women and children—Toort-coort.
- INSECTS.**  
 Common small black ant—Rae-chook.  
 Bull-dog ant—Koo'mall.  
 Jumping black ant—Pirk-Pirk, jump jump.  
 Sugar ant (large)—Toolorngore.  
 Flies—Menning.  
 Blow fly—Wooron.  
 March fly—Morrol.
- CRUSTACEA.**  
 Crawfish—Yarram.  
 Cuttle fish—Karrat-marrang, many fingers.  
 Shrimp—Yapeach, also Wee'hauk.  
 Mutton fish—Mungir.  
 Clam shell fish—Yoo'yook.  
 Periwinkle—Kammat.
- VEGETATION.**  
 Trees generally—Woorot.  
 Black wood or light wood—Moo'tang.  
 Common gum tree—Woorot.  
 Red gum tree—Pe-ank.  
 The oak tree—Erring.  
 Box tree—Karrank.  
 Cherry tree—Billat.  
 Yattle tree—Karrang.  
 Honey suckle tree—Wee'reitch.  
 Fern tree—Woorntantoolook (woorn means high).  
 Grass tree—Buck-up.  
 Fern—Ma'keitch.

- Reeds—Wooloot.  
 Grass—Moul-mool.  
 Leaves—Terrang.  
 Bark—Tallank.  
 Sea weed—Pee-koy.
- NUMERALS.**  
 One—Kypa-eeek.  
 Two—Pooi-itcha.  
 Three—Ballink-meeab.  
 Four—Woor-ba derang.  
 Five—Ba roong.  
 Six, seven, eight, and nine have no names, and are represented by the fingers. Ten is Woor-ba woor-ba derang. Eleven Woor-ba woor-ba derang and one finger held out. Twelve by the same words and two fingers, and so on to twenty, which is expressed by woor-ba woor-ba derang and outspread hands. Thirty by these words and outspread hands held up twice. Little idea appears to exist of stating exact numbers beyond that. Multitudes are expressed by holding up the outspread hands, and repeatedly opening and shutting them.
- NAMES OF PLACES.**  
 Mountains, generally—Kar'nk.  
 Mount Elephant—Terrng Allap.  
 Mount Shadwell—Bok.  
 Hill near Campdown—Link'oor.  
 Mount Rouse—Kolor.  
 Mount Eels—Pootch-beem, meaning high head.  
 Mount Napier—Taw' Pook.  
 Niel Black's Hill—K'noorat.  
 Mr. Thomson's Lake—Killembet.  
 Tower Hill—Koroit (indicating volcanic activity).  
 Tower Hill Lake—Mirtch-hile.  
 Mount Warrnambool—Talla-terrang.  
 Hill near Warrnambool—Yoo'yook. The name of a bird frequenting the locality.  
 Mount Taurus—Wirl-wirn.  
 Point of land on which Belfast is built—Poo-yoop-gill; the g in gill sounded hard.  
 Island at Port Fairy—Yolook or Oethith.  
 Waterhole near Burrell's Flat—Boodabool.  
 Rise on which Yangery-house is built—Baa-wheetch-moorn (meaning hot or burning ground, and indicating volcanic action at some former period).  
 Creek near Yangery—Yangery.  
 Hopkins River—Allo-bank.  
 Merri River—Merri.  
 Dunmore home station—Koonang Gall (camping ground of wild dogs).  
 Hummocks at Armstrong's Bay, between Warrnambool and Port Fairy—Toowool.  
 Large Swamp between Merrang and Minjah Stations—Yan-yeem. (Query—Yan Yeau reservoir, water supply of Melbourne.)
- NAMES OF THINGS AND WORDS.**  
 Fire—Ween.  
 Lightning—Yarone.  
 Thunder—Mordan, meaning noise.  
 Rain—My'ang.  
 Wind—Oorndoock.  
 Sea—Meirtick.  
 Sky—Moornong.  
 Sun—Tirng.  
 Moon—Koorntarrong.  
 Stars—Kackit-tirng, sisters of the sun.  
 The ground—Merrang.  
 Sea sand—Kolak.  
 Stones—Merri.  
 Wood—Ween.  
 Log—Yoorak.  
 Water—Pare'tch.  
 Waterhole—Killink. Sound produced by stone plunged into waterhole—Kallunk.  
 House—Bard-ba-moorndook, meaning habitation erected by blows.  
 Knife—Marnboot, marnboot mattal, cut cut meat.  
 Dray—Barrangoutt.  
 Axe or tomahawk—Bartbartkoort.  
 Opossum rug—Baloonge.  
 Blanket—Ku'oolarr.  
 Opossum-skin ornaments worn round the loins at corrobories—Barrintch.  
 Kangaroo-teeth necklace—Marnmar.  
 Boot—Wallo-wallomp-dinang.  
 Hat—Ku'oopartin.  
 Hairnet—Koorar Beem (net for head).  
 Ornament of emu feathers worn round the loins while dancing—Teerbarrim.  
 Basket—Bungar.  
 Eel basket—Naraban.  
 Bucket—Pepair.  
 Bone—Backie.  
 Stump—Tooloo-coat.  
 Fence—Nallopbun.  
 Yes—Ko.  
 No—K'ne k'ne.  
 Dead—Kalpera'n.
- WEAPONS.**  
 Shield—Malkar.  
 Liangle—Mar'whang.  
 Waddy—War'whar.  
 Spear (generally)—Tirr.  
 Heavy long-barbed spear—Toolawar.  
 Light reed spear—Tark.  
 Spear-thrower—Merriwon.  
 Stone axe—Mootchair.  
 Boomerang—Lady-laidim.  
 Long pole carried by the lubras.—K-annak.
- SUPERNATURAL.**  
 In investigating this subject, every care has been taken to exclude all notions and ideas the natives may have acquired in their intercourse with white people. The following was the be-

subjects of this kind were regarded as altogether and removed from his former...  
 the time, continuous and extensive original...



He entertained previous to the introduction of Christianity amongst them, and is so still:—

God.—Pring-gee-all (the gee sounded hard) is believed to be a man of great size, living above the clouds, of very good disposition, and never unkind to anyone.

Devil.—Mooroop or Nitt. Mooroop is a gigantic ugly man, frequenting scrubs, and capable of flitting from place to place with the rapidity of lightning. He is very mischievous, always hungry, and has a great craving for human flesh, particularly that of children. At night "yammering bairns" are instantly hushed, and bury themselves under the possum rugs, when some old dame calls out "Ka-ka-Mooroop," "Come here, devil." The natives are intensely terrified by Mooroop at night, and believe he sends the owl or morepork to watch and give warning, when he may pounce upon an unfortunate straggler from the camp or mi-mi. Hence their hatred of the owl, as a bird of evil omen.

RELIGIOUS BELIEF.

They have no idea of futurity, or of rewards and punishments after death. A belief is said to exist that they will return white; but apparently this, as well as many other absurdities attributed to them, has been impressed upon

them by Europeans. The writer never heard them expressing their sentiments otherwise than that when dead they are eternally extinguished.

VINDICTIVE EPITHETS, THE ONLY APPROACH TO SWEARING.

You wretch of a bandycoot—Warronditch waroon waroon.

You with a projecting mouth—Buchootch oolang.

You with the squint eye—Shoo-mirng.

EXCLAMATIONS.

Wah!—Astonishment.

Yaki—Fear, or Oh dear, when hurt.

Ki-ki—something like "goodness me."

Woo-wook-an—Good-bye, meaning poor, poor thing.

GRAMMAR.

The words *a, an, the, this, and that*, are translated by the word "dean." There are very few verbs, and these are not modified in any way. The only words resembling our personal pronouns are these—Natook, knoook, and k'ndook, meaning I, you, and they.

CONSTRUCTION OF SENTENCES.

English idiom—Where are you going? Aboriginal idiom—where going you? Translation—Woondia-yah k'ning k'ndook.

English idiom—Kindle this fire. Aboriginal idiom—Make this fire. Translation—Mooyoobackie dean ween.

English idiom—Make a mimi. Aboriginal idiom—make this mimi. Translation—Mooyoobackie dean wourn.

English idiom—Come and sit down here. Aboriginal idiom—Come here, sit down in this place. Translation—Kaka koopakce dean bab.

English idiom—Who killed this blackfellow? Aboriginal idiom—Who killed this blackfellow? Translation—K'narra bardbarn dean Mar?

English idiom—How many children have you? Aboriginal idiom—How many children? Translation—Kn'aw meeah tookie?

English idiom—Look at this large tree. Aboriginal idiom—Look at this large tree. Translation—Nakakee dean mee-har roong woorot.

English idiom—I am very hungry. Aboriginal idiom—I am hungry. Translation—Natook bardbarn n'eulang.

English idiom—Come, and we will go to the waterhole. Aboriginal idiom—Come go lot of us over there waterhole. Translation—Ka ka yana bin mookce killin.

English idiom—Will you die? Aboriginal idiom—Dying will you? Translation—Kalperang ing?

WORDS OF A SONG.

Barnmitt barnmitt tung-ang koorooketch.

Barnmitt barnmitt tung-ang koorooketch.

Ba'roong tookoenoong.

Yah wirng kah wirng ah.

Yan kaloom ee Nitt.

TRANSLATION, OR MEANING.

Evil spirit evil spirit come and eat orphans.

Evil spirit evil spirit come and eat orphans.

Many many children.

Hark to me many many children.

The Devil will take you into a dark scrub.

NATIVE NAMES.

Those of our readers who feel an interest in our native names, and the meaning attached to them, will, we are sure, be gratified by the list of them which we present below. Having learnt some time ago that Mr J. L. Currie, of Larra, near Mount Elephant, had, during his long residence in Victoria, been at the pains to procure from the natives the names given by them to various places in the colony of more or less interest, together with the meaning attached to the words, we took the liberty of applying to him for a copy of the list of words so obtained by him for the purpose of publication. The request was kindly complied with. In forwarding us the subjoined words Mr Currie states that unfortunately he has mislaid the manuscript containing the complete list collected by him, which, however, he hopes to find ere long, and when he does so he kindly states that he will place it at our disposal.

The list now furnished us it will be seen is very interesting to residents in this district, inasmuch as it gives the meaning of several of our most familiar native names. That of Buninyong seems to us to be peculiarly appropriate and interesting—"The Big Hill like a knee." From the meaning of the prefix *Balla*, it seems that this town of ours was in the aboriginal days, as well as in ours, a centre of population, at certain seasons at least, and so far as the limited number of our sable predecessors would permit. The meaning of the final syllable in Ballarat is not given, but probably some of the old residents in the district—the Reverend Mr Hastie, for instance—may be able to supply it.

Mr Currie informs us that, curiously enough, he, a few days ago, met in the streets of Geelong one of the blacks from whom he many years ago procured some of his information. Mr Currie endeavored to procure more, but the condition of the man on the various occasions that Mr Currie applied to him was by no means satisfactory, Geelong hospitality, or some other elevating influence being rather too much for him. Generally speaking, however, he confirmed what Mr Currie had gathered from him in early days, before he had become quite so much of a victim to civilisation. "The only word in the list," Mr Currie says, "on which to my mind he has thrown any doubt, is *Yowang*, as applied to Station Peak. On the occasion of meeting him the other day, he applied the name to the Anakies; on my first meeting him at Queenscliff, he distinctly applied it to Station Peak. I give the greater reliance to what he stated then."

Mr Currie further states that in endeavoring to get the name of "Arthur's Seat," he ascertained that *Boona-tal-ang*—given below—applies not only to Point Nepean, but also to the land, as far as they—the natives—could see it, extending from the Point. That district, Mr Currie says, as seen from the high ground to the west of and behind Queenscliff, with the sea on one side, the bay on the other, and the background of hills, or rising ground about Arthur's Seat, or probably the horizon beyond, is almost a perfect triangle; or like—to use the figurative language of the blacks—a kangaroo hide.

We are sure that all who take an interest in this subject will feel grateful to Mr Currie for the information he has furnished and the trouble he has taken in this matter, and will join with us in hoping that he may soon be in a position to afford us further information of a similar kind. There must be many others among the old colonists who, though they have not perhaps taken up this matter so systematically as Mr Currie has done, and committed to writing the native names and meanings that they have heard, yet still may be able to supply from memory much interesting information that they have picked up in their intercourse with the natives. We take the liberty of appealing to these gentlemen, of whom there must be many in this district, to forward to us the meaning of the native names belonging to their respective localities, as well as the native names of the various places in their neighborhood that may not yet have been published. The model furnished by Mr Currie is an admirable one to follow, viz., firstly, to give the name spelt as nearly as possible as pronounced, and then to give the meaning with such explanations as may be interesting. Much information of this kind may even yet be obtained from the blacks, if the residents in the country districts will only make a good use of their opportunities. But if not seized now, the opportunity will soon pass away, and for ever, for in this and the other settled districts of the colony the blacks will ere long have ceased to exist. We trust, then, that all who have an opportunity will endeavor to secure, before it is too late, as many of these native names as they can, and thus contribute to enlarge as much as possible the beautiful and only legacy these poor and vanishing aboriginals will leave to the people of this continent.

- NEERRIN-BOOR-WOOR.—Peninsula on which Queenscliff stands. I do not know the interpretation.
- BALLA-DULK.—Point Lonsdale.—The prefix Balla signifies the elbow, as in *Balla-rat, Balla-reen (Ballerine)*; the two latter names are given in connection with their being large gathering places for the tribes, and signifying—reclining on the elbow—resting places.
- BOONA-TAL-ANG.—Point Nepean.—The word signifies a Kangaroo hide, its triangular shape and the peculiar and similar shape of the land terminating in the Point having apparently given the name.
- BINGOLITE.—Indented Head.—Name given from the striated (ribbed) appearance of the face of the cliff.
- PA-WOOL.—Mud Island.—Name of Island generally.
- EURO-YOROKE.—St. Kilda.—Name of a peculiar stone found on the beach there, with which they fashioned their stone tomahawks.
- NARM-JAAP.—Tea Tree Scrub, where the Queen's Wharf in Melbourne is now.
- KOORT-BOORK-BOORK.—Clumps of she-oak trees, where Williamstown now is.
- P(H)ER-G-RUNG.—The rising ground about the Eastern Hill, Melbourne, now corrupted to Prahran, or "Pirann" of the cabbies.
- MORONG-MORONGOO.—Country about Station Peak, so called from an edible root, something like a parsnip, an article of food with the aborigines, and very abundant there. The word is sometimes pronounced like *Moronony* by other tribes.
- YOWANG.—Station Peak.—(Signification, Big Hill.)
- BUNNIN-YOWANG.—*Buninyong*.—"Big Hill, like a knee." The shape of the hill, from some points of view, bears some likeness to a person lying on his back with the knee or knees drawn up.
- WARREN-GEEP.—*Warrenheip*—Emu feathers.
- BURRUMBEE.—Muddy water.
- DHERINALLUM.—*Mount Elephant*.—Meaning, a white sea bird seen at certain seasons about the salt marshes in the neighborhood of Mount Elephant. The two consonants as in Nh, Dh, and Ph, are necessary to give the proper sound in Dherinallum—Der or Jer, would neither of them convey the sound; it is something between the two.
- GHERINGAP.—Yellow blossom of the black Wattle.
- MOORABOOL.—Curlew.
- WERRIBEE.—Back-bone—spine.
- BARWON.—Appearance of the flat country on the river below Geelong when flooded.
- KOORNOO.—*Barwon Head*.—The human head.
- WOORA-NAL-YOOK.—*Swan Bay*, near Queenscliff. The rushing sound of the surf through the narrow opening between Swan Island and the Main land.

PITY THE POOR MASONS. 27th June/70

TO THE EDITOR OF THE ARGUS. Sir,—In a recent number of the *Scotsman*, published in Edinburgh, I observed that, in defiance of the strike of the masons in Perth, men were flocking there, and soliciting employment at 5d. an hour. Taking into consideration that a Scotch winter knocks a full fourth part off such workmen's time, I estimate the average wage for the year will be about 4d. an hour. In contrast, I have scrutinised the position of the masons in Melbourne, and find that they have not had half-a-dozen broken days per annum for many years, and gain an average wage of 16d. an hour. This extraordinary disparity in remuneration must astonish most people—nay, the masons themselves, and may account for the tradesmen of Victoria doing everything in their power, through their Parliamentary mouthpieces, to exclude competition with their ill-paid, half-starved, masonic British brethren.—Yours respectfully, J. D.

Argus 30th June 1870

"A Stonemason" writes to us to deny the accuracy of an estimate made by a correspondent whose letter appeared in our issue of 27th inst.—viz., that stonemasons only lose six days' work per annum, the fact being, according to "A Stonemason," that they do not average nine months yearly. He also alleges that the highest wages paid to masons are 1s. 3d. per hour, instead of 1s. 4d. as asserted in the letter referred to, and that the average wages do not exceed 1s. per hour. He further asserts that 25 per cent. of the stonemasons are out of employment altogether.



# Gold Pyrites

One of the greatest problems which the quartz-miner has to deal with is, how to treat the pyrites which occur in great abundance in many of the reefs of the colony. Where the stone is a mixture of quartz and gold only, the extraction of the latter is a matter of the greatest simplicity. But when the reef is of a pyritiferous character, the wits of the miner are puzzled, and his ingenuity is exhausted in vain efforts to drive away the arsenic and sulphur. The chemist tells him by analysis that there is plenty of gold in the quartz he is raising, but he is unable to realise more than a tithe of the precious metal; and so he goes on growling and anxious, but scarcely progressive, knowing well that his blanket-tables, his revolving pans, and his amalgamating barrels are only doing him partial service, and that fully one-half of all the gold that should be his, is passing away under his very eyes into the waste of the tailings pit, rescued from the custody of Constable QUICKSILVER by Master PYRITES.

This tale, however, is an old one. It has been repeated over and over again in these columns, and by at least one energetic man of science—we allude to Mr. H. A. THOMPSON—it has been discussed before both learned bodies and meetings of plain and practical men. The best known means of dealing with the problem have been suggested; experiments have been made successfully in their presence; and yet, in all but a few solitary instances, the waste continues, and gold to the value of at least three-quarters of a million of money is annually thrown away, it is estimated, in consequence of the inability of the miners to deal practically with the question of how to separate gold from pyrites. This, perhaps, is not to be wondered at, however much it may be regretted. Few miners working their own claims would have been able to provide the apparatus necessary, if they had known what that apparatus was. Very few even of the companies formed to work quartz mines have been in a position, financially, to experiment. The condition of most of those which are known to Melbourne investors is one of chronic impecuniosity. They have not had the means to try the plans propounded for the proper treatment of pyritiferous stone. It has been poverty, less than want of will, which has hitherto retarded scientific effort in dealing with the difficulty.

At two mines the subject has been dealt with, and, we are glad to say, with so much success that the problem may now be regarded as solved. These mines are the Port Phillip Company's, at Clunes, and the Good Hope Company's, at Crooked River. At Clunes, important service has been done from time to time, by the full scientific staff maintained there, and never more so than in this matter. It was first ascertained by assays and microscopical examination, that of the precious metal lost in the process of reducing the quartz, at least three-fourths consisted of gold in a very minute state of division, deposited in and enveloped by pyrites. Two main difficulties were encountered—the separation of the finely pulverised pyrites from the more coarsely crushed sand, and then the rescue of the gold from its iron prison.

After years of experiment at Clunes and elsewhere, two machines have approved themselves the best for concentrating the pyrites. One is a patent circular buddle, and the other a patent modification of the percussion-table. The first is in use at Clunes, and the latter at the Good Hope mine. These machines bring together the pyrites, but as the sulphur and arsenic they contain prevent the use of mercury for the extraction of the gold, it is necessary to drive these off by roasting the pyrites in an oxydising furnace designed for the purpose, and then to regrind this roasted ore in mercury. By these means the Port Phillip Company have been able to save gold which would otherwise have been lost, to the extent of between £2,000 and £3,000 per annum, and although the quantity of gold has only run from 3½ oz. to 5oz. to the ton of pyrites—the stone obtained at Clunes being poor—the cost did not exceed £3 per ton, and the percentage obtained was equal to 92.4 per cent., showing a loss of only 7.6 per cent. in the operation. At the Good Hope mine the same process of roasting and grinding after concentration is followed; but as the quartz is considerably richer there, as much as 120oz. of gold has been obtained from a single ton of pyrites.

These results should encourage mining capitalists and others to turn their attention energetically to this matter. We have set down the loss now going on at three-quarters of a million sterling per annum, but we know that excellent authorities set it down at a fourth more. It is proved, not by experiment in the laboratory, but by actual practice at two mines, both working profitably, that seventy-five per cent. of this loss can be prevented; that the means used are neither very costly nor very difficult to manage; and that there is no risk whatever in the employment of capital for the reduction of auriferous pyrites. This being the case, surely nothing more than publicity for the results obtained is necessary to insure the attention of the mining public to a subject of such importance to them. No mystery is made at the Port Phillip Company's works of their operations. It would not be unreasonable in such a case to ask those who are most directly interested to visit the Good Hope mine, comparatively distant and inaccessible as it is; but that is not necessary, for Clunes is easily reached from all parts of the colony, and there the process of extracting the gold from its troublesome covering can be seen in all its stages. Various attempts, it is well known, have been made by private companies to do what has been accomplished at Clunes, but their failure should not deter the public from now taking up the matter heartily and hopefully. For years the most scientific of our miners have, as it were, been groping in the dark. It is only of recent date that they have really hit upon the contrivances and processes which are best adapted for the purpose in view. It is now for the public, general as well as mining, to step in and utilise the experience which has been gained.

