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here the efforts of a judicious benevolence will be admirably in place—to stimulate, to instruct, and point the way by which the oppressed and spiritless labourer may find a better field for his industry. By the aid of individuals and of associations, for the promotion may be diffused, agencies set on foot, and the means of transport and transmigration facilitated. The locomotive resources and active tendencies of the present time are favourable to such a movement. It is to be a philosopher, or a statesman, or a man of letters, or an artist a critic, or a man of a craft, easily renders them averse to the possibility of genius and the new world of superior minds. It seems almost paradoxical that there is a limited appreciation of intellect and merit to the whole race, and that those who, having already more than others, are not contented with their share, but show a greed for additional possessions, must be prepared to have their rights severely contested and their claims indignantly admitted. And indeed we must reflect how much has been done in the world by desultory and monotonous labour, and how much by desultory and discontented business. It is not any too balance the world's account by the justified presumption. Assuredly there is no man in any capacity, who has tried and proved his power within the bounds of a single art and style, that he should perfect himself therein, and not follow the tempo of new experiment and fanciful aspirations. The multifarious is destined to the highest altitudes in its most successful course perhaps as yet to three only of our men—to Shakespeare, to Voltaire, and Goethe; with whom Art assumed the infinite diversity of Nature and the Nations became the standard and model of the human world. These men are peculiarly favoured by the very overflowings of the nations of the earth; but for all this the ordinary flood is not less a danger to the neighbouring fields, nor is it less well