## DR NORMAN MACLEOD ON THE BAGPIPES.

At a soiree, held in connection with St Columba's (Gaelic) Church, Glasgow, on Tuesday evening, a piper made his appearance on the platform, and played several airs, to the evident delight of the audience. Dr Macleod afterwards addressed the meeting, and in the course of his remarks spoke as follows:—I don't know what it is that's about this Highland music; but I have for a number of years been hearing music of the best kind, and played by the world's best performers, and I can listen and enjoy it with all my heart; but the moment I hear that auld bagpipe, it tak's me by the throat. (Laughter and applause.) If ever you find a Highlander that does not care about the bagpipe, take care to get a receipt from him when you pay him an account. (Roars of laughter.) If he has no musical ear, don't blame the poor fellow, but pity him—(renewed laughter)—but if he has a musical ear, and don't like the pipes, take you care of that chap. (Laughter.) There is a great deal of talk just now about organs, but I think there is a great advantage in an instrument which is not filled with wind by the handle of a bellows, but by the strong hearty breath of an out-and-out Highlandman. (Great laughter.) Did you ever hear of an organ being played in advance of a regiment going up in the charge against the French? What would organs have done in Egypt and at Waterloo? (Laughter.) Why, a single shot would have destroyed them. What could they do in the Galway boat with a heavy breeze blowing, in a grand Highland glen, or on the top of our mountains? (Applause.) There is no music in the world to be compared with the bagpipe. (Renewed applause.) I say it seriously. You cannot improve the bagpipe; it is the best of its kind. Consider its associations. People who don't know our associations don't understand them; and the more's the pity. (Laughter and applause.) When you and I hear the bagpipe, it is not merely hearing the sounds that comes from its drone; it is more than that, for we dream of the old glen and the old fireside. Whenever you hear it throughout the world—and I have heard it in many places—it always sets a Highlander dreaming. He begins to dream of the old house in the old glen, and he sees in it his father, his mother, and his kinsmen; he dreams of the old kirk, and he sees the people in it; of the churchyard, and he thinks of those who are lying in it—all come up to his imagination at the call of the bagpipes. (Loud applause.) It is very difficult to define what this music is. There is music in nature that you cannot set down for the pianoforte. It is in the roaring of the winds, in the moaning of the waves, and in the cry of the wild bird—and all this you hear in the bagpipes. It is the music that Highlanders understand best; and though a Highlander may live till he is fourscore years of age, and may hear all the music that was ever composed, yet there is something in the bagpipes that will stir him when nothing else can. (Great cheering.)

ANDREA DE FERRARA.—At length a great armourer arose in the Highlands who was able to forge armour that would resist the best Sheffield arrow-heads, and to make swords that would vie with the best weapons of Toledo and Milan. This was the famous Andrea de Ferrara, whose swords still retain their ancient reputation. This workman is supposed to have learnt his art in the Italian city after which he was called, and returned to practice it in secrecy among the Highland hills. Before him, no man in Great Britain is said to have known how to temper a sword in such a way as to bend so that the point should touch the hilt and spring back again uninjured. The swords of Andrea de Ferrara did this, and were accordingly in great request; for it was of every importance to the warrior that his weapon should be strong and sharp without being unwieldy, and that it should not be liable to snap in the act of combat. This celebrated smith, whose personal identity has become merged in the Andrea de Ferrara swords of his manufacture, pursued his craft in the Highlands, where he employed a number of skilled workmen in forging weapons, devoting his own time principally to giving them their required temper. He is said to have worked in a dark cellar, the better to enable him to perceive the effect of the heat upon the metal, and to watch the nicety of the operation of tempering, as well as possibly to serve as a screen to his secret method of working.—*Industrial Biography: Iron Workers and Tool Makers. By Samuel Smiles*



ARTEMUS WARD AT A FENIAN MEETING.

My Irish frens (says Artemus Ward, in relating his experiences of a Fenian meeting), you know me well enuff to know I didn't come here to disturb this meetin'. Nobody but a loafer will disturb any kind of a meetin'. No, my Irish frens, I am here as your naber, and fren. I know you are brave and warm-hearted. I know you are honest in this Fenian matter. But let us look at the head centers. Let us look at them rip-roarin' orators in New York, who've been tearin' round for up'ards a year, swearin' Ireland shall be free. There's two parties—O'M Mahonys and M'Roberts. One thinks the best way is to go over to Canada, and establish a Irish republic there, kindly permittin' the Canadians to pay the expenses of that sweet boon; and the other wants to sail direck for Dublin Bay, where young M'Roy and his fair young bride went down and was drownin' accordin' to a ballad I onct heard. But there's one pint on which both sides agree—that's the funds. They're willin', them chaps in New York, to receive all the funds you'll send 'em. You send a puss to-night to Mahony, and another puss to Roberts. Both will receive 'em. You bet. And with other pusses it will be sim'lar. I was into Mr Delmonico's eatin'-house the other night, and I saw my friend Mr Terrence M'Fadden, who is a elekent and enterprisin' deputy center. He was sittin' at a table eatin' a canvas-back duck. Poultry of that kind, as you know, is rather high just now; I think about five dollars per poult. And a bottle of green seal stood before him. "How are you, Mr M'Fadden," I said. "Oh, Mr Ward! I am miserable—miserable! The wrongs we Irishmen suffer! Oh, Ireland! Will a troo history of your sufferings ever be written? Must we for ever be ground under by the iron heel of despotic Briton?—but Mr Ward, won't you eat suthin'?" "Well," I said, "if there's another canvas-back, and a spare bottle of that green seal in the house, I wouldn't mind jinin' you in bein' ground under by Briton's iron heel." "Green turtle soup first?" he said. "Well, yes. If I'm to share the wrongs of Ireland with you, I don't care if I do hav' a bowl of soup. Put a bean in it," I said to the waiter. Mr M'Fadden, who was sufferin' so thurly for Ireland, was of the Mahony wing. I've no doubt some ekally patriotic member of the Roberts wing was sufferin' in the same way over to the Mason-Dory eatin'-house. They say feller-citizens, soon you will see a Blow struck for Irish liberty! We haint seen nothing but a blow so far—it's been all blow, and the blowers in New York won't git out of Belusses as long as our Irish frens in the rooral districts sends 'em money. Let the Green float above the red, if that'll make it feel any better, but don't you be the Green. Don't never go into anything till you know whereabouts you're goin' to. This is a very good country here where you are. You Irish hav' enjoyed our boons, held your share of our offices, and you certainly hav' done your share of our votin'. Then why this hullabaloo about freein' Ireland! You do your frens in Ireland a grate injoory, too; because they b'lieve you're comin' sure enuff, and they fly off the handle and git into jail. My Irish frens, ponder these things a little. 'Zamine 'em well, and above all find out where the pusses go to. I set down. Ther was no applaws but they heerd me kindly.

GAS.

GAS.—Professor Frankland, in the course of the last of a series of lectures on coal gas which he has been delivering at the Royal Institution, London, said he had just had the illuminating power of the gas supplied to different large towns tested by the standard sperm candles, and now holds writer and signed certificates in his possession of the results as follow:—Berlin, 15.5 candles; Paris, 12.3; London, 12.1; Vienna, 9.0; Edinburgh, 23.0; Manchester, 22.0; Liverpool, 22.0; Glasgow, 23.0; Aberdeen, 35.0; Greenock, 28.5; Hawick, 30.0; Inverness, 25.0; Paisley, 30.3; Carlisle, 16.0; Birmingham, 15.0. Thus, the gas supplied to Edinburgh and Glasgow gives more than twice the light of the gas provided for London. The above shows the average light given by the gas furnished in London, but in particular instances it only equals nine candles.

PICKINGS FROM REMINISCENCES BY AN OLD CORRESPONDENT.

A PRESEVTERY OF PAST TIMES.

Those who have perused the memoirs of the Rev. Mr Carlisle, minister of Inveresk, will probably arrive at the conclusion that the Established clergy, during his earthly pilgrimage, embracing a considerable portion of the early part of the present century, while they performed their official duties faithfully, were a body of joyous-hearted men; bearing, on the whole, a closer resemblance to the respectable portion of the laity in habits and manners than their successors. In these days there was nothing to disturb the equanimity of the kirk; and the presbyterial dinners were distinguished, not only for the "feast of reason and the flow of soul," but for every social enjoyment, enlivened, of course, by a fair allowance of the good things of this life, sometimes up to, but not beyond the mark. The members of the Presbytery of Linlithgow, like those of many others, were then distinguished for great variety of character, undoubtedly fostered by that "abandonment" which a feeling of harmony of opinion could best promote. The leading men were—Dr Meiklejohn of Abercorn, who also held a divinity chair in the University of Edinburgh—a jovial fellow; Liston of Ecclesmachan, distinguished for his mechanical genius and musical talents, and also as the father of the celebrated surgeon of that name. He, along with Mr Stien, distiller, Kirkliston, invented a still, the leading principles of which were adopted and patented by one Coffee, whose still is at present in general use. Deep in the theory of music, he published an elaborate work on harmony, and under his superintendence Messrs Muir & Wood, then organ-builders, Edinburgh, constructed an organ, the grand object of which was to correct or distribute certain inaccuracies inherent in the laws of sound with which the students of the science of music and tuner of keyed instruments are acquainted, but to which it is unnecessary farther to advert. Moreover, he instilled the villagers amongst whom he resided with a love of order and flowers, and converted the little village of Ecclesmachan, which could boast of no natural beauties, into one of the prattiest villages of the county, for which it has maintained its character till this day; and when a powerful enemy threatened to invade our shores, his parishioners beheld him in the ranks of the Yeomanry Cavalry of the county. Then there were Dr Dobie of Linlithgow, celebrated for his ready wit; Mr M'Call of Muiravonside, for gruff humour; Dr Rennie of Borrowstounness, for finical affectation and prim speaking; Wilson, of Falkirk; Meek, of Torphichen, and many other good and true men. It may be premised that it is the object of this paper to give a few anecdotes illustrative of the happy temperament of those worthy souls who filled our pulpits in days of yore, in the hope that these will not prove unacceptable to those whose fathers enjoyed their ministrations and society. It was well known, in olden times, that Dr Dobie got the parish of Linlithgow by the merest chance. Two candidates of equal merit, and backed by equally influential parties, contended for this pulpit, which but Lord Melville, who had the disposal of it on the part of the Crown, as he said, on the horns of a dilemma! Under these circumstances, and to get rid of the difficulty, his Lordship, at the suggestion of the then Lord Torphichen, passed over both, and gave the presentation to Mr Dobie, at that time minister of the parish of Mid-Calder. The two disappointed candidates were Meiklejohn and Wilson aforesaid. Many years afterwards, this appointment gave rise to the following repartee at a presbytery dinner:—On the members taking their seats, Dr Meiklejohn pointed out to his friend, Dobie, that he was placed at table betwixt Wilson and himself, "and curious enough," said he, "it is as betwixt us two that you got your church." "Ah! is," exclaimed Dobie; "it is wonderful by what insignificant instruments Providence accomplished its ends." Dr Dobie was a great pedestrian, and seldom seen in a stage-coach, or a hired vehicle. Returning homeward from Edinburgh by the banks of the Union Canal, and deceived by the evening shadows, he tumbled headlong into the water at Ratho. Reached to the skin, he made the best of his way to the Manse, then occupied by Dr Duncan, and in that pitiful state, presented himself before the family. "Get the doctor some whisky and water," cried Mrs Duncan. "Get me the whisky, get me the whisky," shouted the doctor; "I've got plenty of water already." Indeed, there seems to have been some staidity attending the good doctor in his canal-bank trips, for on another occasion, returning homewards from Muiravonside Manse by this his favourite route, he was again thrown heels over head into the water by the drag-rope of an empty barge, and was fished out with some difficulty with the loss of an umbrella—an article, by-the-bye, without which he was never

seen. It is said that, on the ensuing Sunday, he gave out to be sung a passage in the Psalms commencing, "Lord, from the depths to Thee I cried." It is not without some hesitation, however, that the following is hazarded, protesting that the story is perhaps not a little apocryphal. It has been said that returning home one evening after a convivial occasion in the burgh, the doctor made a false step, fell, and was found asleep by the way leading to the Manse by a certain well-known acrimonious dissenter coming from the south of the parish. "Bless me," exclaimed the dissenter, "is that you, Doctor Dobie, lying there." "And who could it be but me, you seceder b—ch," quoth the doctor, opening his little eyes; "will you no let the servant of the Lord enjoy his natural rest." The following incident has been so often made the subject of fiction that one is inclined to refrain from giving it as having occurred in real life. The doctor being engaged to officiate at Carriden on the afternoon of a sacramental fast-day, and the weather being sultry, procured a horse and rode down, in time to enjoy a bath in the sea before church hours, preparatory to which he tethered the horse at a convenient place by the shore. While engaged in his ablutions the horse slipt its tether and trotted off, to the doctor's great dismay, with his whole wardrobe on its back, baffling every attempt he made to catch the beast, and which was only captured by the united efforts of a field of shearers employed in the neighbourhood. Here is another adventure which befell the doctor, but of a different order from the above. Being engaged by his friend, Dr Dickson of Leith, to give an afternoon's discourse on a sacramental occasion, he resolved to spend the fore part of the day in taking a roam on Arthur's Seat, and thither he went. In an evil hour while there he took from his pocket his manuscript sermon in order to give it a glance, when a blast of wind whipt it out of his fingers, blew it over a precipice, and was lost for ever. In great distress he hastened to acquaint Dr Dickson with this mishap, who advised him to "put a stout heart to a stey brae," which the worthy doctor did, and succeeded to a miracle. During the greater portion of his ministry Dr Dobie was a widower, and intrusted the management of his household affairs to an old female domestic, whose lengthened services appeared to him to justify more familiarity than is usual betwixt master and servant, and many anecdotes are afloat on this subject. "Doctor," said Jenny to her master one day, "are ye for the toon the day?" "Yes, Jenny," replied the Doctor; "what of that?" "You'll jist," quoth Jenny, "tak this shoe o' mine to be soled and heeled." It happened that Jenny at one time left a gentleman, who was rather remarkable for his shabby wearing apparel, at the Manse door till she called her master; and for this piece of incivility he gave her a hearty scold. "I wonder, Jenny," said the Doctor, "you could leave the gentleman there; why not," he added, "shew the gentleman into the parlour?" "He should dress like a gentleman, then," shouted Jenny. "Doctor," cried Jenny on another occasion, "there's somebody wants to speak to you at the door." "Who is it?" asked the Doctor. "I'm thinking its a Blackness Foggie," bawled Jenny. Here the honest domestic mistook the Right Honourable James, Earl of Hopetoun, Lord-Lieutenant of the county of Linlithgow, for one of those veterans who then garrisoned that ancient fortress, deceived by the similarity of uniform, which in both cases was a blue coat with red cuffs and collar. Here it may be observed that the doctor was vain of the large circle of acquaintances he had amongst the higher ranks of society, and was in the habit of ostentatiously displaying the cards and correspondence he received from such quarters—a weakness which his brethren sometimes turned into ridicule. "What's this, Dobbie?" said he of Muiravonside—when the doctor happened to be surrounded by a large party of his brethren at the Manse, and reading a note which was forged by himself, and which he had picked off the chimney-piece, "Deacon Fram will be glad to share a gill with his friend Dabbie, on Friday first, before cross hours." It may be guessed what a roar of laughter this production caused, at the doctor's expense. Towards the close of his life, he paid the last visit to his eldest son, who was settled in Liverpool, now deceased—and who, like his father, was the charm of every social meeting—and while there a rumour that he was at the point of death, brought two candidates into the field for the anticipated vacancy, when he suddenly appeared at his post "to stop," as he said "the Bells from ringing and the Burns from running." Yet he was then near the termination of his labours, after serving his parish faithfully for upwards of half a century. Of widespread popularity and acknowledged talent was Dr Dobie. He lived in harmony with all around him, of whatever denomination, and died lamented by all who knew him. All honour to his memory.

(To be continued)



Steam Engine erected on Bonnytown 18  
by Adam Dawson; drove the thrashing  
mill in 1809 as certified by Robert Meikle one  
of the ploughmen (engaged in that year).

Note. I procured the information and certificate below  
from my old friend 'Rob. Meikle' in anticipation of the question  
of priority as to who first used steam for agricultural purposes  
being raised  
James Dawson

In the year Eighteen hundred & nine I  
was engaged as ploughman at Bonnytown  
and recollect that in that year the  
Steam Engine was first employed to  
drive the Thrashing Mill. and I am  
certain it was the first employed in that  
for that purpose.

Bonnytown  
8th Sep. 1861

James Dawson Witness (to Robt Meikle's signature)

James Dawson son of Adam Dawson Esq &  
Bonnytown says that he was in the year 1809  
his father applied steam to drive the thrashing mill

### Garibaldi Scones

From Mrs Hutcheson, old Bonnytown.

2 lbs of Flour, 3 ounces of Butter, 2 ounces of cream of tartar,  
1 ounce Carbonate of Soda, 1 tea spoonful of Sugar, and a  
little salt. Mix altogether with butter Milk or Sour Milk  
then bake in a quick oven 12 or 15 minutes. For children  
a handful of Currants and a little more sugar.

### WATERLOO fought 18<sup>th</sup> June 1815.

British 25,389 men 78 Guns

Killed -- 1,759 men 1495 horses

Wounded 5892 men.

Effective strength of Allies excluding Prussians

69,894 men - 164 Guns

French 70,428 men - 240 Guns



— 1863 —

Ornithonycterus. Whole animal preserved  
in spirits - The skin of belly to be opened  
(not too far) & the body let steep in spirit  
for a few days - Then the spirit changed.  
(The same for all somewhat large animals.)  
A head with the back bone joint attached  
in spirits (for the brain) a skeleton -  
(For skeletons the flesh should merely be  
cleaned off as much as possible & the  
bones dried & the joints rubbed with a  
preservative such as arsenical soap. All  
the bones of one skeleton should be tied  
up in a cotton bag.)  
A duckmole with young if possible or  
at all event the young.

All  
The same of the Kangaroo (Mallet) or  
Kangaroo rat -

All the same of one of the flying squirrels.

All the same of an opossum

The skeletons of all the mammals possible.  
and the head & joint-joints of the neck  
of as many as possible in spirits (for brain)



THE LATE

## MURDEROUS ATTACK

ON THE

## DUKE OF EDINBURGH.

[BY ELECTRIC TELEGRAPH.]

(FROM OUR OWN CORRESPONDENT.)

## CONFESSION OF O'FARRELL.

SYDNEY, THURSDAY.

The Treason Felony Bill has passed all its stages, and received the Royal assent.

O'Farrell has made the following statement since his committal.

He stated he intended to have shot at the Prince a second time as he lay on the ground, and then to have shot himself, but was prevented by the movement of Sir William Manning. Moreover, that he had a written instrument, received from the directors of the Fenian movement at home, directing the execution of the Prince, and that each of ten persons entered into a solemn engagement to shoot him, in the event of the lot falling to him.

Lots were drawn by a boy, in presence of the ten men. It fell to his (O'Farrell's) lot to execute the Prince. This took place about two months ago. He said he regretted that it had fallen to his lot to kill the Prince, but killing was not regarded in the light of assassination, but in the same way as they regarded the execution of the three Irishmen at Manchester.

O'Farrell added that the general design of the Fenian organisation was to strike terror into the English people (or aristocracy), believing that to be the most effectual mode of bringing about the independence of Ireland.

The prisoner went on to state that he intended to have shot the Prince on the occasion of the public landing, had a good opportunity of doing so presented itself. He had procured a gun for that purpose, and hired a room which commanded a view of the procession. He was deterred from carrying out his intention on that occasion, as there was a probability of the shot taking effect on the Earl of Belpore, who was sitting beside His Royal Highness. He afterwards proposed to carry out his deadly purpose at the Citizens' Ball.

One of the ten men previously referred to, wished to accompany him for the purpose of setting fire to the Pavilion by means of inflammable substances which he had in his possession, but that he (O'Farrell) was unwilling to sacrifice so many lives when his engagement required the death of but one. Subsequently, he intended to have accomplished his design at the Fancy Dress Ball, but for some cause was led to postpone it to a more favourable opportunity.

## The Argus

on

### MOFFATT

The pressing claims upon our attention established by the political events of the last fortnight have hitherto prevented us from referring to the decision of the Privy Council, with respect to the case of *Bateman versus Moffatt*. That decision, in its legal and technical aspects, is probably unimpeachable. Our concern is with and for the unfortunate man who has been ruined in health and circumstances by the series of untoward events of which he has been the victim. All the incidents of the case must be so fresh in the recollection of our readers that it is unnecessary to do more than epitomise them on the present occasion. Mr. BATEMAN, whose qualifications as a landscape gardener are of the highest character, had been engaged by Mr. MOFFATT, of Chatsworth, to superintend certain improvements on his estate. While he was fulfilling these duties, Mr. MOFFATT drove him to a distant part of it, and in so doing the buggy in which they were riding was upset—through Mr. MOFFATT'S negligence, it was alleged—and Mr. BATEMAN was thrown to the ground with so much violence as to fracture one arm and produce concussion of the brain. The latter resulted in partial paralysis, and after a lengthened confinement to a sick-bed, Mr. BATEMAN rose from it a cripple for life, and utterly incapacitated for the pursuit of his profession as a draughtsman. Mr. MOFFATT is both a wealthy and a fortunate man; and, where a prince was to be entertained, he has shown that he can be lavish of his ample means. Mr. BATEMAN, however, is not a member of the Royal family, he is but a landscape gardener and ornamental draughtsman; and the spectacle of a poor artist reduced to helplessness and destitution by an irremediable injury does not seem to have touched Mr. MOFFATT'S sympathies or to have appealed to his generosity. Consequently Mr. BATEMAN was advised to move the law to redress the wrong he had sustained owing to what he believed to be Mr. MOFFATT'S culpable negligence. An action was brought in the Supreme Court of the colony, and a verdict returned for the plaintiff, with £1,500 damages. This was appealed against, but confirmed by the full Court; and Mr. MOFFATT, in the plenitude of his means and in the persistency of his resistance to an equitable claim for compensation, carried the matter to the Privy Council, where the decision of the courts below was reversed on a point of law.

These proceedings, which were only a source of pleasurable excitement to the opulent appellant, were utter ruin to the poor artist. They were an aggravation of the original injury—a cruel exemplification of the "power of the purse," when it is exerted for the purpose of sustaining a legal right to inflict a moral wrong. In every step he has taken, Mr. MOFFATT has had the law on his side, as SHYLOCK had, up to the moment of the learned doctor from Padua discovering the fatal flaw in his bond. But there are higher laws than those which are inscribed in statute books and expounded from the bench or the Privy

Council Chamber—laws, indeed, upon which all our imperfect attempts at legislation are professedly based; and, before the tribunal of public opinion, we believe that Mr. MOFFATT has been already arraigned for the transgression of these, and has been found guilty. The legality of his refusal to compensate Mr. BATEMAN has been established beyond dispute, but the harshness, the illiberality, the inhumanity, and the injustice of that refusal remain intact.

Mr. MOFFATT has escaped paying the damages which were awarded to Mr. BATEMAN by the Supreme Court in Melbourne; but what money can measure the damages done to the reputation of a man who takes advantage of the strict letter of the law, in order to evade obedience to the dictates of the higher law within him? Even the momentary elation of feeling produced by triumphing over an adversary in a court of law, must be a sorry set-off against the reflections which will continue to intrude themselves upon Mr. MOFFATT'S mind in future years, as the figure of the maimed artist flits across his mental vision, and as he remembers that Mr. BATEMAN'S promising career was blighted, and his health and intellect were wrecked, by the accident referred to above. Granted that Mr. MOFFATT was not legally responsible for such a casualty, is there no moral responsibility in the case. Is compassion to have no voice, humanity no influence, and religious duty no authority? Are all the relations of man to man, in a professedly Christian community, to be rigorously defined and scrupulously determined by statutes and regulations? Is the extravagant fiction that "there is no wrong without a remedy" at law to be constantly pleaded as an argument against the voluntary rectification, under a moral impulse, of any injury we may wilfully or inadvertently inflict upon others?

We should hope that, satisfied with his legal victory, Mr. MOFFATT will now calmly sit down and investigate the moral aspects of the question which has just been decided by the Privy Council. If this be done with impartiality, and with some regard to the obligation of "doing to others as you would be done by," Mr. MOFFATT will generously and magnanimously make all the reparation in his power for the serious and lasting injuries which he has been the unintentional means of inflicting upon Mr. BATEMAN. A noble opportunity is afforded to the owner of Chatsworth of proving that in contesting Mr. BATEMAN'S claim for compensation, he, Mr. MOFFATT, was not actuated by mercenary motives, but solely to establish the principle that he was not legally liable for the results of the accident. Mr. BATEMAN has been defeated before the highest tribunal in the empire. The law costs he has incurred will be ruinously heavy. His brain has been impaired, and his physical health shattered by the disaster. He is disabled alike from retrieving the past and making provision for the future. Under such circumstances, his claims upon the sympathy and assistance of the gentleman who was instrumental in bringing about this irremediable disaster, are great, and should be irresistible. But assuming—and we should be reluctant to indulge in such an assumption—that these claims meet with no recognition in the quarter we have indicated, we think that the public might be safely appealed to to aid Mr. BATEMAN in this trying emergency.



CURIOSITIES OF IRISH MATRIMONIAL  
AND MORAL STATISTICS.

SOME very surprising facts—putting statistics at open war with popular ideas and beliefs—are brought out in the "First Annual Report of the Registrar of Marriages, Births, and Deaths in Ireland"—which is the first complete statement ever made, or possible to be made, in those departments regarding that country. The Act for completing the previously very partial system of registration in Ireland came into operation in the beginning of 1864, and the statistics this week presented to Parliament are the detailed and tested results for that year. Some of the chief of them, when compared with the corresponding figures for England and Scotland, are almost too curious to be credible, and therefore we state them under reserved leave of future correction, though also with the conviction that they cannot on the whole be far wrong on any essential point. It has always been matter of popular belief that the Irish marry more, marry oftener, and have larger families than either the English or the Scotch. But now comes the Registrar-General, with several hard and fast lines of figures, and shows us that all our previous arithmetic has been wild assumption, that we have been drawing inferences from false data, and preaching sermons from non-existent texts. It would be very gratifying to us in Scotland here, had we been able to find that a similar mistake had been committed in the prevailing belief that the Irish are more moral than ourselves, or rather, let us say, that we are more immoral than the Irish. But unhappily that belief is painfully confirmed—the Irish, in this particular department, are the least immoral, and the Scotch the most immoral, England standing about half-way between the two, and Scotland being half again as bad as England, and more than twice worse than Ireland. It has to be added, with a pang, that the comparison would have told still more heavily against us were it not that that particular region of Ireland which contains the largest infusion of people of our own race and religion presents a proportion of immorality of almost Scottish magnitude.

The marriages in Ireland in the year 1864 were in the proportion of 0.48 to every 100 persons, or 1 marriage to every 207 persons, of the estimated population. For some invisible reason, the Irish Registrar-General does not supply the means of comparison with the other two kingdoms on this point, though he does it upon other points. Going, however, to other sources, we deduce that in the same year the proportion of marriages to the estimated population was, in England, 0.87 to every 100 persons, or 1 marriage to every 115 persons; and in Scotland, 0.73 to every 100 persons, or 1 marriage to every 137½ persons. It would thus appear, that Ireland, hitherto considered the most marrying of all countries, may be considered almost celibate in comparison with the two sister kingdoms, the Irish proportion of marriages to population being a-third less than the Scotch, and not much more than a-half of the English. This staggers belief, and certainly ought to have called forth a remark, if not an explanation, from the Irish Registrar; but in the meanwhile, there it is, and, if seeing is not believing, it is at least pretty good evidence. Something perhaps even more surprising follows—and follows in a double sense, as seeming necessarily to flow from, and so far to corroborate, the preceding statement. It has always been matter of lamentation that the Irish should indulge so much in early marriages: to these have generally been ascribed many Irish evils; and numerous have been the injunctions from all sorts of Paddy's too-many

advisers to give it up—we remember something of a powerful poetical invocation by Ebenezer Elliot, beginning—

"O Pat, dear Pat, would you but wait  
For manly twenty-nine."

But it now appears, from these bothering statistics, that all the while Pat has been waiting till thereabouts, or at least that, as a rule, he waits longer than his brothers John and Sandy. Of the men and women married in Ireland each year, only 1 man in 27 and less than 5 women in 27 are under 21 years of age, which is a much smaller proportion than in England, and, strange to say, is smaller still in comparison with Scotland. Stated in percentages, the number of minors married in the year in each of the three countries, stands thus: in Ireland, 3.77 men, 18.16 women; in England, 6.62 men, 20.09 women; in Scotland, 7.46 men, 21.99 women. Confining the view to men—which, seeing that men are the bread-winners, and for other reasons, is the proper view—it may be said that the proportion of males marrying under age is in Ireland not half the proportion in England and Scotland. Of course, the fact that fewer Irishmen than Englishmen and Scotchmen marry under twenty-one years of age is not conclusive as to whether or not the average age of marriage may not be earlier in Ireland than in England and Scotland; but taken along with the fact that the proportion of all marriages to the population is much less in Ireland than in the other two kingdoms, we have at present no means of resisting the conclusion that, in things matrimonial, the Irish, to our amazement, are more prudent than ourselves.

There is one other fact connected with Irish marriages which is really more surprising than it seems. The proportion of Irish bridegrooms who sign the marriage-register with marks, as not being able to write their own names, is 1 in 2.59, and of Irish brides 1 in 1.99. In England, the figures are 1 in 4.3 males, and 1 in 3.09 females; in Scotland, 1 in 8.72 males, and 1 in 4.19 females. It would thus appear that, taking the men, Ireland is, as to the most rudimentary parts of education, nearly twice worse than England, and four times worse than Scotland, and that not very greatly less than a-half of the Irishmen now in existence are unable to write their own names. That in such matters Ireland should compare unfavourably with Scotland would not be very surprising, as Scotland has always had a comparatively universal system of education. But for considerably more than a generation, Ireland has had a very much better and more general supply of the means of education than England, and it seems an insoluble mystery why Irishmen should in the marriage register appear to have had not much more than half the education of Englishmen. We believe that the apparent mystery can be explained, and think that the explanation ought to have been supplied by the Irish Registrar-General, who must know much more about it than we do, though we happen not to be entirely ignorant. It is one of Paddy's peculiarities to attach some sort of dread significance to the signing of his name, and to imagine that there is greater caution and prudence in only making his mark. In a great multitude of cases, therefore, the reason why Irish bridegrooms have not signed their names must have been, not that they couldn't, but that they wouldn't. This may be explaining one mystery by another, but that does not make the explanation the less complete.

There are, of course, and unhappily, two points of interest in regard to the statistics of Births—the proportion of their total to the population, and the proportion of illegitimate to legitimate. The rate per cent. of births to population in Ireland is 2.404. In England, the rate is 3.564, and in Scotland 3.634. Stated more roundly, we may say that the proportions

per cent. are in Ireland less than 2½; in England more than 3½; and in Scotland nearly 3¾. Here, then, we see, if the Irish Registrar-General has writ his figures true, that what is popularly esteemed as the most prudent of the kingdoms shows the most recklessness, and that what is popularly esteemed the least prudent, shows the least recklessness in the matter of increasing the population. Again belief is very difficult; and in the meanwhile, in regard to both marriages and births, we can contribute nothing towards a solution of the difficulty, except the suggestion that the flood of emigration has reduced the young much more than the old portion of the population.

We come next to a very painful and important point, and shall get away from it as soon as possible. The proportion of illegitimate births to the total number of births is, in Ireland, 3.8 per cent. In England, the proportion is 6.4; in Scotland, 9.9. In other words, England is nearly twice, and Scotland nearly thrice worse than Ireland. Something worse has to be added, from which no consolation can be derived. The proportion of illegitimacy is very unequally distributed over Ireland, and the inequalities are such as are rather humbling to us as Protestants, and still more as Presbyterians and as Scotchmen. Taking Ireland according to Registration Divisions, the proportion of illegitimate births varies from 6.2 to 1.9. The Division showing this lowest figure is the Western, being substantially the Province of Connaught, where about nineteen-twentieths of the population are Celtic and Roman Catholic. The Division showing the highest proportion of illegitimacy is the North-Eastern, which comprises or almost consists of the Province of Ulster, where the population is almost equally divided between Protestant and Roman Catholic, and where the great majority of the Protestants are of Scotch blood and of the Presbyterian Church. The sum of the whole matter is, that semi-Presbyterian and semi-Scotch Ulster is fully three times more immoral than wholly Popish and wholly Irish Connaught—which corresponds with wonderful accuracy to the more general fact that Scotland, as a whole, is three times more immoral than Ireland as a whole. There is a fact, whatever may be the proper deduction. There is a text, whatever may be the sermon—we only suggest that the sermon should have a good deal about charity, self-examination, and humility.

David Hutchison  
&  
Linlithgow Church

LINLITHGOW—THE PARISH CHURCH RESTORATION.  
—Since notice was given of the handsome gift of £500 by Mr David Hutchison, of Glasgow, for the purpose of improving and altering the Parish Church, considerable progress has been made towards that object. The Town Council have taken the matter up energetically, and a committee of their number has been appointed for the furtherance of the proposed alterations. A memorial has been sent to the heritors asking their support and co-operation, copies of which have been sent to Mr M'Lagan, M.P. for the county, and Mr Merry, M.P. for the burgh, who have given very willing and effective assistance in placing the matter before the department of Public Works. The estimated cost, it is understood, will be fully £2000. Of this sum about £1000 has been promised, and Mr J. Hardy, chairman of the Town Council's committee, has been in communication with Mr Ayrton, Chief Commissioner of Public Works, and Mr Howard of the Woods and Forests department, regarding Government assistance. Mr Howard has replied that he had considered the application purely with reference to the revenue derived from the Crown property in the district, and is prepared to recommend a grant of £100, on the condition that the other subscriptions amount to £1500. There is not much doubt but that the above sum would be speedily reached were the plans completed and laid before the public.



Extract from Donald Ryrie's letter dated Kalkite  
 Sandabyne N. S. Wales 25th June 1870 in reply  
 to James Dawson's queries about the planting  
 of the vines at Yering with the view of making  
 wine. Mr Donald Ryrie says "I am glad  
 " you have taken up the wine question and am  
 " quite pleased to send you what information I  
 " can collect concerning the first wine making  
 " at Yering; by searching amongst books & papers  
 " I discovered leaves of an old memorandum  
 " book by which I see that my brother William  
 " and James arrived at Yering with cattle on  
 " 24th Sept 1837, - James remaining there -  
 " In May William & I left Arnprior on the  
 " Shoalhaven River with sheep & cattle, two bullock  
 " drays, a horse cart, & 18 Government men; had  
 " a punt on one of the drays as there were no  
 " bridges between Arnprior and Melbourne, and  
 " reached Yering 6th August 1838; we brought from  
 " Arnprior cuttings and rooted vines of sweet water  
 " and black cluster; the first wine made was  
 " from the black cluster, a small hardy grape, &  
 " it was capital wine, sound, and well flavoured.  
 " In the memorandum book there is mentioned  
 " under date 19th July 1845, that Dardel (the  
 " Swiss) pruned the vines; 6th Aug 1845 bottled  
 " the wine made from the black cluster; 6th Aug  
 " 1845 Dardel left after working a day and a half  
 " in the garden; 27th Aug 1845 planted a square  
 " in the garden with 250 cuttings of the Muscat rouge,  
 " and 46 cuttings of the Muscat gris; 2<sup>o</sup> June 1846  
 " Dardel came to prune the vines; 2<sup>o</sup> Aug 1850  
 " left Yering for New hill, leaving five poplars to  
 " the purchasers; 17th Oct 1850 sent Sandelands to  
 " Yering for the cask and the cask of chateau Yering  
 " and bottles to put it in; 25th planted potatoes  
 " and bottled the Chateau Yering. I know that  
 " some vine cuttings were planted but I cannot  
 " give you particulars. I think you may break  
 " a lance with Castella on the wine question  
 " and it is very likely when the first wine was  
 " made at Yering that Castella did not know  
 " there was in the world such a place as  
 " Australia. x x x"

THE FIRST VINEYARD OF VICTORIA.

TO THE EDITOR OF THE AUSTRALASIAN.

Sir, - Now-a-days it is esteemed no small merit to be the first to introduce anything which has a claim to be considered a new industry, but more especially if it turns out a success. It is due, therefore, to those who first commenced the production of an article of commerce adapted to this colony, at a time when there was no Government stimulant, that they should have their names recorded in a way to secure the honour they are entitled to. With this object in view, I take the subject of the introduction of the vine for wine making; and in agitating the question of priority, I dare say there will be many claimants for the honour of having planted the first vine in Victoria, but that is a point as immaterial to my object as it is probably impossible to determine. My purpose is to establish beyond a doubt to whom is due the honour of having planted the first vineyard for the production of wine. I have been induced to moot the question in consequence of some time since having observed in your journal claims put forward on account of persons who were not in this colony for many years after the planting of the first vineyard. On reading these pretensions, I felt very much inclined, on my own knowledge, to contradict them, but delayed doing so until put in possession of additional facts to enable me to establish my convictions.

Recollecting having seen vines growing on the Yering Station of my old friends the Messrs. Ryrie upwards of 30 years since, and hearing one particular sort, the Miller's burgundy or black cluster, then described by Mr. William Ryrie as the most suitable for the colder climate of Victoria, and for wine, although not so good for the table, I lately wrote to his brother, Mr. Donald Ryrie, of Kalkite, New South Wales, and he has very kindly furnished me with reliable information, which I will state as nearly as possible in his own words. He says - "I am glad to send you what information I can concerning the first wine made at Yering. By searching among old books and papers, I find my brothers William and James arrived at Yering with cattle on the 24th of September, 1837, the latter remaining there. In May, 1838, William and I left Arnprior, on the Shoalhaven River, N.S.W., with sheep and cattle, two bullock drays, a horse cart, and 18 Government men. We had a punt on one of the drays, as there were no bridges between Arnprior and Melbourne, and we reached Yering on the 6th of August, 1838. We brought from Arnprior cuttings and rooted vines of sweetwater and black cluster. The first wine made was from the black cluster, and it was capital, sound, and well flavoured. Under date, 19th July, 1845, this wine was bottled. In August of the same year, 296 additional vine cuttings were planted out. In 1850 we left Yering station for View-hill, on the opposite side of the Yarra, having given possession to the purchasers, Messrs. De Castella and De Meuron."

From these facts it would appear that the Messrs. Ryrie brought from their father's residence, Arnprior, rooted vines and cuttings of one of the best wine grapes known, to enable them to commence a vineyard at Yering, on the 6th of August, 1838. But that they did not produce wine ripe for drinking until 1845 doubtless proceeded from the difficulty of increasing their comparatively small number of vines, and also from the very liberal distribution of first fruits amongst their numerous friends, so characteristic of these generous first occupants of Yering.

Doubtless it will cheer the heart of many colonists who enjoyed the friendship of these "fine old country gentlemen, all of the olden time," two of whom have long since departed for ever, if this claim be the means of awarding to the Brothers Ryrie the honour of introducing an industry which does the greatest credit to their judgment, and promises to be of vast importance to the prosperity and social happiness of the people of Victoria - Yours, &c., JAMES DAWSON.

Heatherlie, July 26.  
 1870



**To Tan**

Penguin Skins, scrape  
 off as much of the fat  
 as possible, then dip  
 them into dilute sul-  
 phuric acid for seven  
 minutes, rinse in cold  
 water and nail out on  
 a board till dry.

**—Dog Skins—**

Flesh the skin in the  
 usual way then soak  
 it for 7 minutes in a  
 solution of sulphuric acid  
 and water, in the pro-  
 portion of 1 oz to a pint  
 of water. Nail on a  
 board & scrub with pumice  
 stone till soft.

**English Labourers' education 1870**

A BUCKINGHAMSHIRE LABOURER.—On Monday, at the Uxbridge Sessions, a case was heard in which two carters, named John Saunders and Thomas Hammond, of Loudwater, Bucks, were charged with assaulting a toll-taker. Mr Baker Smith, for the defence, wished to call one defendant to give evidence on behalf of the other. The bench acquiesced, and Hammond was put in the witness-box, when the following strange colloquy took place:—  
 The Clerk—From what I know of this class of men I think I must hesitate before swearing him. (To witness)—Do you know the nature of an oath? Witness (rubbing his head)—I dun'no what you mean. The Clerk—Can you read; have you read the Bible? Witness—No. The Clerk—Can you write? Witness—No. The Clerk—Well, you know your name; how do you spell that? Witness—I dun'no. The Clerk—Have you ever been to church? Witness—Yes, once or twice when I was a young 'un. The chairman—We cannot take that man's evidence, Mr Smith. Mr Smith—But, sir, he cannot be so bad as that. I will put the questions in a different form. (To witness.) Now, my man, tell me, do you believe in future rewards and punishments? Witness seemed more perplexed than ever, and did not answer. Mr Smith—Come have you ever heard of a God or a devil? Witness—I dun'no. Mr Smith—Do you know how old you are? Witness—I be more nor twenty. Mr Smith—I think I must give him up, your worships. The "witness" was then ordered to stand down. This intellectual specimen of humanity (and there are many like him in Bucks) is in the employ of a Mr Roberts, hay dealer, &c., of Loudwater.

**PITY THE POOR MASONS.**

TO THE EDITOR OF THE ARGUS.  
 Sir,—In *The Argus* of the 30th June "A Stonemason" denies the accuracy of my statement which appeared in your issue of the 27th, "that the stonemasons had not half a dozen broken days per annum, and gain an average of 16½d. per hour." I obtained my information from masons working in my neighbourhood, and had no reason to doubt its accuracy, as they were not aware of my motives for making inquiries. They stated that the highest wage for the best hands was 18s. an hour, and for the common run, 15d., hence my average of 16½d.

I thank "A Stonemason" for affording me an opportunity of correcting my estimate of the "poor masons' earnings, and as I am unwilling to injure honest, industrious tradesmen, but more particularly those who profess such ancient "brotherly love," I have since made careful inquiries of persons thoroughly acquainted with the trade, and, by your favour, I will gladly state as near as possible how matters stand. I find that there is rarely any difference in pay, because, according to tradesmen's justice, nearly all masons—good, bad, and indifferent—from the accomplished hewer down to the dunder-head who can scarcely hack a straight line, get, with few exceptional cases, a uniform rate of 15d. an hour. I therefore freely admit my error in over-estimating their pay to the extent of 1½d. out of 16½d.; but I dispute the assertion that the average wage does not exceed 1s. an hour, for I have substantial grounds for stating that the wage given to masons at work on all the great buildings erected in and near Melbourne during the last few years has been on the average not less than 15d. an hour. I have the same undoubted authority for stating—besides my personal experience of the uniformly fine weather for four or five years past—that instead of "A Stonemason" losing three months by bad weather, a period of 24 days, including holidays, is a most liberal estimate of the time lost by mere wallers—only half masons—who are necessarily exposed to all the vicissitudes of the weather, and that not half that time is lost by truly skilful men who work at the bunker—generally under cover; but, indeed, it is questionable if the latter lose any time at all worthy of consideration. "A Stonemason" ought to be ashamed to acknowledge that, with wages of 1s. an hour even, 25 per cent. of his craft are out of employment. Altogether, while stating this circumstance, he might have strengthened his case by explaining their ideas of cause and effect, and why unreasonable demands are accompanied by little to do. Does he not see that capitalists, rather than build at rates which will not yield fair interest, prefer investing in imperishable property money which, but for tradesmen's strikes and exorbitant wages, might get into circulation, and give employment to that idle 25 per cent., not only of masons, but of many other tradesmen? It is inconceivable that the more skilful and industrious men don't see that, by tolerating these combinations and absurd trade regulations to make wages equal, they not only lower themselves, but raise the louts to an unmerited position. The next thing the craft should consistently do, is to insist that the clever men be made to lose as much time as the fools, and thus prove positively what is but too apparent already, that the trade is a fool's paradise, ruled by a majority of dunces.

Yours respectfully, J. D.

*Argus 13<sup>th</sup> Aug 1870*

**FIGI COTTON.**

The following letter has been addressed to the Editor of *The Argus*:—

Sir,—As there is at present quite a rage for settling in the Fijis, and as the value of the principal article of export from these islands is comparatively a mystery to the mass of intending emigrants from our shores, I beg you will give publicity through *The Argus* to some thoroughly reliable information I received by last mail from England.

In March last, I had given to me by Mr. Ryder, of St. Kilda, a small parcel of "Sea Island" cotton, grown by his sons in Fiji, and by the following mail I forwarded samples of it to Mr. Dalglish, M.P. for Glasgow, and Mr. Edward Wilson, of Hayes, that these gentlemen might ascertain the opinion of its value from the most competent judges of the article in Great Britain.

Mr. Dalglish replies, under date of June 9:—  
 "My Dear Sir,—I sent the sample of Fiji cotton to our cloth purchaser in Manchester, and requested him to get the best information he could on its quality and value. I enclose the report he received. My son also asked the opinion of the Glasgow spinners; they praised the quality and appearance of the cotton, but I believe they use nothing approaching to it in quality. . . .—Yours truly,—ROBERT DALGLISH."

"Report, Manchester, 27th May, 1870.—The sample of Fiji cotton has been carefully examined by several spinners competent to give a correct opinion of its quality and value. They consider that it has been most carefully prepared; that at this moment there is no cotton better than it in Liverpool. Its value is above 5s. per lb., and it would be worth 6s. to 7s. per lb. to any one wanting such a fancy article; but it is very rarely wanted, and then only in very small quantities. As there are only five or six spinners in the world who occasionally want so fine an article, it is probable that the realisation of 6s. or 7s. per lb. would be very slow work. It will not, therefore, be prudent to expect above 5s., and even at that price only a very moderate quantity could be sold. I would rather recommend your friends to produce a larger quantity of a lower quality, which they can sell at about 2s. 6d., as more likely to pay a certain profit than speculating on a fancy price for an article only occasionally wanted. —Yours respectfully, W. W."

"Report, Liverpool, May 25, 1870.—We have examined a small sample of Fiji Sea Island cotton. It is extra fine, long, clean, and well-prepared, but a little cut in the ginning, and rather tender. We have seen a lot very similar sold lately in our market at 4s. 2d., but the sample sent us is too small to allow of a very precise valuation. W. B."

In reply to my letter to Mr. Edward Wilson, who takes the deepest interest in everything connected with the southern colonies and islands, that gentleman sends me the following opinions from his friends in Manchester:—

"My Dear Sir,—You will be glad to see the high price put upon the small sample of cotton you sent to me by Mr. C. L., a practical spinner. I find, however, that I am still obstinate enough to hold to my own opinion, that he overvalues it. W. W."

"Report, Manchester, June 4, 1870.—The sample of cotton you left with me is equal to the finest Sea Island, and I should think it worth 5s. to 6s. per pound. It is, however, rather weaker than the best Sea Island. C. L."

Yours, faithfully,  
 I am, Sir, yours respectfully,  
 JAMES DAWSON.

Heatherlie, August 15.

— 1868 —

**POPULATION OF VICTORIA.**

Estimated Population of Victoria at the end of the Year 1868; also the Increase during that Year.

	1868.	Males.	Females.	Persons.
Population on the 1st January . . . . .	372,239	287,648	659,887	
Increase by excess of Births over Deaths during the year . . . . .	7,976	9,200	17,176	
Increase by excess of Immigration over Emigration by sea during the year . . . . .	4,644	2,699	7,253	
Population on the 31st December . . . . .	384,859	299,457	684,316	
Increase during the year . . . . .	12,620	11,809	24,429	

NOTE.—The Aborigines were last enumerated on the 25th September, 1863, at which date it was ascertained that there were 1,908 in the Colony. It is not thought that the number has much changed since that period.



Report & opinion on sample sent by J Dawson to Robert Dalgleish MP for Glasgow.

J Dawson Esq. My Dear Sir.

I sent the sample of Figi cotton to our cloth purchaser at Manchester and requested him to get the best information he could on the quality and value of the sample. I enclose the reports he received. My son also asked the opinion of some of the Glasgow spinners. They praised the quality & appearance of the cotton but I believe they see nothing approaching to it in quality.

x x x I am My Dear Sir yours truly Robert Dalgleish.

House of Commons 9th June 1870

Exchange Chambers Bank St. Manchester 27th May 1870

The sample of Figi cotton has been carefully examined by several spinners competent to give a correct opinion about its quality & value. They consider that it has been most carefully prepared. That at this moment there is no cotton better than it in Liverpool. Its value is about 57 per lb. It would be worth 67 1/2 per lb to any one wanting such a fancy article but it is very rarely wanted & then only in very small quantities and so there are only 5 or 6 spinners in the world who occasionally want so fine a cotton it is probable that the realisation of 67 or 77 1/2 would be very slow work. For instance I know of some similar cotton in Charleston U.S. A party bought 10 bags there at 77 1/2 per lb each in the season. The owner has 10 bags more and cannot get any thing like the same price simply because no one wants so good or so high priced an article. It will therefore not be prudent to expect about 57 per lb. and even at that price only a very moderate quantity could be sold. I would rather recommend you find to produce a larger quantity of a lower quality which we can sell at about 27 1/2 per lb as more likely to pay a certain profit than speculating on a fancy price on an article only occasionally wanted.

William Wanklyn

THE DUKE OF ARGYLL ON INNOVATIONS.

The following reply has been sent by the Duke of Argyll to a gentleman who had forwarded to his Grace a copy of a petition which is being drawn up for presentation to the General Assembly against innovations:—

"May 16, 1866.

"My Dear Sir,—I have read the petition which is to be laid before the next General Assembly on the subject of the Westminster Confession, and for changes in the form of public worship in the Established Church.

"I cannot sign that petition, because, in the first place, I am not aware that any doubt has been cast upon the Westminster Confession as the 'doctrinal Standard of the Church'; and because, in the second place, I do not know that any changes have been made in the forms of public worship which exceed the reasonable liberty which ought, in my opinion, to be allowed to the various congregations of the Church.

"As regards the Westminster Confession, any attempt to abandon it, or to change it, would, in present circumstances, be an attempt most injurious to the interests of the Church; but as there are parts of it which every man must now qualify with more or less of explanation and abatement, so it seems to me that this necessary liberty ought to be openly admitted in the terms and in the methods of subscription. Such admission has been now made, and adopted by authority as regards subscription to the formularies of the Church of England. There is no human composition professing to be an epitome and definition of Christian faith which can bear to demand subscription without such reasonable reserve. Least of all can it be demanded for a composition which deals minutely with matters not belonging to faith at all, and which trenches largely on the reign of philosophical, and even of political, opinion. Nothing is gained, but much is sacrificed, by refusing to allow men to make openly those qualifications which they must be allowed to make in secret. Churches, like other societies, must trust something to the honour of their members. Our Church retains in her hands the free powers of discipline. Cases of extreme and unjustifiable departure from doctrines of essential value can be met by those powers.

"As regards forms of worship, I so far agree with the petitioners that I think there must be some limit to the variations allowed in different congregations; but I do not believe that reasonable limits of variations have been hitherto overstepped, and I should deeply regret to see the General Assembly restrict unnecessarily the liberty which hitherto it has wisely left in the hands of individual ministers and congregations in communication with the Presbytery of the bounds.

"I cannot fully explain the grounds on which I decline to support the petition you refer to without saying that I regard this extreme jealousy of a little instrumental music in divine worship, or of the use of some written prayers instead of extempore prayers, or instead of prayers committed to memory, as a jealousy founded on a dangerous mistake as to the points of essential value in our Presbyterian system. Both in doctrine and in government, it is the part and the business of the Presbyterian Churches to be in themselves a protest against the fundamental errors of which Popery is only the complete development. These errors may and do prevail in Churches no longer in connection with the See of Rome. They are involved in every priesthood which pretends to connect exclusively with its own order the vital functions of the Christian Church. These are not errors indeed essential to Episcopacy, but it is the natural tendency and temptation of Episcopacy to evolve them and to develop them. It is against these errors, and the correlative system of doctrine which is inseparable from them, that the Presbyterian Churches of Scotland are an invaluable defence. For this purpose I wish them to be strong. No one would regard with more jealousy than myself any attempt, or any indication of an attempt, to compromise the fundamental principles on which their polity and their doctrine depend. But it is, in my opinion, most shortsighted and most unwise to confound those principles with accidents of worship which may have become, in many cases at least, sources of weakness rather than of strength. Surely it is indisputable that there are many ministers who have not the gift of extempore prayer; and it is equally evident that there are congregations who may innocently and reasonably prefer a union of vocal with instrumental music. Neither bad singing nor wandering prayers are essential parts of Presbytery. To disturb the peace of the Church in order to oppose a more stringent uniformity, when the natural conditions of society require a relaxation, would, in my opinion, be a most injurious, and indeed a suicidal policy.

"I regret being obliged to dissociate myself from many members of the Established Church for whom I have a sincere regard, but for the reasons I have given I cannot sign the petition you refer to.—I am, &c.,

(Signed) "ARGYLL."



(Copy letter to) Mess<sup>rs</sup> Dalgleish Falconer & Co (Glasgow)

Genl. At the request of Mr G. B. Ashurst we have examined a small sample of Figi sea Islands cotton. This is fine (extra fine) long, clean well prepared but a little cut in the ginning and rather tender. We have seen a lot sold very lately in our Market at 50 but the sample sent us is too small to allow of a very precise valuation.

Yours most respectfully

W. B.

8 Crown Buildings Liverpool

25<sup>th</sup> Aug 1870.

Letter to E. Wilson

— copy —

Bentham Hill Manchester

6<sup>th</sup> June 1870

Dear Sir,  
You will be glad to see the high price paid upon the small sample of cotton you sent me, sent by Mr E. Hardcastle a Dealer and secured by Mr Ling of Houldsworth & Co. a practical spinner. I find however that I am still mistaken enough to hold my own opinion that they are value at like my friend Bailey (Bailey) and others did to encourage growers.

Yours Sleggy Sleggy

Yours Sleggy Sleggy

— copy —

Dear Sir

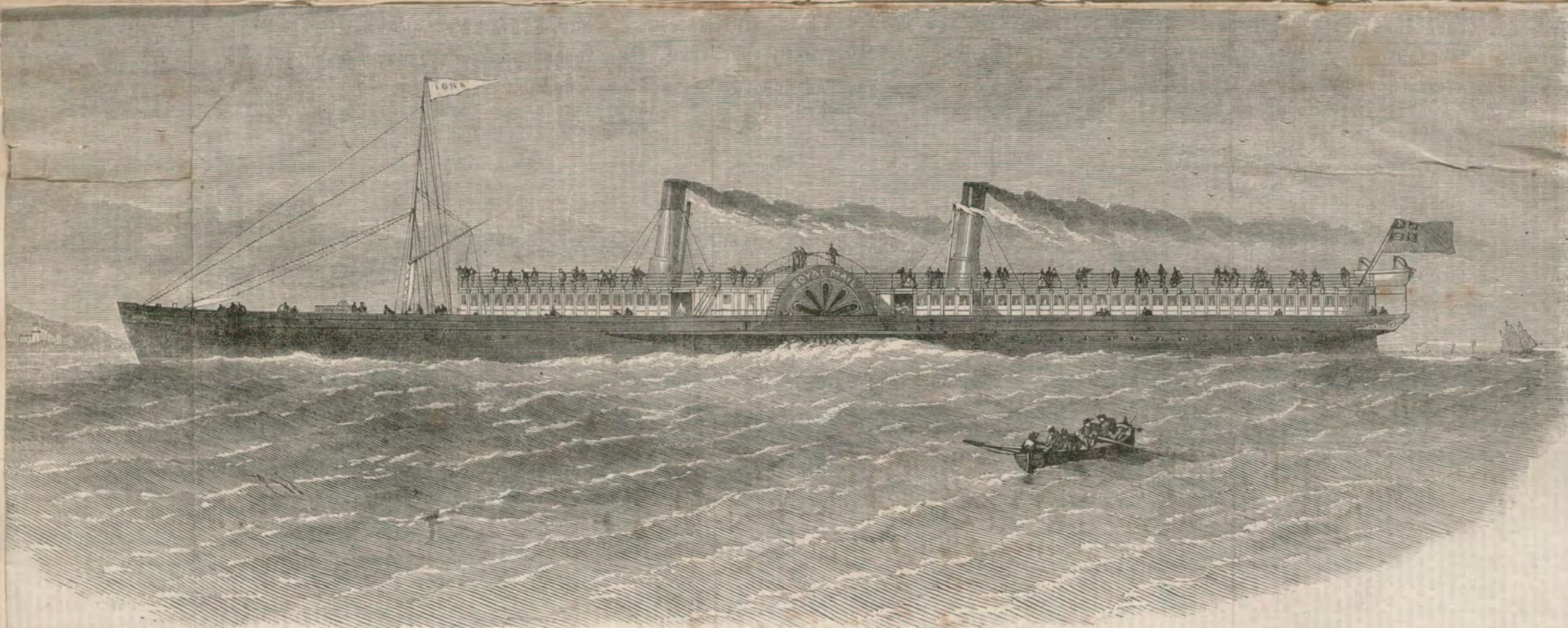
The sample of cotton you sent me is equal to the finest 'Sea Islands' and I should think is worth 5/6 per lb. It is however rather weaker than the best Sea Islands. Yours faithfully  
Chas. Ling.

## — Morning Dram —

Beat up 3 Eggs, shells & contents, add juice of 2 Lemons, let stand 3 days, strain and add half a pint of Jamaica Rum and quarter pound of honey, shake well and bottle.

Half a wine glass full a dose before breakfast.





THE NEW SALOON-STEAMER IONA, BELONGING TO MESSRS. DAVID HUTCHESON AND CO., OF GLASGOW.

day. The whole of the passengers of the latter  
 baggage, were rapidly transferred to the Naiad,  
 line's Docks; the Naiad immediately returning  
 to assist in removing the cargo from the wreck.  
 her fore-cabin, engine-rooms, &c., were entirely  
 out of property being still in the vessel.  
 commenced for the purpose of raising the Baron  
 is have been got under her bottom, and the  
 nes Conservancy Board are in attendance to  
 beyond the fracture in her iron plates, it is  
 it sustained any severe injury. Her masts,  
 ig apparently uninjured.  
 built paddle-wheel vessel, and has only been  
 he property of the Antwerp Steam Navigation

Company, and was a favourite ship on the Antwerp station. She is upwards  
 of 400 tons burden, and was very elegantly fitted up.

THE SALOON-STEAMER IONA.

THE new Iona, the property of Messrs. David Hutcheson and Co., of  
 Glasgow, was launched from the building-yard of Messrs. J. and G.  
 Thomson, Govan, about a month ago. She was constructed to ply be-  
 tween Glasgow and Ardrishaig, the south-eastern terminus of the Crinan  
 Canal. She had her engines fitted in and was finished at Lancefield.  
 Recently she made a trial-trip over the usual course, between the  
 Cumbrae and Cloch Lighthouses, with great success. She is built of  
 iron. Her actual length is 245 ft., and her breadth of beam 25 ft. She  
 has a depth of 9 ft., and she draws little more than 4 ft. of water. Her

engine-room, which is uninclosed on three sides save by rails, is a little  
 palace in its airiness and perfect cleanliness. Everything is formed after the  
 newest and most excellent models, her engines being of the oscillating species,  
 and fitted up with tubular boilers, superheaters, and every new and well-tried  
 improvement. The paddle-wheels, 20 ft. in diameter, are most skilfully con-  
 structed, and are furnished with patent feathering floats. But the most  
 singular and attractive feature which distinguishes the new Iona is the  
 extensive and comfortable accommodation provided for passengers through-  
 out the whole extent of the vessel. The cabin end of the steamer is  
 fitted up and finished in the most magnificent style of art, combin-  
 ing indeed the beauty, comfort, and all the facilities of a perfectly  
 furnished private mansion. The dining-room is 75 ft. in length. The steerage  
 end of the vessel, although necessarily fitted up in a less luxurious style of  
 art, is, nevertheless, correspondingly furnished with all requisite comforts.

But the original feature in the new Iona is the deck-saloon, some 180 ft. in  
 length, which affords sheltered accommodation for vast numbers of first and  
 second class passengers. The cabin portion of the deck-saloon is furnished  
 and finished in the richest and most superb style. A range of white and  
 gold pillars runs through the centre; and the windows, which are curtained,  
 are constructed so as to be capable of being opened or shut at will, according  
 to the condition of the weather. The steerage-saloon is also furnished with  
 taste and comfort. There is a post office on board, in front of the saloon.  
 The roof of the saloon, or what might be called the upper deck, forms a  
 safe and splendid promenade. In good sea weather this lofty and extensive  
 observatory will be as luxurious a lounge as the saloons beneath will be in  
 weather of a rainy or tempestuous character. In brief, the new Iona is a  
 floating mansion in which a person may go to sea without losing the sense  
 of home.



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MR PARNELL M.P. is presented by Paddy with  
Forty thousand pounds Sterling for advocating  
Anarchy Rebellion & Murder.

PUNCH, OR THE LONDON CHARIVARI.—DECEMBER 22, 1883.



CROWNING THE O'CALIBAN.

[“ Never was there a movement . . . with such odds against it, in association with which there was so much moderation, and such an utter absence of crime and the strong passions which lead to crime.”—Mr. Parnell's Speech at the Rotunda.]





### KICK'D OUT !!

JONATHAN (PRESIDENT GRANT). "WELL KICK'D, BRITISHER! GUESS I'LL KETCH THE SKUNK FOR YER, THIS SIDE!"

forget that flag, and you are not to disgrace your country. Over the whole world there are Scotchmen. I have preached to Scotchmen in Russia, in Sweden, in America, in Egypt, in Turkey, in Italy—there is hardly a place where I have not preached to Scotchmen; and these generally have been an honour to their country except when they take to drink, and then they become the biggest blackguards on the face of the earth. (Laughter and cheers.) Then, upon the whole, there is not a country, for the population, on the face of the earth that has contributed to the whole civilised world such a highly educated and such a thoroughly respectable and sedate people as the Scottish nation. You may leave your country, you may go to Australia, India, or America, and may be away for forty or fifty years—I have met a man that had been for sixty years away from his native land—but never be estranged from the old country—its songs, its habits and customs, and its Church—and never be ashamed of, but always confess, the religion that God has taught you in your youth. (Cheers.) Wherever you go, you are not to disgrace that flag. That flag flies in every breeze over the whole earth—fluttering in the far East where the sun rises, and seen between you and the setting sun in the far West of the Pacific. Go north, south, east, or west, the British flag flies—amid the ice of Hudson's Bay, and near the South Pole, beyond New Zealand. (Cheers.) You must not one of you disgrace it. If you become sailors and go on board a man-of-war, fight and die at the guns sooner than disgrace that flag. If you become soldiers and go to battle, and hear the old charge that was given at Waterloo, "Scotland for ever"—wherever you go, never disgrace that flag. If cast among savages, or among those that have no liberty, never by cruelty, wickedness, or cowardice disgrace your flag, but by justice, truth, kindness, and all you have always learned in the old country, see and do honour, boys, to the old flag. (Loud cheers.) Certainly some of you will go to distant parts of the world. Well, next to the fear of God, I do not know anything that has a more hallowing

ference, 25ft. in diameter, and nearly 4ft. in height. It consisted of four layers, the first of which was only a few inches thick, and covered with long wiry grass. The second was about a foot and a half deep. It consisted of large and small stones closely packed together. This layer did not extend over the whole mound, but formed a smaller circle, whose diameter was about 18ft. The third consisted of reddish-coloured ashes. These ashes did not extend through the whole mound, but were found principally near the centre. The fourth and last layer was a black loamy substance, among which was a great quantity of charcoal and a few stones.

Out of one side of the mound grew a large tree, about 80ft. high and 10ft. in girth, but although I examined it carefully, I could not find any trace of the action of fire upon it.

I am inclined to think that, although the blacks may at one time have used the mound as a place for cooking their food, yet latterly they had burned their dead there—which would account in some measure for the stones being placed in the position in which I found them; and it is very likely that to save themselves the trouble of carrying stones for that purpose, they took those which had before been used for the ovens, which may account for my finding so few stones in the bottom layer.

YOU YANGS.

*Malabar 28 March 1885*

been used to cut off the dead men's heads. Hapanala was killed three weeks after at Sentry-hill, but if the victory had occurred on the 6th, instead of on the 30th of April (as it might have occurred if our men had been true to themselves), the history of this pernicious fanaticism would have been materially, perhaps totally changed. The first *Niu*, or worshipping post, was set up at Kaitake, and was used also as the flagstaff.



Mr PARNELL M.P. is presented by Paddy with

(Copy letter)

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CROWNING THE O'CALIBAN.

["Never was there a movement . . . with such odds against it, in association with which there was so much moderation, and such an utter absence of crime and the strong passions which lead to crime."—Mr. Parnell's Speech at the Rotunda.]



DR NORMAN McLEOD ON THE BRITISH FLAG.

DR NORMAN McLEOD was one of the speakers at the soiree of the North Leith Parish Sabbath School, held in the Corn Exchange, Leith, on Wednesday. He said—Perhaps you are asking the question to yourselves, What brings me here to-night? Well, if any of you can answer it, I will be glad, because I have been putting the question all night, and I cannot get an answer. For a man coming from the west to attempt to enlighten the east is contrary to all rule. (A laugh.) We in Glasgow have made up our minds that we could not carry on the work of the city for a single day unless we had the wisdom of the east to support us. (Laughter.) For instance, we clergy are afraid that, if it was not for the wisdom of the Edinburgh Presbytery, we might all turn heathens, and perhaps paint our faces with ochre. (Renewed laughter.) Why I should come from the west to attend a soiree is a great puzzle; but one answer is, that when my friend (Rev. W. Smith) sent me an enormous bill like one of these flags (pointing to the decorations of the hall)—the bill went amissing, and I got under the impression that it was a large congregational meeting in connection with the schemes of the Church, and that it was my duty to come as Convener of the Indian Mission Committee; and so I came with the honest intention of addressing you on that subject. (A laugh.) When I found it was a Sabbath-school soiree, I asked what in the world puts me here? But now that I am here, I am very glad. In the first place, to express my sympathy with one whom I respect so much as your minister, who, while endowing churches, has an extraordinary power of endowing friends with a warm attachment to himself, so that when he asks a service it is difficult to resist him. (Applause.) I have for some years resisted attending all soirees except those connected with my own parish—and that has more people in it I believe than your city; so I have plenty to do in that way. I used to think that Sabbath school soirees were not to be compared with soirees—if you may call them so when they take place in the forenoon—a laugh—where you take the children out to the country. I take my children to the country, and we have the jolliest fun—no speeches at all, but football, and races, and as much curds and cream as would drown the younger children among you. (Laughter, and cheers.) Now, the children here, as far as I can make them out, are most uncommonly like the children in Glasgow, but with this difference, that upon the whole they are a good deal quieter. As for keeping a lot of children, such as I have before me, perfectly quiet, I defy you to keep as many clergy perfectly quiet. (Laughter and cheers.) After referring to various points of similarity between children in Glasgow and children in Leith, he proceeded—The first thing I saw on entering the meeting to-night was this flag here—(pointing to the Union Jack.) You know that is the flag of your country. Very well, that is the bravest flag in the world. (Cheers.) It is the flag of the finest country on the face of the earth. (Cheers.) There is not a country in the world—and I have been in many—like it, (Renewed cheers.) I have been in ever so many, and I never saw more beautiful hills, more beautiful lochs, more beautiful valleys than those of our country. And there is not a town in the whole world to be compared with Edinburgh. (Cheers.) There is not a country in the world that has more beautiful songs; and there is no music that will make you laugh, and greet, and dance equal to the old Scotch music. (Cheers.) There is not a country on the face of the earth where you have more Gospel truth—where you have such Sabbath schools—where there is a clergy more earnest in instructing young and old in the fear of the Lord. What I have to say to you is—wherever you go on the face of the earth you are not to forget that flag, and you are not to disgrace your country. Over the whole world there are Scotchmen. I have preached to Scotchmen in Russia, in Sweden, in America, in Egypt, in Turkey, in Italy—there is hardly a place where I have not preached to Scotchmen; and these generally have been an honour to their country except when they take to drink, and then they become the biggest blackguards on the face of the earth. (Laughter and cheers.) Then, upon the whole, there is not a country, for the population, on the face of the earth that has contributed to the whole civilised world such a highly educated and such a thoroughly respectable and sedate people as the Scottish nation. You may leave your country, you may go to Australia, India, or America, and may be away for forty or fifty years—I have met a man that had been for sixty years away from his native land—but never be estranged from the old country—its songs, its habits and customs, and its Church—and never be ashamed of, but always confess, the religion that God has taught you in your youth. 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Certainly some of you will go to distant parts of the world. Well, next to the fear of God, I do not know anything that has a more hallowing

effect than the remembrance of early years at home. I do not know anything that has a greater power over men than the remembrance of the old country. It becomes the very religion of the heart; and perhaps the very words I am saying now may in after years be remembered by some of you. Whatever you do, or wherever you are, never forget your country—never dishonour your country's flag, and always love and be obedient to your country's God—the God about whom you have been instructed in your Sabbath school. (Loud cheers.)

CONTENTS OF TANKS.

Sir,—Thinking that "Aqua's" table would mislead those he intended to enlighten, for the benefit of inquirers I have taken the trouble to set it right.

Table with 4 columns: Diam. in feet, Gal. per 1ft. in depth, Diam. in feet, Gal. per 1ft. in depth. Rows include diameters from 2 to 7 1/2 feet.

Opposite the diameter 4 1/2 ft. in "Aqua's" table should be 99 gal. instead of 97 gal. and 41 gal. for 9 1/2 ft. diameter should be 41 gal. Testing "Aqua's" table, I find it based on the old wine gallon of 231 cubic inches, which was abolished by the British Parliament so far back as 1826. As "Water" remarked in last week's paper, it should have been 12 in. in depth instead of 10 in., which is very near the proportion of the imperial and old wine gallons, viz., as 12 : 10 :: 277 2/4 : 231 0616.

I have seen several rules given in your columns within the past three or four years, but for simplicity I have seen none that will equal "Hexom's," given some two years ago, as it is performed without decimals.

Rule.—Multiply the diameter (in inches) by itself, and the product by the height (also in inches); divide the last product by 355. The quotient is the answer in gallons.

The divisor (355) is obtained by dividing 277 2/4 by 7854. MINER. Fryerstown, Aug. 8.

CORRESPONDENCE.

BLACKFELLOWS' OVENS.

TO THE EDITOR OF THE AUSTRALASIAN.

Sir,—Having read the letters on this subject, and seeing that in the description "M." gives of the ovens he says that the stones are placed in a circular form, which was not the case with an oven which I examined, I shall, with your permission, describe it. It was situated about a mile east of the You Yangs, in the forest, but within a short distance of that plain which lies between the You Yangs and the sea. The oven was 80ft. in circumference, 25ft. in diameter, and nearly 4ft. in height. It consisted of four layers, the first of which was only a few inches thick, and covered with long wiry grass. The second was about a foot and a half deep. It consisted of large and small stones closely packed together. This layer did not extend over the whole mound, but formed a smaller circle, whose diameter was about 18ft. The third consisted of reddish-coloured ashes. These ashes did not extend through the whole mound, but were found principally near the centre. The fourth and last layer was a black loamy substance, among which was a great quantity of charcoal and a few stones.

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I am inclined to think that, although the blacks may at one time have used the mound as a place for cooking their food, yet latterly they had burned their dead there—which would account in some measure for the stones being placed in the position in which I found them; and it is very likely that to save themselves the trouble of carrying stones for that purpose, they took those which had before been used for the ovens, which may account for my finding so few stones in the bottom layer.

YOU YANGS.

Handwritten signature and date: 28th March 1888

THE PAI-MARIRE FAITH.

The Taranaki Herald of the 8th inst. gives the following particulars of the Pai Marire faith, obtained from some of the professors:—

"As we related some months ago, the founder or prophet of the Pai-Marire faith was a Taranaki native, Horopapara Tuwhakararo, otherwise called Te Ua. In the year 1862, he became slightly insane; and when the Lord Wesley was wrecked he wished the passengers and crew and all the goods to be sent into town untouched, and the refusal of the tribe to consent to this increased his disorder. Shortly afterwards, he saw the angel Gabriel, who instructed him to preach a new gospel. His first injunction to his tribe was to leave off fighting, and live peaceably; hence the term 'Pai-Marire,' which, as far as it means anything, means 'be peaceable' or 'quiet.' Subsequently, he enjoined that Bibles and Prayer-books, churches, the institution of marriage, and of the Sabbath—in short, all that the missionaries had taught, and the missionaries themselves—should be put aside. The only pakehas to be tolerated among them were the Jews, as being with them the common descendants of Shem, who was now declared to be their progenitor; and it appears that they have adopted the word Jew (Tiu) as a designation for their priests. The origin and progress of the faith have not been wanting in miraculous attestations. Te Ua having in his madness attacked and beaten the wife of Te Meira, or Big Jack, the latter retaliated by beating the prophet severely—finally tying him up and he should do further mischief. The ropes, however, according to the report, unloosed themselves, without human intervention, and set Te Ua free. He was then bound with a chain, which was padlocked, but the chain parted asunder in every link. His child was a cripple, having a twisted foot; he pulled this violently (or struck it with an axe, for accounts vary), breaking the bone and ultimately killing the child. His wife told this to the tribe, who sent a party to capture him, but when they got near there was the child alive and sound. At the taking of Kaitake, one man, whose name we have forgotten, caught a bullet in his hand which was coming straight to his chest, and threw it aside; this, it is however, seems to have been neglected a few weeks later at Sentry-hill. The wildest cattle will obey the call of true believers; and a dog at Te Kopua, which had not sufficiently respected the sanctity of the Niu was observed suddenly to raise a great outcry, and fall dead in the midst of the worshippers. The evidence for these miracles would probably not be such as to convince a sceptic, but seems to be quite satisfactory to those who see the spiritual fitness of the doctrines they go to establish. The new prophet, however, made but little progress until some time after the war had begun in 1863; then the Divine afflatus, or prophetic power, was communicated to Hoani Arawhititana (or Tahutahi) by smoking Te Ua's pipe, and subsequently to Hapanana and Wi Porana. It was the two former who prompted the journey to Ahuahu, prophesying that some Pakehas would be delivered into their hands, and it was they who, after the death of Captain Lloyd and the others, licked the blood from the axes which had been used to cut off the dead men's heads. Hapanana was killed three weeks after at Sentry-hill, but if the victory had occurred on the 6th, instead of on the 30th of April (as it might have occurred if our men had been true to themselves), the history of this pernicious fanaticism would have been materially, perhaps totally changed. The first Niu, or worshipping post, was set up at Kaitake, and was used also as the flagstaff.



## THE LATE CHARLES MACLAREN.

By the death of Charles Maclaren, editor of this paper for nearly thirty years (1817-47), which took place at his house of Moreland on the morning of Monday, the country has lost a man who did it great and brave service in evil times, and all privileged to call him friend mourn a loss which no other man can replace, and no lapse of time repair.

Charles Maclaren was born in the village of Ormiston, county of Haddington, on the 7th October 1782. He was the only child of his father's second marriage, and at the time of his birth both his parents were of middle age. His mother's name was Christian M'Kell, or, as some of her relatives spelt it, Meikle; and her family was believed to be the same as that of the inventor of the thrashing-mill, William Meikle—a circumstance to which Mr Maclaren sometimes playfully attributed his own liking for mechanical pursuits. His father was a small farmer and cattle-dealer at Ormiston, and afterwards, when Charles was about three years of age, took the farm of Fala Parks, in the parish of Fala, where the family remained about five or six years, and where Mr Maclaren received in the parish school his earliest education. They afterwards lived for a short time in a house belonging to his father in the village of Pathhead. About two years ago, Mr Maclaren made a sort of pilgrimage to Fala and Pathhead; and viewed with much interest the school-room and other places he had been so familiar with between seventy and eighty years before. Some time before the father's death, the family removed to the village of Colinton, and Charles continued his education at the parish school there—English, Latin, and arithmetic being the branches there acquired. His mother survived her husband many years, and subsequently resided with her son in Edinburgh till her death, at an advanced age, about the year 1825. The circumstances of his parents, worthy and respectable people as they were, precluded the idea of their son, though even in boyhood he had exhibited decided marks of superior talent, receiving an expensive education; so that, beyond the elementary instruction of his school-days, Mr Maclaren's acquirements were due entirely to his own ardent love of knowledge, and indomitable perseverance in pursuit of it. Mrs Maclaren's elder brother was a smith in extensive business in London—he was smith to the household of George III., and, as showing that he was engaged in considerable works, it may be mentioned that he surrounded Hyde Park with its present railing—and it was intended that Charles should be bred to his uncle's business. Being of delicate constitution, however, the laborious ordeal of initiation to the trade proved too severe for his strength, and being compelled to look out for employments less physically trying, he spent some years as clerk and book-keeper to several Edinburgh firms successively. During this time, he taught himself something of Greek and French, and subsequently studied algebra, chemistry, and mineralogy. At a much later period, he acquired a knowledge of German. In cultivation of his inborn turn for mechanics, he fitted up a small laboratory and workshop in the garret of his mother's house, and made experiments with electrical machines; with gas, which was at that time beginning to attract notice as an illuminating power; and with the screw as a means of propelling vessels. The Agricultural Society of Mid-Lothian having about this period offered a premium for the best model of a reaping-machine, Mr Maclaren constructed one and sent it in for competition; but none of the models were approved. Some ridicule was cast on the competition by a drawing of a Highland shearer being sent in as the best "model reaping-machine;" and the jest really indicated fairly enough the real cause of the failure of the project—namely, that labour was so cheap and abundant that mechanical appliances were still premature. Mr Maclaren continued also to cultivate his taste for politics and literature, joining a debating society called "The Philomathia." In this society he formed several lifelong friendships (including one with Mr T. Barclay, now Sheriff-Clerk of Fife, and throughout life a staunch supporter of the same political views), and became intimate with the late Mr William Ritchie, S.S.C., for whom he contracted a warm friendship, and with whom he was closely associated for fifteen years in the editorship of the *Scotsman*. Mr Ritchie was a younger brother of Mr John Ritchie, the present proprietor of the *Scotsman*, who has also been connected with the paper from its commencement.

It was in the year 1816 that the idea of starting an independent newspaper in Edinburgh originated. The political terrorism which overspread the country towards and after the close of the war had permeated society; and the ruling power-carried their paralysing and repressive influences into almost every sphere of public action. The local press was utterly abject; no Edinburgh paper could be found independent or courageous enough to expose almost any sort of abuse, however flagrant, if in doing so there was the slightest risk of giving offence in high quarters. It was an incident of this sort—the refusal of all the public prints in the city to publish a statement of the mismanagement of the Royal Infirmary, prepared by Mr William Ritchie at the request of some friends and clients—that drew the attention of that gentleman and of Mr Maclaren to the great need for some free organ of public opinion in Scotland. It was calculated that, if 300 subscribers could be procured, the project might have a chance; and ultimately, the enterprise—hazardous in much more than a pecuniary sense—was resolved on. Mr Maclaren and Mr Ritchie were to be joint-editors; the former devoting himself to the political, and the latter mainly to the literary department. As to the respective parts the two friends had in the origin of the paper, Mr Maclaren's own words may be fitly quoted from his "Biographical Notice of William Ritchie," published in the *Scotsman* of February 9, 1831, a few days after Mr Ritchie's too early death:—"The *Scotsman*," says Mr Maclaren, "was projected about August or September 1816; and though the project did not first occur to Mr Ritchie, it was communicated to him before it was two days old, and when it was known only to two individuals—namely, the writer of this notice, and Mr Robertson, bookseller [the late Mr John Robertson, music-seller.] After a little reflection, Mr Ritchie entered into it warily. He assisted in forming the plan, suggested the title, drew up the prospectus, and, by his exertions and personal influence, contributed more than any other individual to establish the paper." The leading article in the first number, which was issued on the 25th January 1817, was by Mr Maclaren. Soon after the starting of the paper, Mr Ritchie was called to the Continent on business, and detained there for some months. In his absence, a new and valuable coadjutor came to Mr Maclaren's aid—the late Mr John Ramsay M'ulloch, the afterwards eminent statist and economist. Mr M'ulloch sent a contribution to the fourth number; and a subsequent interview led to Mr M'ulloch temporarily assuming the position of responsible editor of the yet infant journal. The reason for this arrangement was that Mr Maclaren had become a clerk in the Edinburgh Custom-House; and he felt that his position as a Government officer was incompatible with that of recognised editor of an Opposition journal. Though Mr M'ulloch was, after a time and for a time, known as editor, much of the labour and responsibility in the conduct of the paper was borne by Mr Maclaren during the first year of its existence. Throughout 1818 and 1819, however, Mr Maclaren left most of the editorial work in Mr M'ulloch's hands. In 1820, the paper being by that time pretty well established, Mr Maclaren, resigning his situation in the Custom-House, resumed the editorship; Mr M'ulloch continuing a frequent contributor until his removal to London several years afterwards. Mr William Ritchie, after his return from abroad, continued to share the conduct of the paper till the time of his lamented death. Mr Maclaren had the highest admiration for Mr Ritchie's talents and character, revered his memory, and to the last never spoke of him without enthusiasm. The feeling of warm personal attachment, of unbounded esteem and regard, which breathes through every line of the memoir already referred to never waned or wavered throughout Mr Maclaren's life. To the last he spoke of William Ritchie as the best man he had ever known; and was wont to say that his knowledge of him elevated his views of human nature—that he was in the highest sense "a chivalrous man."

It is right to mention that Mr Maclaren always maintained his friendship with Mr M'ulloch, their intercourse being frequently renewed by Mr Maclaren's occasional visits to London, as well as during Mr M'ulloch's yearly autumnal visits to Edinburgh. Here, also, it may be proper to state that at Mr William Ritchie's death, his brother, Mr John Ritchie, relinquished his own business and charged himself with the commercial management of the *Scotsman*, of which he was one of the chief original proprietors. Mr Maclaren's friendship with him had from the first been scarcely less intimate than that with his brother; and those cordial relations, alike of a business and a social character, have existed unbroken through the long term of sixty years.

Very few persons can now form any adequate idea of the magnitude of the work which in 1817 Charles Maclaren set himself to do, and how much of it he did—for very few persons are now alive who remember what Scotland and Edinburgh were,

politically and socially, half-a-century ago. Corruption and arrogance were the characteristics of the party in power—in power in a sense of which in these days we know nothing; a cowering fear covered all the rest. The people of Scotland were absolutely without voice either in vote or speech. Parliamentary elections, municipal government, the management of public bodies—everything was in the hands of a few hundreds of persons. In Edinburgh, for instance—and the capital was even too favourable an instance—the member of Parliament was elected and the government of the city carried on by thirty-two persons, and almost all these thirty-two took their directions from the Government of the day, or its proconsul. Public meetings were almost unknown, and a free press may be said to have never had an existence. Lord Cockburn, in his *Life of Jeffrey*, says:—"I doubt if there was a public meeting held in Edinburgh between the year 1795 and the year 1820;" and adds, writing in 1852, that, "excepting some vulgar, stupid, and rash" newspapers which lasted only a few days, there was "no respectable opposition paper till the appearance of the *Scotsman*, which for thirty-five years has done so much for the popular cause, not merely by talent, spirit, and consistency, but by independent moderation." Efforts at reform and liberation were suppressed, either by an abuse of the law, as in the cases of Muir, Gerrald, and others, or more generally and effectively by a rigorous social persecution—the man who questioned whether all things were for the best was socially, professionally, and commercially discredited. The Whig landed gentry, a small but powerful body, and a brilliant band of Whig lawyers, almost alone maintained a good testimony. The mercantile class was then small in Scotland, and even there there was almost universal fear and quaking—the late Sir James Gibson-Craig, the most resolute of the professional men who then kept the flag flying, used to say that he had often canvassed "the Bridges," to get the business men to sign some political document or show face at some public meeting, and "found them all skimmilk, but Adam Black," lately ostracised by those whose battles he fought under difficulties which neither they nor their fathers were able to face. It should be mentioned as a fact, though it is now not easy to understand the reason, that the *Scotsman* was begun and continued without any sort of connection or understanding with the Scotch or Edinburgh Whigs; they regarded each other with a friendly eye as workers in the same cause, but as workers with different tools and on somewhat different fields. Mr Maclaren was a steadfast admirer and supporter of the Whig party equally when it was far in advance of popular opinion, and when it had fallen behind at least the semblance of popular opinion—indeed, he may be said to have been, from first to last, more Whig than the Whigs; but he and they somehow kept more or less apart—perhaps at first a little from temperament and more from accident, and later from Whig misgivings regarding the effects of Mr Maclaren's inconveniently early advocacy of his then not only unpopular but almost unheard-of theories in such matters as Church Establishments and Free Trade. If there was any fault to be found in regard to this want of unison and cordiality, it certainly lay more with the coldness and cliquishness of the Edinburgh Whigs than with the natural shyness of our departed friend or the manner in which he conducted this journal. It showed a great depth of conviction and an overwhelming sense of duty in a man thus without hope of aid or even recognition from those among whom alone he could look for well-wishers, and himself without name or means, as Charles Maclaren then was to take upon himself in such times the task of establishing freedom of the press in Scotland, and to draw his single pen against all the hosts not only of power but of prevailing opinion. Chiefly, he was actuated by a keen indignation against wrong and oppression—we have heard him, in his own quiet and unconscious way, tell how his heart used to burn within him at sight of a system which no man could defend and yet almost no man had courage to attack. Assuredly, hope either of fame or gain was no part of his motive. From first to last, he shunned notoriety, and, even though he had not always been careless of gain, the direction in which he turned was in those times the most hopeless in which to look for anything but loss, odium, and danger. Popularity was almost equally out of the question, and Charles Maclaren was all his life indifferent to applause and incapable of flattery—his ambition was not to please, but to benefit. He had in him nothing of the demagogue, and abhorred both the bluster and instability common to that class. He was always as moderate in opinions and measured in speech as he was firm and persistent in purpose. He knew little of passion or vehemence—he knew nothing of fear.

But, though himself a stranger to fear in the performance of whatever he deemed a duty, he found himself from the very first, contrary to his nature and intentions, a cause of fear in others.



The alarm, among both friends and foes, caused by the *Scotsman* on its first appearance, would be incomprehensible now to any one who might look back at the moderation of its views and the sobriety of its language, and who is unable, as the present generation is, to appreciate the stagnation of the atmosphere in which that breeze began to stir. Enemies were enraged, and even friends were alarmed. "The authorities" watched eagerly for any stumbling, and any man mingling with firm determination less of coolness and caution than Mr Maclaren, would undoubtedly have come into collision with the law, strained as it then was by the Executive, by Judges, and by Judge-packed juries. We have heard Mr Maclaren say, when dining in company with such friends as the late Sheriff Gordon and Mr Maurice Lothian, that, for more than the first half of his life as a journalist, he could not have conceived it possible that the day would ever arrive when he should dine with Sheriffs and Procurators-Fiscal, whom he had been taught by experience to regard as his natural enemies and persecutors. As a matter of course, the members of the dominant party exerted themselves against the audacious new comer; to be a reader of the *Scotsman* was to be "an enemy of Government," with all the disadvantages, social and commercial or professional, which that reputation implied. A friend not yet very old remembers that, when a schoolboy, he saw a Scotch Peer, the great man of the district, going about from door to door, telling the villagers that he had been much pained to learn that some of them had been seen reading "that incendiary paper, the *Scotsman*," and that, if they would desist from that indulgence, his Lordship would amply supply them with other newspapers at his own expense—and that is but a sample of what went on everywhere. From friends, there came but little aid—pecuniary aid would not have been accepted, literary aid perhaps might; but neither was offered. The only two cases we ever heard of in which any of the heads of the Whig party offered help were very small cases. In 1819, Lord Jeffrey contributed a paper on the death of James Watt. The late Lord Panmure, from the first, ordered a greater number of copies of the paper than could have been needed in Brechin Castle; and in a short time, Mr Maclaren wrote his Lordship a characteristic note, to the effect that, if he did not need the papers, it was a mistaken and unneeded manifestation of goodwill to take them. Many friends, not so independent of the powers that were as Lord Panmure, obtained the paper furtively—it was no uncommon thing for Edinburgh lawyers to have it sent to the lodgings of their clerks, and thence smuggled into their own houses. Though not discouraged, but, on the contrary, having from the first met more acceptance than he had reckoned on, Mr Maclaren, on at least one occasion, complained to private friends that he could not, so to speak, get a hearing, and received from his staunch friend, the late Mr George Combe, an acute observer, the reply—"Persevere, and you will grow your own audience—I see it growing now." And so it proved. He persevered, and prevailed. His calm, clear, forcible expositions of political questions as they arose, told steadily and rapidly on the public mind. With all deference to the good work done by the *Edinburgh Review* in its own sphere, it was the *Scotsman*, through the articles of Mr Maclaren, that first spread or popularised Liberalism in Scotland. The *Review* was a sort of bishop over the few faithful—the *Scotsman* was a missionary to the many unconverted. Notwithstanding its success, however—a political rather than a commercial success—the *Scotsman* may be said to have been, up to the era of the Reform Bill, the only Liberal paper in Edinburgh or almost in Scotland. When the sun came round to that side of the hedge, there was, of course, no lack in the press or in any other department, of zealous recruits, seeking to make up by violence and extravagance in the hour of prosperity and safety, for their cowardice, servility, or desertion in the hour of adversity and danger. In less than twenty years after the commencement of his labours, Charles Maclaren saw his principles triumphant and his prophecies fulfilled; and, though he never boasted, he could not have been wholly unconscious of the truth, that, as to Scotland, he had been enabled, by his ability, his honesty, and his courage, to set his mark upon his times.

"His life was gentle," has to be said of his public as well as his private life—hard as the virtue of gentleness may seem in one most of whose years were spent in controversy and almost all in toil. By nature, he was gentle, in every and especially in the highest sense of the word, and he carried his gentleness with him always and everywhere, except where gentleness of tone would have been betrayal of duty. Though circumstances made him a man of strife from his youth upwards to near old age, strife came to him not as a natural vocation, but as a duty laid upon him; and it left him, when he had discharged it, still full of gentleness, charity, and love of peace. There never was a man,

occupying such a position, of less natural pugnacity, more inclined to "beware of entrance to a quarrel," though, being in't, he bore himself so as to make opposers beware of him. His first call to journalism had come in the shape of indignation at the sight of oppression and corruption, and to his latest hour he kindled at the very semblance of injustice, bigotry, or hypocrisy. Though guiding himself by rules and principles, the fine qualities that shone through his conduct were imbedded in his nature. "In him alone 'twas natural to be good"—to be honourable, simple, truthful, kindly. He could not have been mean, or unfair, or untruthful, had he tried it. No provocation or temptation, though an epithet might here or there be embittered, could seduce him from the utmost extremity of accuracy in statement. He may now and then, as happens to the mildest of men, have momentarily forgotten courtesy to opponents, but, if he did, the love he bore to truth and justice was in fault.

Mr Maclaren's editorship of the *Scotsman* may be said roughly to have extended over a period of thirty years; as it was only in 1817 that he entirely gave up the active conduct of the paper, resigning it into the hands of the present editor, who had become his assistant some two years previously—in March 1845. The comparative amount of leisure afforded by a paper published originally only once a week, and from 1823 till the abolition of the newspaper stamp in 1855, twice a week, enabled Mr Maclaren to pursue his favourite scientific researches with undiminished ardour. He made many geological excursions through various parts of Scotland, working, hammer in hand, and walking over the more interesting districts with all the zeal of a practised pedestrian. Nor were his home studies merely political and geological. He wrote many valuable papers on general topics; all questions of social interest received from him a considerable amount of attention; and the progress of science and of civilisation he unceasingly watched and noted. Thus he was one of the first of our public writers to forecast the great destiny of the American people; and one of his early articles prophesying their future power and magnitude drew down upon him the wrath of many narrow-minded politicians, who hated anything like praise of a republic. His knowledge of the United States, statistically and politically, pointed him out as well fitted to furnish the article "America" for the "Encyclopædia Britannica," to which he also contributed that on "Greece," on "Troy," and several others. The article on America was highly thought of, not only in this country but in the States; and we believe that it was the only article touching on American affairs which the trans-Atlantic correspondents of the publishers did not recommend them, when they were preparing the latest edition of the "Encyclopædia," to get re-written by a native American. Mr Maclaren's ardent love of freedom, whether found under a republican or a monarchical form of Government, led him also to regard with peculiar attention the liberation of Greece, and the protracted struggles of that still unfortunate kingdom; the wars and the diplomatic arrangements which resulted in the establishment of constitutional forms of Government in Spain; the erection of Belgium into an independent State under its late wise and enlightened monarch; and the experiment of a liberal Government in France in the end so disastrously mismanaged by Louis Philippe. He never forgave Louis Napoleon for trampling out the freedom of the French nation, along with the anarchy into which it had lapsed; and never ceased to denounce that Imperial policy by which liberal institutions are still rigidly withheld in substance, even when granted in name and form.

One of the proudest proofs and triumphs of Mr Maclaren's scientific and mechanical sagacity consists in his having clearly foreseen and boldly proclaimed the certain success of locomotion by railroads while the system was yet a mere project, and a project derided as a wild and delusive dream. In December 1824, he published a series of articles in the *Scotsman* on the subject of railroads, which attracted so much attention, that, besides being extensively quoted and republished in this country and in America, they were translated into French and German, and so disseminated over Europe. Forty years ago, the notion of persons being enabled to travel at the rate of twenty miles an hour was not only popularly ridiculed, but was treated as chimerical by men of high scientific attainments. But Mr Maclaren had given to the subject that patient and conscientious study which he bestowed on every matter he investigated, and the results at which he arrived were based on sound and clearly ascertained data. Mr Smiles—who, in his "Life of George Stephenson," emphatically acknowledges Mr Maclaren's great foresight in this matter—says:—"In those remarkable articles, the wonderful powers of the locomotive were logically demonstrated; and the writer, arguing from the experiments on friction made more than half-a-century before by Vince and Colomb, which

scientific men seem to have altogether lost sight of, clearly showed that by the use of steam-power on railroads, the more rapid as well as cheaper transit of persons as well as merchandise might be confidently anticipated." With characteristic caution and completeness in the investigation of the truths, and with equally characteristic courage in enunciating them, Mr Maclaren broadly stated that "there is scarcely any limit to the rapidity of movement these iron pathways will enable us to command." "We are afraid," he says, "that some practical men will be disposed to treat these propositions as matter of idle and profitless speculation; but we confess that this does not abate our confidence in their truth." Again—"We have spoken of vehicles travelling at twenty miles an hour; but we see no reason for thinking that, in the progress of improvement, a much higher velocity might not be found practicable; and in twenty years hence, a shopkeeper or mechanic, on the most ordinary occasion, may probably travel with a speed that would leave the fleetest courser behind." And, arguing from the principle that "the question of velocity, rightly considered, involves everything connected with the mercantile advantages of different modes of communication," he pointed to many of the collateral benefits that might be expected to flow, and are now so abundantly flowing, from the prophesied revolution in land transit—opening up, as he said, "a boundless prospect of improvement." No one needs now to be told how amply those predictions of the sagacious student, sneered at by "practical men" as the "ridiculous expectations of the enthusiast speculator," have been fulfilled. And so fully did he who gave them utterance appreciate and rejoice in the benefits resulting from the introduction and development of the railway system, that he was wont to say that he could wish he had been born half-a-century later—so much, in his view, had railways added to man's power of employing and enjoying life.

As a fitting pendant to this mention of so remarkable an example of Mr Maclaren's sagacity in forecasting the future, a proof of his success in the investigation of an ancient geographical, or rather topographical, problem may next be referred to. Among the classical studies of his youth the poems of Homer naturally occupied a prominent place; and the turn of his mind toward exactitude, even in matters poetical, quite as naturally suggested to him the desirableness of fixing clearly the site of the Homeric city. Having studied the existing speculations of the learned on this topic, Mr Maclaren, with wonted independence, formed a theory of his own, and published it in a modest little work issued so early as 1822 under the title of a "Dissertation on the Topography of the Plain of Troy." The subject never lost its attraction, and he employed the earliest period of extended leisure which his retreat from the editorship of the *Scotsman* ensured him to visit personally in 1847 the locality he knew so well through maps and books, and had himself written a book about quarter of a century before. To work up the information he thus acquired, incorporating with it the fruits of his further research, gave him pretty frequent employment throughout nearly fifteen years; and in 1863, he published a second work, entitled "The Plain of Troy Described; and the Identity of the Ilium of Homer with the New Ilium of Strabo proved, by comparing the Poet's Narrative with the Present Topography." In the preface to the new book, which he dedicated to his old friend Professor Pillans, he took exception to the inquiry being classed among "purely idle and useless questions" on the ground that it could not fail of interest "so long as men continue to read the Iliad, a pleasure they will not in all probability deny themselves for some thousand years to come." Of what Mr Maclaren accomplished in this bold inroad in the field of classic research we cannot speak more to the point than Professor Blackie did through those columns at the time of the book's publication. He says:—"For combined originality and completeness our excellent townsman stands as high above all the other writers on the subject as Achilles above the other Greek warriors. He has written the book on the Plain of Troy; the book which every scholar now must read, and which is not likely to be superseded by any other book. Perhaps the best testimony that can be given to the correctness of Mr Maclaren's views is the double fact that they have been adopted both by Mr Grote in this country, and Professor Max Duncker, one of the most learned, sound-minded, and judicious writers on ancient history in Germany. To have commanded the assent of such men would be no small matter of boast even to a professional archaeologist; that this should have been achieved by a gentleman for the greater part of his life occupied with public business of a very different character, and never regularly initiated into the mysteries of Hellenic lore, is a matter of singular glory to him, and of which Edinburgh has good reason to be proud."

In estimating generally Mr Maclaren's position as a man of science, the peculiar circumstances in which he was placed must be kept in view. As conducting a public journal standing in the front ranks of the



political warfare of the time, continuous and extensive original research could not be expected from him. It was only in the intervals of a busy and distracting profession that he could turn to the peaceful pursuits of science, which had speedily to be thrown aside at the imperious demands of political interests. What he says himself in regard to the "Geology of Fife and the Lothians" was true of all his scientific work—"Researches which might have been completed in three or four months, were extended over seven years. The composition of the work has also been executed by short snatches and amidst continual interruptions. If I were to say that it has been as often dropped and resumed as it contains pages, I would not overstep the truth." Keeping these facts in view, the reader cannot fail to be surprised at the amount and accuracy of his information, and the variety of subjects it embraced. The unpretentious form in which it was given forth also hid its true worth and value. A short article in the columns of the *Scotsman* often contained the condensed results of much reading and reflection, and its true merit was only discovered when, transferred by his friend Professor Jameson to the pages of the *Philosophical Journal*, it was brought more prominently under the notice of the scientific public. The incidental or occasional mode, also, in which these contributions were given to the world concealed both their amount and influence. Their number could only be estimated by examining the files of the *Scotsman* for years, and even then imperfectly; their effect on the progress of thought in this country cannot be ascertained. Ideas were scattered abroad like seed thrown out at random, which, falling on a good soil, sprang up, bearing rich fruit, unknown both to the sower and the reaper. From the same cause we can only refer to some few of the scientific subjects that specially occupied his pen. Astronomy, and the wide views which it opened up as to the constitution of the material universe, was always a favourite subject; and among his latest scientific acquisitions was a powerful telescope. Terrestrial physics also engaged much of his attention; and he was not afraid to introduce such questions as Mr Hopkin's views of the internal structure of the earth to the notice of his readers, at a time when subjects of this kind were regarded as altogether unfit for a newspaper.

Mr Maclaren was an indefatigable reader, and accumulated a considerable library. He took notes of all interesting facts or opinions in the works he perused, generally jotting down the references on the blank pages of the books themselves. As his range of reading was extensive, he required vast and varied stores of information; and though he complained that his memory was defective, he often in general company astonished men who had studied special topics by the minuteness, accuracy, and readiness of his references to points that might have been supposed far too technical or erudite to be familiar to any but such as themselves. Except in the lighter forms of *belles lettres* and fiction, for which he did not show any particular relish, his taste in literature was catholic, and his judgments of authors and their styles manly and just. He himself wrote a clear, sharp, and even polished style; which shaped itself into correct, if sometimes rather stiff and abrupt, sentences. He was always a slow and laborious writer, not readily satisfied with his work—indeed, he has said that "he was never pleased with anything he wrote"—a statement made in all sincerity, but indicative as much of the modesty of his nature as of the high standard of excellence he set to himself. He does not appear to have ever attempted verse; yet he not only tolerated but encouraged such an accomplishment in others, jocularly remarking to a young friend who attempted verse-making, that it was an excellent exercise for an author; as, on the principle that a broken-down hunter made a good hack, an unsuccessful poet might more readily become a fluent and exact prose-writer.

Of an essentially modest disposition, Mr Maclaren was never prominent or forward as a public man. We do not know that he ever spoke at a public meeting, though ready always to aid every good cause by his presence and his purse. He read papers, however, and joined in debates at meetings of the British Association, the Royal Society, and other scientific bodies. Sometimes, too, at friendly gatherings of a larger or more formal nature than a mere dinner-party—such as an entertainment to a semi-public personage or the like—he would, if the occasion demanded, attempt a short speech; and when thus, as it were, put to the test, he spoke forcibly and well, with neatness and point, and with scintillations of that delicate humour which was perhaps all the more enjoyable that it was generally latent, and sparkled only under the influence of social warmth. Among his own peculiar friends, at his own table, or in congenial society anywhere, he was one of the most delightful of companions—full of cordiality, and quiet but

undisguised enjoyment of the pleasures of cheerful intellectual social intercourse. He was not, perhaps, what could be called in modern phrase "a good conversationalist"—that is to say, he never laid himself out to shine in company, or to talk because he was expected to do so: his talk was purely spontaneous, but always well worth listening to. So extensive was his range of information, and so active his powers of observation, that scarcely a topic could be raised to which he was not ready to contribute some notable fact or curious illustration. He was as willing to listen as to speak; as courteous in conversation as he was in all his feelings and bearing. He was one of Nature's gentlemen: his kindness and politeness were not dependent on forms—though these he did not despise or neglect—but sprung from the depths of a most genial, noble, and unassuming sympathetic nature. His character was sterling to the core: no man who ever looked him in the face or was for five minutes in his company could fail to be impressed with a feeling of his thorough integrity. His conscientiousness pervaded his whole being and actions; he was as rigidly upright in the minor as in the weightier matters of the law. While one of the least demonstrative, he was one of the warmest and truest of friends; his smile cheered every face on which it shone: his cordial greeting, his quiet jest, his kindly allusion—every trait of his admirable character—will long be cherished in the fond remembrance of all who had the honour and happiness to call themselves his friends. A world of pleasing associations is broken up by his removal from that not narrow circle to which his presence lent a special and never-fading charm.

Mr Maclaren's features were remarkably handsome, and his expression full of mingled firmness and mildness of character. In the general outline of his face he bore considerable resemblance to the great Duke of Wellington—a resemblance which rather increased with age. Though usually rather grave in aspect, his eyes kindled and his lips relaxed at every touch of kindly or humorous feeling, and his whole countenance reflected his enjoyment of intellectual effort, and his appreciation of any noble or generous action or sentiment. He was about the middle height, of slender make, but well proportioned; and though not of very robust frame, was capable of much active exercise, no less than of sustained mental exertion, up to a very recent period. Once or twice, while engaged on the harassing and continuous work of editorship, his health gave way, and was restored only by a period of relaxation and change of scene, which he sought generally in a trip to the Continent. On one of those occasions, prior to his visit to Constantinople and Greece, already alluded to, he spent considerable part of the winter—that of 1839—at Rome, where he found congenial companionship in the society of his old friend Mr Lawrence Macdonald, the eminent sculptor. An account of his visit to the Imperial city appeared in a series of letters in the *Scotsman*; and our columns were from time to time enlivened by letters descriptive of other occasional Continental tours. He was fond of travelling, viewing with enlightened interest the monuments of art and history to be found in towns and cities, and delighting in the picturesque beauties and in the scientific lessons of the mountainous districts of Switzerland and the Tyrol, through both of which regions he made prolonged exploratory tours. Even in home travel—in a short Highland run, or a visit to an English watering-place—he found material for a contribution to those columns; and such light casual essays were sometimes enlivened by touches of that quaint but true humour which he so happily indulged among his intimate associates, but rather held in check in formal company, and but rarely allowed to slip from his pen. Throughout his long life he suffered little from illness; but an ague caught in youth left effects that annoyed him more or less for all his after life, especially in pain which induced frequent sleeplessness. His temperate and active habits, mental and bodily, preserved him, nevertheless, in wonderfully good health to a ripe old age. He survived, indeed, almost all his youthful companions, except, perhaps, the venerable proprietor of this journal, and the elder members of the family of Mr Dawson of Bonnyton, Linlithgow, with whom he was connected by ties of relationship, and had always kept up a close intimacy. He never forgot old friends, whether they had been, like himself, successful in life, or had lagged behind in the race. He was truly but unostentatiously charitable; his many good deeds were done rather in secret than with the sound of a trumpet.

He took a lively interest in the fine arts; and spoke and wrote (when he did write on such topics) of painting, sculpture, and the drama with sound taste and judgment. He was very fond of music, especially of Scottish music and song.

In his religious convictions, Mr Maclaren was sincere and steadfast, though he made several

changes in his ecclesiastical connection. Originally attached to the Church of Scotland, he leaned to the section of it represented by Sir Henry Moncreiff and Dr Andrew Thomson, attracted by that party's generous and strenuous advocacy of Catholic Emancipation, and by the fact of its comprising almost all of the few Liberal politicians then existing among the clergy of the Establishment. But, after the Reform Bill, the sudden and extreme Toryism which Dr Chalmers imported into his Church Extension crusade, the clerical claim to jurisdiction co-ordinate with that of the Civil Courts, and his own attachment to the principles of Voluntaryism, led him over to the Secession Church, and for several years he attended the ministrations of the late Dr John Brown, Broughton Place Chapel. Some time after the Disruption, however, partly repelled by the factious and selfish uses to which Voluntaryism had been turned in Edinburgh and elsewhere, partly attracted by the nascent liberality of spirit that seemed to be developing itself in the Established Church, he became a member of Old Greyfriars' congregation, and, so long as his strength permitted, joined regularly in the services of that church conducted by his friend the Rev. Dr Lee. Though a sincere believer in the great truths of Christianity, Mr Maclaren regarded such matters as subject of meditation rather than of talk, and only occasionally, in intimate communings with old and valued friends, spoke of his faith and his hopes.

Soon after his retirement from the editorship, Mr Maclaren purchased the delightful suburban villa of Moreland Cottage, Grange Loan, and removed there from his former residence in Northumberland Street. Enjoying general good health, his bodily strength wonderfully intact, and his mental powers—with the exception of slight lapses of memory—perfectly unimpaired, in the companionship of his devoted partner-in-life, and cheered with the society of attached relatives and of troops of loving and admiring friends, his days of retirement have been crowned with all the good which should accompany old age. Those blessings he humbly accepted and cheerfully enjoyed. Serene, simple-hearted, full of wisdom, full of years, and of such honours as alone he coveted, that final summons which all must await came to him suddenly at last. On the morning of Monday the 27th August he rose in his usual health, and, after breakfast and a walk round his grounds, had retired to spend the forenoon, as usual, in his library among his familiar books. Within half-an-hour, a severe shock of paralysis had deprived him of speech, motion, and consciousness. The tenderest care of sorrowing relatives, and the best skill of his friend and physician, Professor MacLagan (during whose absence most kind and efficient aid was given by Dr Goldie, Morning-side), were of little avail. For fourteen days he continued almost utterly prostrate, happily enduring little or no pain; and on Monday morning last, calmly and without suffering, his gentle spirit departed.

Mr Maclaren married comparatively late in life—that is, when he was about sixty years of age. He was united, on the 27th January 1842, to Jean Veitch, daughter of Richard Somner, Esq. of Somnerfield, East-Lothian, and widow of David Hume, Esq., who survives to lament her irreparable loss.

Mr Maclaren was a Fellow of the Royal Society of Edinburgh; a member of the Geological Societies of France, London, and Edinburgh; and for the last two years President of the Edinburgh Geological Society.

### Deaths. May 1871

At Moreland, Edinburgh, on the 6th inst., JEAN VEITCH SOMNER, widow of CHARLES MACLAREN.

### SHIPBUILDING IN THE UNITED KINGDOM.—A

Parliamentary return which has been issued shows the number of ships built at each port in the United Kingdom during the last four years as follows:—

Ports.	1867.		1868.		1869.	
	Ships.	Tons.	Ships.	Tons.	Ships.	Tons.
London.....	15	3,644	11	6,607	12	3,872
Liverpool.....	22	19,475	44	39,257	59	41,577
Glasgow.....	45	52,965	97	70,390	99	76,312
Greenock.....	22	5,532	33	16,819	23	14,487
Port Glasgow.....	22	11,769	23	14,022	23	17,003
Bull.....	22	7,250	20	8,186	17	8,498
Newcastle.....	28	15,464	27	19,031	42	25,743
Sunderland.....	128	47,625	151	64,374	122	55,935
Aberdeen.....	18	3,199	15	7,924	13	9,631
Belfast.....	5	6,071	4	3,093	7	5,041

EATS (India-1-  
ing, &c. Thor-  
3d. per Year Better seldom  
to be had. Apply Herring, Leith Links.

IOLIN. - Valuable Copy "Amati," by the Celebrated  
Vuillaume, of Paris, 1839. A perfect beauty in make and finish.  
It will be sold for £26. 10s. Apply to Mr Wright, 259 George  
St. Aberdeen.

HATCHES (Six Second-Hand), as Good as New. Silver Hor-  
izontals. 20s. to 30s. Hutton, 21 South Hanover St.

WOOD.—All kinds Sold, Cut or in the Log. Wm. Beattie &  
Sons, City Saw-Mills, 15 Fountainbridge.

WOOD for Sale.—Doors, Windows, Flooring, Joisting, and  
Firewood, at tenement now being taken down in Lawnmarket.

ACHT (Smart Little), with Moorings complete, for Sale, £25.  
May be tried at any time. No. 1131, Scotsman Office.

ACHT.—For Sale, the "Julie" Cutter, 8 or 9 tons, lying at  
Granton. Strongly Built and almost equal to New, Hand-  
sily Fitted. New last year. A Good Sailer and Safe Sea-Boat.  
Apply to Mr John Tait, 18 Portland Place,  
Leith.

RISE CAKE Centres, and every requisite for Ornamenting  
Cakes. At R. Shies & Son's, Confectioners, Bristo Place.

HUBB'S Patent Detector Locks, Fire and Thief Resisting  
Safes, Street Door Latches. Chubb, 57 St Paul's, London.

LOCK-MAKER'S Cutting Engine, Foot Lathe, and Complete  
Set of Tools, for Sale. Address No. 978, Scotsman Office.

ONKEY FEED PUMPS for Sale. Apply to T. M. Tennant  
& Co. (Limited), Leith.

HORIZONTAL STEAM-ENGINES, of 3, 4, 7, 10, and 20  
Horse-Power, for Sale. Apply to T. M. Tennant & Co.  
(Limited), Leith.

OYS Term Sale.—Mahogany Sofas from £2. 18s.; Cabinets  
from £2. 10s.; Easy Chairs from 18s. 132 Cowgate.

OYS Term Sale.—Wardrobes, Sideboards, Bookcases, Walnut  
Chiffoniers, Mirrors, &c. Reduced. 132 Cowgate.

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and see you get the Genuine. 16 Leven Street.

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burgh at 6s. per Ton. John Allan, Contractor, High Street,  
arrow, Musselburgh.

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CONCENTRATED SOAP.

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**EATS** (India-1 bottles 1d. each. Tubing, &c. Thor... 3d. per Yawl. Better seldom to be had. Apply Hermitage, Leith Links.

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**NS AND FERGUSON.**

vision, Burns' Clubs and Burns' seem sufficiently harmless institutions to stagger many people to be told is a synagogue of Satan, and the of heathen festival. What one number of gentlemen who have, or they have, a taste for good poetry and a partiality for good Scotch music, availing themselves of the of Burns's birthday, which occurs every-year's festivities are forgotten, and a gathering for the purpose of a community of sentiment, eating and drinking, with their dinner, drinking more whisky and hot water, hearing a few of the songs and a speech or two of favourite poems, admiring the most favored button or tobacco-stopper of the day, and singing "Auld Lang Syne" with more vigour than harmony, and so assure their partners that they are enjoying a very pleasant evening. There does something specially infernal in all this. For instance, to go back on the traditions—what harm can there be in celebrating the annual budget of selections from "The Shunter" and "Halloween," set off with the eloquence and unction of an orator, a Christian Young Men's Association, and Darwinism? Where is the piety of Mr James Ballantine's of the energetic investigations of the past year, and their

unearthing a Burns's gaiter at Inverness, and constraining California to yield up the trigger of a pistol used by him while a gauger? And who could do otherwise than admire the appearance of the Solicitor-General, undertaking, on no more liberal "refresher" than the banquet itself implied, to prove, first, that he himself was highly prosaic; and, second, that Burns was highly poetical, and by appropriate evidence, triumphantly establishing both charges? The only objection to which in the eye of the average spectator such innocent celebrations are open would seem to be that their repetition might possibly act injuriously on the reputation of their subject among the class of people whose moral progenitors grew tired of hearing Aristides called the Just.

It would appear, however, that there is a very considerable body of persons who view these apparently harmless proceedings not merely with disgust, but with a deep religious horror. At the centenary ten years ago, this feeling found expression in certain very ill-weighed words of Dr Lindsay Alexander of this city, and last Sunday it gave testimony of its continued existence by a terrific explosion of bad language at Dalkeith. The scene of the eruption was the East United Presbyterian Church, and the crater through whose lips the unpleasant discharge was vomited goes by the name of the Rev. Fergus Ferguson, pastor of that church. His discourse on the sin of keeping Burns's birthday, which we reported with tolerable, or perhaps intolerable, fulness two days ago, discloses a sort of person who is not worthy of much notice for his own sake, although, as the mouthpiece of a class, he becomes important as an object of examination. And in this view of him, let it be said in all fairness that he makes a good representative. He is perfectly frank and precise in his statements, and does not use minced language. Thus, he tells us plumply that Burns' dinners are "a form of Antichrist ingeniously adapted to an intellectual age," and proof of "a great diabolical spirit rising up in our midst." The ground on which he bases this startling interpretation of haggis-

eating on the 25th January is, that it implies "the worship of mere intellect," "a deification or adoration of mere genius," that it is "practically man worshipping himself, which in the end becomes devil-worship." Mr Ferguson is peculiarly severe upon intellect, and flings out savagely at every one within his reach whom he suspects of possessing that faculty. Thus, poor George MacDonald is pilloried as "that modern sage and new light who raves incessantly against eternal punishment." Hood's "Bridge of Sighs" is "a poor vein of sentimentality." Alexander Smith is a writer of "grand nonsense" and "intrinsically stupid stuff." Even Carlyle, although allowed the merit of seeing further than many of his followers, is still a "man" who "dogmatizes about a 'still country' while he knows nothing about the matter." As for men of science in general, especially if they incline to Darwinism, they are "quidnuncs," "impudent quacks," "a sublimation of the monkey." The only persons for whose mental gifts the U.P. minister of Dalkeith shows any respect are Solomon and Shakespeare. From this boundless contempt which he expresses for the "intellect" of men who have gained some reputation on the score of being supposedly gifted in that direction, it may be inferred that the quality which represents the function in question in the mental configuration of the Rev. Fergus Ferguson differs considerably from what is found in the subjects of his condemnation and those who resemble them. We believe this inference to be correct; but we are sorry to add that in our opinion the difference is one of defect rather than of excess, and that, to use the language of one of the objects of his dislike, the Rev. Fergus is a highly "opaque" and "wooden" individual. These qualities are conspicuous throughout his harangue, and detract much from the respectability of the rage with which he and the like of him regard Burns' dinners.

Take, for example, the minor premiss of what he would probably call his argument—the complaint that the commemoration of genius is a deification or worship of intellect. This is a stock charge with a class of people who are never likely to suffer the apotheosis which they denounce. There is no clearer mark of stupidity than being misled by a metaphor and mistaking a word for a thing; and this is precisely the post against which the Rev. Fergus and the Fergusonians knock those excrescences which flatterers call their heads. To "worship" genius may be a very allowable style of describing the admiring recollection of great gifts; but what is there of the thing called worship in such a recollection? To worship is to recognise a sovereign, supernatural, and boundless power in the being worshipped over the worshipper. Was there ever an admirer of genius so foolish as to invest a dead man with the faintest approach to such a character? Accordingly, from a charge of something like Antichristian idolatry, the complaint dwindles down to one of misplaced admiration. It is a bad thing, say the Fergusonians, to bestow the reward of praise upon wickedly-directed power. Precisely; it requires no superfluity of intellect to see that. It is a platitude so broad and staring that not even the Rev. Fergus himself could miss it. But then the question is, Who has been praising mischievous genius? Nobody that we have heard of. The commemorators of Burns, as we understand them, would answer, "Not if we know it. We glorify this poet because, taking him all in all, we believe him to have been a rare blessing to his kind. We desire that his work in the world should not be forgotten, because we think that he created a realm of mirth and beauty, in which all who

have eyes to see those things may find a pure and exquisite delight, because he expressed sentiments of tenderness, of madness, of kindness, of wisdom, even of piety, in a way better fitted to lay hold of the deepest heart of mankind than almost any before, or after him who has spoken the same language with himself." This is the usual style of Burns' dinner speeches, at least on the part of those who profess to regard the demonstrations as anything more sublime than matter of innocent conviviality; and if there is one thing to be complained of more than another in the speechifiers, it is the wearisomely apologetic strain in which they cry off from what is voted the unfortunate side of the post's history. Ah, but, replies the Rev. Fergus, the Burns-worshippers are under a mistake as to the possibility of separating the good from the bad in their hero; there is no room for such separation; though they may not see it, he was characteristically bad, and his influence is essentially for evil. This, of course, changes the question into one of comparative accuracy of judgment on the part of the admirers of Burns and the Rev. Fergus Ferguson respectively.

Into this question it is not necessary to go further than to say that the judgment of the Rev. F. F. cannot be allowed to have any value at all, for the simple reason that he is manifestly and utterly incapable of understanding the subject on which he is speaking. No triumph of surgery could get either a joke or a metaphor into his head. He mistakes the figurative language of poetry for the dullest, dearest, and most literal earnest. He plainly misunderstands while he abuses, MacDonald, Hood, and Carlyle. He fancies they are contradicting some pet theological doctrine of his about the future fate of the dead when they are simply expressing allusively a present feeling of the living. Burns put "Man was made to Mourn" into the lips of a broken-down old unfortunate, and Fergus accepts it as the writer's own serious and Pessimist philosophy of life. Milton, as is well known, instead of painting the Devil as a shabby blackleg and ungrateful rascal, describes him as a sort of unfortunate hero, struggling perseveringly with calamity. Burns, in a letter to a friend, with a touch of grim humour, states that he is taking lessons from Milton's Satan. Poor Fergus Ferguson takes this for a cold-blooded case of Satanism and Heaven-defying pride. He does not even know when blasphemy has been committed, though he is not unqualified to be an authority on vices of speech. "The light that led astray was light from Heaven," is F. F.'s specimen of "open and unqualified blasphemy." Many people think the sentiment distinguished at once by subtlety and sublimity. At the worst, it is only erroneous theology. Blasphemy, in its only true sense of wanton profanation, it certainly is not. Even on hypocrisy Fergus betrays ignorance. "There is no greater hypocrisy in this world," he says, "than for a man to paint beautiful pictures of well-spent Saturday evenings, and spend his own Saturday evenings in the public-house." But this is not hypocrisy, Fergus, even were it fact—it is simply inconsistency. Does the Rev. F. Ferguson never preach the right thing, and practise the wrong? The total depravity of human nature implies surely some little depravity in that division of the human race which is called Ferguson. We fear there are signs of it in this very discourse, and that stupidity is not the most deplorable characteristic of the Fergusonian nature. Whatever the great poet's faults might have been, mean misrepresentation was not one of them, especially when taking a high moral tone himself. But it is not so clear



political warfare of the time, continuous and extensive original research could not be expected from him. It was only in the intervals of a busy and distracting profession that he could turn to the peaceful pursuits of science, which had speedily to be thrown aside at the imperious demands of political interests. What he says himself in regard to the "Geology of Fife and the Lothians" was true of all his scientific work—"Researches which might have been completed in three or four months, were extended over seven years. The composition of the work has also been executed by short snatches and amidst continual interruptions. If I were to say that it has been as often dropped and resumed as it contains pages, I would not overstep the truth." Keeping these facts in view, the reader cannot fail to be surprised at the amount and accuracy of his information, and the variety of subjects it embraced. The unpretentious form in which it was given forth also hid its true worth and value. A short article in the columns of the *Scotsman* often contained the condensed results of much reading and reflection, and its true merit was only discovered when, transferred by his friend Professor Jameson to the pages of the *Philosophical Journal*, it was brought more prominently under the notice of the scientific public. The incidental or occasional mode, also, in which these contributions were given to the world concealed both their amount and influence. Their number could only be estimated by examining the files of the *Scotsman* for years, and even then imperfectly; their effect on the progress of thought in this country cannot be ascertained. Ideas were scattered abroad like seed thrown out at random, which, falling on a good soil, sprang up, bearing rich fruit, unknown both to the sower and the reaper. From the same cause we can only refer to some few of the scientific subjects that specially occupied his pen. Astronomy, and the wide views which it opened up as to the constitution of the material universe, was always a favourite subject; and among his latest scientific acquisitions was a powerful telescope. Terrestrial physics also engaged much of his attention; and he was not afraid to introduce such questions as Mr Hopkin's views of the internal structure of the earth to the notice of his readers, at a time when subjects of this kind were regarded as altogether unfit for a newspaper.

Mr Maclaren was an indefatigable reader, and accumulated a considerable library. He took notes of all interesting facts or opinions in the works he perused, generally jotting down the references on the blankpages of the books themselves. As his range of reading was extensive, he required vast and varied stores of information; and though he complained that his memory was defective, he often in general company astonished men who had studied special topics by the minuteness, accuracy, and readiness of his references to points that might have been supposed far too technical or erudite to be familiar to any but such as themselves. Except in the lighter forms of *belles lettres* and fiction, for which he did not show any particular relish, his taste in literature was catholic, and his judgments of authors and their styles manly and just. He himself wrote a clear, sharp, and even polished style; which shaped itself into correct, if sometimes rather stiff and abrupt, sentences. He was always a slow and laborious writer, not readily satisfied with his work—indeed, he has said that "he was never pleased with anything he wrote"—a statement made in all sincerity, but indicative as much of the modesty of his nature as of the high standard of excellence he set to himself. He does not appear to have ever attempted verse; yet he not only tolerated but encouraged such an accomplishment in others, jocularly remarking to a young friend who attempted verse-making, that it was an excellent exercise for an author; as, on the principle that a broken-down hunter made a good hack, an unsuccessful poet might more readily become a fluent and exact prose-writer.

Of an essentially modest disposition, Mr Maclaren was never prominent or forward as a public man. We do not know that he ever spoke at a public meeting, though ready always to aid every good cause by his presence and his purse. He read papers, however, and joined in debates at meetings of the British Association, the Royal Society, and other scientific bodies. Sometimes, too, at friendly gatherings of a larger or more formal nature than a mere dinner-party—such as an entertainment to a semi-public personage or the like—he would, if the occasion demanded, attempt a short speech; and when thus, as it were, put to the test, he spoke forcibly and well, with neatness and point, and with scintillations of that delicate humour which was perhaps all the more enjoyable that it was generally latent, and sparkled only under the influence of social warmth. Among his own peculiar friends, at his own table, or in congenial society anywhere, he was one of the most delightful of companions—full of cordiality, and quiet but

undisguised enjoyment of the pleasures of cheerful intellectual social intercourse. He was not, perhaps, what could be called in modern phrase "a good conversationalist"—that is to say, he never laid himself out to shine in company, or to talk because he was expected to do so: his talk was purely spontaneous, but always well worth listening to. So extensive was his range of information, and so active his powers of observation, that scarcely a topic could be raised to which he was not ready to contribute some notable fact or curious illustration. He was as willing to listen as to speak; as courteous in conversation as he was in all his feelings and bearing. He was one of Nature's gentlemen: his kindness and politeness were not dependent on forms—though these he did not despise or neglect—but sprung from the depths of a most genial, noble, and unassumingly sympathetic nature. His character was sterling to the core: no man who ever looked him in the face or was for five minutes in his company could fail to be impressed with a feeling of his thorough integrity. His conscientiousness pervaded his whole being and actions; he was as rigidly upright in the minor as in the weightier matters of the law. While one of the least demonstrative, he was one of the warmest and truest of friends; his smile cheered every face on which it shone: his cordial greeting, his quiet jest, his kindly allusion—every trait of his admirable character—will long be cherished in the fond remembrance of all who had the honour and happiness to call themselves his friends. A world of pleasing associations is broken up by his removal from that not narrow circle to which his presence lent a special and never-fading charm.

Mr Maclaren's features were remarkably handsome, and his expression full of mingled firmness and mildness of character. In the general outline of his face he bore considerable resemblance to the great Duke of Wellington—a resemblance which rather increased with age. Though usually rather grave in aspect, his eyes kindled and his lips relaxed at every touch of kindly or humorous feeling, and his whole countenance reflected his enjoyment of intellectual effort, and his appreciation of any noble or generous action or sentiment. He was about the middle height, of slender make, but well proportioned; and though not of very robust frame, was capable of much active exercise, no less than of sustained mental exertion, up to a very recent period. Once or twice, while engaged on the harassing and continuous work of editorship, his health gave way, and was restored only by a period of relaxation and change of scene, which he sought generally in a trip to the Continent. On one of those occasions, prior to his visit to Constantinople and Greece, already alluded to, he spent considerable part of the winter—that of 1839—at Rome, where he found congenial companionship in the society of his old friend Mr Lawrence Macdonald, the eminent sculptor. An account of his visit to the Imperial city appeared in a series of letters in the *Scotsman*; and our columns were from time to time enlivened by letters descriptive of other occasional Continental tours. He was fond of travelling, viewing with enlightened interest the monuments of art and history to be found in towns and cities, and delighting in the picturesque beauties and in the scientific lessons of the mountainous districts of Switzerland and the Tyrol, through both of which regions he made prolonged exploratory tours. Even in home travel—in a short Highland run, or a visit to an English watering-place—he found material for a contribution to those columns; and such light casual essays were sometimes enlivened by touches of that quaint but true humour which he so happily indulged among his intimate associates, but rather held in check in formal company, and but rarely allowed to slip from his pen. Throughout his long life he suffered little from illness; but an ague caught in youth left effects that annoyed him more or less for all his after life, especially in pain which induced frequent sleeplessness. His temperate and active habits, mental and bodily, preserved him, nevertheless, in wonderfully good health to a ripe old age. He survived, indeed, almost all his youthful companions, except, perhaps, the venerable proprietor of this journal, and the elder members of the family of Mr Dawson of Bonnytown, Linlithgow, with whom he was connected by ties of relationship, and had always kept up a close intimacy. He never forgot old friends, whether they had been, like himself, successful in life, or had lagged behind in the race. He was truly but unostentatiously charitable; his many good deeds were done rather in secret than with the sound of a trumpet.

He took a lively interest in the fine arts; and spoke and wrote (when he did write on such topics) of painting, sculpture, and the drama with sound taste and judgment. He was very fond of music, especially of Scottish music and song.

In his religious convictions, Mr Maclaren was sincere and steadfast, though he made several

changes of attachment to various sects. Dr Aird, Dr Emancipator, and Dr Lee, were his spiritual guides. He was a member of the Church of Scotland, and of the Free Church, and of the United Free Church. He was a member of the Edinburgh Association of Ministers, and of the Edinburgh Association of Ministers of the Free Church, and of the Edinburgh Association of Ministers of the United Free Church.

REQUESTS — NEW SCHOLARSHIP. — Mrs Charles Maclaren of Moreland, who died on the 6th ultimo, widow of Mr Charles Maclaren, editor of the *Scotsman*, has, by her last testament, bequeathed £2500 to found a scholarship connected with the University of Edinburgh, £200 to the Royal Infirmary, and £200 to the United Industrial Schools. The scholarship is to be called "The Charles Maclaren Scholarship," in honour of the husband of the founder, the deed of direction saying—"It is my desire, out of my great love for him, and respect for his memory, to found a scholarship in connection with the University of Edinburgh, which scholarship shall bear his name in all time to come." The scholarship is designed "for the encouragement and promotion of Mathematics and Natural Philosophy in the said University, in which branches of science my said husband took a deep interest." It is to be in the gift of the Senatus Academicus, and be open to all graduates of Arts in Edinburgh University, of three years' standing, under thirty years of age, and whose conduct and diligence as students shall have been satisfactory to the Senatus. It is to be awarded after examination conducted by the University Examiners in Mathematics and Natural Philosophy for the time being, and by one or more examiners to be selected by the Senatus from their own body. The founder "strongly recommends" that successful competitors for the scholarship should employ a few months in travelling, for the purpose of "seeing and examining in this and other countries as many remarkable engineering and architectural structures as they can conveniently visit, by which means they may not only obtain useful recreation after their studies, but also extend their knowledge of the practical application of mathematical principles and of the progress of scientific discovery and mechanical inventions." Power is given to the Senatus

which should accompany old age. Those blessings he humbly accepted and cheerfully enjoyed. Serene, simple-hearted, full of wisdom, full of years, and of such honours as alone he coveted, that final summons which all must await came to him suddenly at last. On the morning of Monday the 27th August he rose in his usual health, and, after breakfast and a walk round his grounds, had retired to spend the forenoon, as usual, in his library among his familiar books. Within half-an-hour, a severe shock of paralysis had deprived him of speech, motion, and consciousness. The tenderest care of sorrowing relatives, and the best skill of his friend and physician, Professor Maclagan (during whose absence most kind and efficient aid was given by Dr Goldie, Morning-side), were of little avail. For fourteen days he continued almost utterly prostrate, happily enduring little or no pain; and on Monday morning last, calmly and without suffering, his gentle spirit departed.

Mr Maclaren married comparatively late in life—that is, when he was about sixty years of age. He was united, on the 27th January 1842, to Jean Veitch, daughter of Richard Somner, Esq. of Somerfield, East-Lothian, and widow of David Hume, Esq., who survives to lament her irreparable loss.

Mr Maclaren was a Fellow of the Royal Society of Edinburgh; a member of the Geological Societies of France, London, and Edinburgh; and for the last two years President of the Edinburgh Geological Society.

### Deaths. May 1871

At Moreland, Edinburgh, on the 6th inst., JEAN VEITCH SOMNER, widow of CHARLES MACLAREN.

SHIPBUILDING IN THE UNITED KINGDOM.—A Parliamentary return which has been issued shows the number of ships built at each port in the United Kingdom during the last four years as follows:—

Ports.	1867.		1868.		1869.	
	Ships.	Tons.	Ships.	Tons.	Ships.	Tons.
London	15	3,644	11	6,607	12	3,872
Liverpool	22	12,475	44	30,257	59	41,577
Glasgow	95	22,865	97	70,290	99	76,312
Greenock	29	8,532	32	16,819	33	14,257
Port Glasgow	22	11,769	23	14,022	23	17,003
Hull	22	7,266	20	8,188	17	8,458
Newcastle	25	15,404	27	19,031	42	25,743
Newcastle	128	47,626	131	64,374	122	55,915
Aberdeen	18	9,199	15	7,924	13	9,691
Belfast	5	6,071	4	3,093	7	5,041



**BURNS AND FERGUSON.**

To ordinary vision, Burns' Clubs and Burns' Club dinners seem sufficiently harmless institutions. It would stagger many people to be told that the Club is a synagogue of Satan, and the dinner a kind of heathen festival. What one remarks is a number of gentlemen who have, or believe that they have, a taste for good poetry in general, and a partiality for good Scotch poetry in particular, availing themselves of the anniversary of Burns's birthday, which occurs before the New-Year's festivities are forgotten, to have a social gathering for the purpose of marking their community of sentiment, eating a slice of haggis with their dinner, drinking more or less of whisky and hot water, hearing a few of their favourite songs and a speech or two upon their favourite poems, admiring the most recently discovered button or tobacco-stopper of the poet, joining hands and singing "Auld Lang Syne" with more vigour than harmony, and going home to assure their partners that they have had a very pleasant evening. There does not seem anything specially infernal in all this. What harm, for instance, to go back on the latest demonstrations—what harm can there be in Lord Ardmillan's annual budget of selections from "Tam o'Shanter" and "Halloween," set forth with all the eloquence and unction of an exhortation to a Christian Young Men's Association against drink and Darwinism? Where is the wickedness of Mr James Ballantine's rehearsal of the energetic investigations of the Club during the past year, and their success in unearthing a Burns's gaiter at Inverness, and constraining California to yield up the trigger of a pistol used by him while a gauger? And who could do otherwise than admire the appearance of the Solicitor-General, undertaking, on no more liberal "refresher" than the banquet itself implied, to prove, first, that he himself was highly prosaic, and, second, that Burns was highly poetical, and by appropriate evidence, triumphantly establishing both charges? The only objection to which in the eye of the average spectator such innocent celebrations are open would seem to be that their repetition might possibly act injuriously on the reputation of their subject among the class of people whose moral progenitors grew tired of hearing Aristides called the Just.

It would appear, however, that there is a very considerable body of persons who view these apparently harmless proceedings not merely with disgust, but with a deep religious horror. At the centenary ten years ago, this feeling found expression in certain very ill-weighed words of Dr Lindsay Alexander of this city, and last Sunday it gave testimony of its continued existence by a terrific explosion of bad language at Dalkeith. The scene of the eruption was the East United Presbyterian Church, and the crater through whose lips the unpleasant discharge was vomited goes by the name of the Rev. Fergus Ferguson, pastor of that church. His discourse on the sin of keeping Burns's birthday, which we reported with tolerable, or perhaps intolerable, fulness two days ago, discloses a sort of person who is not worthy of much notice for his own sake, although, as the mouthpiece of a class, he becomes important as an object of examination. And in this view of him, let it be said in all fairness that he makes a good representative. He is perfectly frank and precise in his statements, and does not use mimed language. Thus, he tells us plumply that Burns' dinners are "a form of Antichrist ingeniously adapted to an intellectual age," and proof of "a great diabolical spirit rising up in our midst." The ground on which he bases this startling interpretation of haggis-

eating on the 25th January is, that it implies "the worship of mere intellect," "a deification or adoration of mere genius," that it is "practically man worshipping himself, which in the end becomes devil-worship." Mr Ferguson is peculiarly severe upon intellect, and flings out savagely at every one within his reach whom he suspects of possessing that faculty. Thus, poor George MacDonald is pilloried as "that modern sage and new light who raves incessantly against eternal punishment." Hood's "Bridge of Sighs" is "a poor vein of sentimentality." Alexander Smith is a writer of "grand nonsense" and "intrinsically stupid stuff." Even Carlyle, although allowed the merit of seeing further than many of his followers, is still a "man" who "dogmatizes about a 'still country' while he knows nothing about the matter." As for men of science in general, especially if they incline to Darwinism, they are "quidnuncs," "impudent quacks," "a sublimation of the monkey." The only persons for whose mental gifts the U.P. minister of Dalkeith shows any respect are Solomon and Shakspeare. From this boundless contempt which he expresses for the "intellect" of men who have gained some reputation on the score of being supposedly gifted in that direction, it may be inferred that the quality which represents the function in question in the mental configuration of the Rev. Fergus Ferguson differs considerably from what is found in the subjects of his condemnation and those who resemble them. We believe this inference to be correct; but we are sorry to add that in our opinion the difference is one of defect rather than of excess, and that, to use the language of one of the objects of his dislike, the Rev. Fergus is a highly "opaque" and "wooden" individual. These qualities are conspicuous throughout his harangue, and detract much from the respectability of the rage with which he and the like of him regard Burns' dinners.

Take, for example, the minor premiss of what he would probably call his argument—the complaint that the commemoration of genius is a deification or worship of intellect. This is a stock charge with a class of people who are never likely to suffer the apotheosis which they denounce. There is no clearer mark of stupidity than being misled by a metaphor and mistaking a word for a thing; and this is precisely the post against which the Rev. Fergus and the Fergusonians knock those excrescences which flatterers call their heads. To "worship" genius may be a very allowable style of describing the admiring recollection of great gifts; but what is there of the thing called worship in such a recollection? To worship is to recognise a sovereign, supernatural, and boundless power in the being worshipped over the worshipper. Was there ever an admirer of genius so foolish as to invest a dead man with the faintest approach to such a character? Accordingly, from a charge of something like Antichristian idolatry, the complaint dwindles down to one of misplaced admiration. It is a bad thing, say the Fergusonians, to bestow the reward of praise upon wickedly-directed power. Precisely; it requires no superfluity of intellect to see that. It is a platitude so broad and staring that not even the Rev. Fergus himself could miss it. But then the question is, Who has been praising mischievous genius? Nobody that we have heard of. The commemorators of Burns, as we understand them, would answer, "Not if we know it. We glorify this poet because, taking him all in all, we believe him to have been a rare blessing to his kind. We desire that his work in the world should not be forgotten, because we think that he created a realm of mirth and beauty, in which all who

have eyes to see those things may find a pure and exquisite delight, because he expressed sentiments of tenderness, of manliness, of kindness, of wisdom, even of piety, in a way better fitted to lay hold of the deepest heart of mankind than almost any before, or after him who has spoken the same language with himself." This is the usual style of Burns' dinner speeches, at least on the part of those who profess to regard the demonstrations as anything more sublime than matter of innocent conviviality; and if there is one thing to be complained of more than another in the speechifiers, it is the wearisomely apologetic strain in which they cry off from what is voted the unfortunate side of the poet's history. Ah, but, replies the Rev. Fergus, the Burns-worshippers are under a mistake as to the possibility of separating the good from the bad in their hero; there is no room for such separation; though they may not see it, he was characteristically bad, and his influence is essentially for evil. This, of course, changes the question into one of comparative accuracy of judgment on the part of the admirers of Burns and the Rev. Fergus Ferguson respectively.

Into this question it is not necessary to go further than to say that the judgment of the Rev. F. F. cannot be allowed to have any value at all, for the simple reason that he is manifestly and utterly incapable of understanding the subject on which he is speaking. No triumph of surgery could get either a joke or a metaphor into his head. He takes the figurative language of poetry in the dullest, dearest, and most literal earnest. He plainly misunderstands while he abuses MacDonald, Hood, and Carlyle. He fancies they are contradicting some pet theological doctrine of his about the future fate of the dead, when they are simply expressing allusively a present feeling of the living. Burns put "Man was made to Mourn" into the lips of a broken-down old unfortunate, and Fergus accepts it as the writer's own serious and Pessimist philosophy of life. Milton, as is well known, instead of painting the Devil as a shabby blackleg and ungrateful rascal, describes him as a sort of unfortunate hero, struggling perseveringly with calamity. Burns, in a letter to a friend, with a touch of grim humour, states that he is taking lessons from Milton's Satan. Poor Fergus Ferguson takes this for a cold-blooded case of Satanic and Heaven-defying pride. He does not even know when blasphemy has been committed, though he is not unqualified to be an authority on *vices* of speech. "The light that led astray was light from Heaven," is F. F.'s specimen of "open and unqualified blasphemy." Many people think the sentiment distinguished at once by subtlety and sublimity. At the worst, it is only erroneous theology. Blasphemy, in its only true sense of wanton profanation, it certainly is not. Even on hypocrisy Fergus betrays ignorance. "There is no greater hypocrisy in this world," he says, "than for a man to paint beautiful pictures of well-spent Saturday evenings, and spend his own Saturday evenings in the public-house." But this is not hypocrisy, Fergus, even were it fact—it is simply inconsistency. Does the Rev. F. Ferguson never preach the right thing, and practise the wrong? The total depravity of human nature implies surely some little depravity in that division of the human race which is called Ferguson. We fear there are signs of it in this very discourse, and that stupidity is not the most deplorable characteristic of the Fergusonian nature. Whatever the great poet's faults might have been, mean misrepresentation was not one of them, especially when taking a high moral tone himself. But it is not so clear



as could be wished that his detractor is not open to this charge. "He was a seducer," says Mr Ferguson, "and he gloried in it." With Burns's penitential poetry before him, some of it David-like in its pathos as well as its self-reproach, how could a fair and just man, however stupid, have uttered the second half of this shameful accusation? "The last letter he wrote was a despairing cry for a few pounds to keep him from the horrors of a jail." The fellow must have known that Burns's last letter was one of deep pity and affection relating to his wife. He could "sit down, with his legitimate wife and children beside him, to indite sentimental ditties to old and new sweet-hearts." The nasty creature cannot be such a fathomlessly profound blockhead as not to know that these sentimental ditties were simply artistic productions, and done as much from a professional point of view as a Venus or a love-scene by a painter. "We sigh for liberty from the bondage of sin. Burns tells us that 'Freedom and whisky gang thegither.'" We refuse to believe that even Fergus Ferguson did not see that this was simply rollicking fun. And yet this man stands up, or rather shrieks out, for the authority of Scripture, and anathematizes such a man as Thomas Carlyle because he is not sufficiently submissive to that Word which demands "Truth in the inward parts."

We shall not further treat of the Rev. Fergus Ferguson. He is not a pleasant object to contemplate. If he is at all a fair type of the adversaries of Burns celebrations, then the causes of their opposition are not far to seek. It must arise from stupidity in union with a certain dash of religiousness, acting upon a conceited spirit and an unscrupulously domineering temper. Such people are unfortunately as numerous as they are tyrannical; and people of finer natures and keener perceptions are too prone to let themselves be overborne for the sake of peace. One of the chief merits of Burns was that he refused to submit to this Philistinian thralldom, and asserted a certain freedom for those who were like-minded with himself. And whatever may be the weaknesses attaching in several ways to Burns anniversaries, they will always have some real solid utility as long as they are felt and observed as a protest against the domination of a mob of wooden-headed prigs over people of wider ideas and more delicate sensibilities.

## LARGE SALMON

Scotsman July 1870

LARGE SALMON.—What is supposed to be the largest salmon ever taken out of the River Tay was caught on Friday week at the "Haggis" fishing station, near Newburgh. The fish, which measured 50 inches in length, and 33 inches round the top of the dorsal fin, weighed 71 lbs. It was sent off the same evening to Mr Speedie, fishmonger, Perth, the tacksman of the fishings, at whose shop it attracted great attention. Mr Dun, fishmonger, Newburgh, also caught a large one, weighing 43 lbs., off the Peasweep during the same tide. Regarding the above, Mr Frank Buckland, Inspector of Salmon Fisheries, in a letter to the *Times*, says:—"The capture of this grand fish proves the soundness of the doctrine I have always endeavoured to promulgate among salmon conservators—'Preserve your kelts.' These kelts when going down the river are worthless for food; they will, however, return from the sea bright as new silver, and excellent 'food for the people,' having cost nobody a sixpence for their keep, as in the sea they live upon sand-ells, lug-worms, and the fry of sea-fish. Thus this fish (which probably went to the sea in February 1868) now returns worth at wholesale price £9, 12s. 6d., or the price of three very good sheep. In 1851, the late Mr Yarrell examined a fish in Mr Charles's shop that weighed 68 lb.; but he was a Dutchman. I have been permitted to take a cast of this magnificent Tay fish. I hope shortly to place the cast in my 'Museum of Economic Fish Culture,' at the Horticultural Gardens, Kensington, and if possible get him painted to life by Mr Rolfe."

## THE WEEKLY SCOTSMAN SATURDAY, JUNE 18, 1870.

### WORK AND WAGES IN VICTORIA.

TO THE EDITOR OF THE SCOTSMAN.

Melbourne, Victoria, Australia,  
April 23, 1870.

SIR,—I trust you will kindly afford me the use of your columns to address a few words to my fellow-country horny-handed men and women on the subject of emigrating to Australia-Felix—a name happily given to it by our countryman Sir Thomas Mitchell. The perusal lately of some articles in the *Scotsman* and other home papers on emigration, and on the policy of the British Government encouraging the emigration of the poor, convinces me that my statements will not be very acceptable to the employers of respectable working men and women in Great Britain. But I dare their wrath, on the plea that to assist in the removal of numbers of people from a country barely affording a sufficiency of food to keep soul and body together to one overflowing with everything conferring earthly happiness, is a duty incumbent on every person having the power and means to spread information about emigration to Australia.

I consider that a thirty years' residence in this magnificent colony well entitles me to address my own fellow-countrymen and women, especially on this subject, because of all nationalities given to colonisation they are foremost. When I look around me in Victoria, I find the canny Scot in the front, as elsewhere, and attaining in a very much greater degree than other races positions of wealth and respectability. This marked prosperity does not necessarily proceed from means brought by them to the colony, but is mainly due to the indomitable determination of the race to ascend, while those of another isle are content to remain as they were. It thus happens that a very large proportion of our wealthy families and proprietors of magnificent landed estates have either come out as emigrants, or have sprung from emigrant parents with little capital beyond willing hearts and hands.

General Bonaparte's remark to his common soldiers, "that there was a Marshal's baton in every knapsack," is exemplified here every day, and ought to be impressed on the minds of all industrious workmen in Britain, desirous of an opportunity to dig up that baton. To these men I address myself, and not to those who are louts and loafers at home, and would be so to a greater degree here. We have a superabundance of that class, and their increasing numbers are already in this thinly-peopled country drawing the attention of the Government to the nuisance. Undoubtedly there are of these fellows large numbers who do not get work, but that arises from the fact that they will not take it at the current rates of wages, which are already too high to encourage employers of labour. These men, accompanied by hordes who will not take work on any terms, beg and sponge all over the rural districts, from station to station, much to the disgust of all respectable men of their rank. And when the introduction of immigrants is spoken of, these vagrants are held up as a sign of a scarcity of employment. I beg my fellow-countrymen to keep this very formidable-looking circumstance in mind when they hear of want of employment in Victoria, and they are very likely to be informed of it by designing knaves; but if they will consider how the natural law of supply and demand regulates wages, they must be convinced, on perusing the following rates, that willing, respectable workmen have every cause to rejoice here. In now presenting my statement, it is so far fortunate that this is the dull time of the year, with no great public works going on, no harvesting, no sheep-shearing, and no extra demand for workmen, or rise in wages. It may therefore be taken as the state of the labour market at the slackest season. One of the principal labour-office keepers informs me that masons receive 10s. a-day; bricklayers, 12s.; plasterers, 11s.; and carpenters, 10s. to 12s. for eight hours' work. Now, if there was a superabundance of these tradesmen, wages would come down; but as the latter do not fall, it is reasonable to conclude that every fair tradesman of these crafts is employed satisfactorily.

I recently made inquiry amongst a lot of masons, principally Scotchmen, working in my neighbourhood, and they informed me that there is very little broken time with outdoor labour, and that they did not lose on an average more than ten days in a year from bad weather, and none from frost. Think of that ye "frozen-out" shivering Scotch masons, and compare it with your long gloomy winters.

Now, let us see how these men live; and to satisfy myself by personal inspection, I visited one of the tradesmen's boarding-houses in the city yesterday, and was astonished and delighted with its clean appearance. The landlord showed me through the bed-rooms, which were equal in comfort to those of the best second-class hotels. Breakfast consisted of abundance of beef-steaks, mutton-chops, fried bacon, cold meat, tea, coffee, bread and cheese, all of the best description; dinner the same, with pudding appended; supper also the same; and all for two shillings a-day, with bed included. Such living too! and only 6d. a meal!

Permit me to demonstrate what a sober, frugal single man can save out of his yearly wages. Supposing he loses 10 days by bad weather, 10 by holidays, and 52 by Sundays, he has remaining 293, which, at 10s., yield him £146, 10s. Off this come board, £36, 10s.; clothing (which, in this fine climate, ought not to exceed £20, including washing); and extras, £10; which leave a balance of £80 for investment, at say 5 per cent., in Government securities, 4 per cent. in savings banks guaranteed by the State, or 6 or 7 per cent. if lent out on satisfactory security. In ten years his capital, invested at the higher rates, secured by mortgage, would, with interest, amount to nearly £1000—a little fortune no working man accumulates in Britain in half a lifetime, and few in a whole

one. I will now refer to a lower remunerated class of unskilled labour, with a few exceptions; and, for the sake of brevity, will quote only examples from the best and most reliable authority in Melbourne. Navvies, 6s. to 7s., hodmen, 8s. a-day of eight hours; carters, 30s. a-week—all without food; farm-servants, £40 to £42 a-year; shepherds, £32 to £35 a-year; country rough carpenters, £75 a-year; first-class men-cooks in the city hotels, £150 to £180 a-year; second-class men-cooks for the country, £40 to £52 a-year; first-class women-cooks, £38 to £40; first-class housemaids, £30 to £32 (and very scarce); first-class gardeners, £50; second-class, £42; and third-class, £35—all these with food and accommodation. For the satisfaction of those who may not comprehend what food or rations mean, I may state that every servant fares as substantially as the employer; and when it is necessary to serve out rations for the separate use of servants on large establishments or stations, they consist of 12 lb. of flour of good quality, 10 lb. of butcher meat, 1 lb. of tea, and 2 lb. of sugar to each—an amount of food no set of men can devour unless they are gluttons.

Unwillingness to encroach much farther on your space prevents my extending this letter beyond stating that a project is now afoot to introduce to this colony emigrants of a superior class, by means of Government assistance; and as the measure is expected to pass our Parliament in spite of opposition from the working classes—whose creeds do not seem to comprehend goodwill and welcome to their starving countrymen in Britain—I have addressed them with the hope that the information contained in it may awaken the sons and daughters of toil in my native land to the advantages of emigrating to this magnificent country, and to the necessity of being well prepared to take the full benefit of the Act of our Legislature when it becomes law.

I beg to subscribe myself a disinterested but sincere friend of the Scotch working-classes, and yours, &c.

JAMES DAWSON.

## MINERS' WAGES

Scotsman 11<sup>th</sup> July 1870

MUSSELEBURGH—MEETING OF MINERS.—A general meeting of the miners of Mid-Lothian and East-Lothian was held on the links at Musselburgh on Saturday afternoon—Mr Currie presiding. The attendance was scarcely so numerous as was expected; but a large proportion of the works in the two counties was represented. Reports were submitted from a large number of collieries, which showed that the eight-hours' system of daily labour, with but slight exceptions, was working satisfactorily. The reports also showed that unionism among the men at various works was rapidly increasing in strength. At several of the collieries the masters had given notice that during the present week they would advance the wages of the workmen by 4d. to 6d. a-day. Mr Brown, Leeds, addressed the meeting at considerable length. He congratulated the men on the progress made of late in the two counties, not only in regard to the shortening of the hours of labour, but in regard to the wages movement. The advance of wages was, no doubt, not so great as might have been expected, but they had reason to be thankful for the measure of success that had attended their efforts. After urging upon the men the necessity of forming a general union, he expressed the hope that they would all act on the principles they now professed. Mr M'Donald, miners' secretary, afterwards delivered a long address. He alluded to the progress made during the past few weeks by the miners and iron workers in the west of Scotland in regard to the wages movement. Last week, he said, a great number of the men in works in that part of the country had obtained an advance of 6d. per day, and the general daily earnings of miners and ironworkers at the present time were 5s. per day. He urged on those present (the men of the east country) to act in unison, and to agitate for an increase of wages. He thought it was very unfair that they should be working for 3s. and 3s. 6d. a-day only. It was actually necessary that they should be put on an equal footing with the men in the west, because, if they were not, it would come to this, that the masters in the west would break through their agreement with the men, and would say as a reason for doing so, that they were unable to compete in price in the market with those coalmasters who paid low wages. It was resolved that the men engaged in those works where an advance of wages had not been given should make another application to the masters during the present week; and it was agreed to hold a meeting of delegates at Dalkeith on Saturday first to hear the result of the application, and to arrange what work should be brought out on strike in the event of the masters refusing to give the increase of wages desired. Votes of thanks to the speakers and the chairman closed the proceedings.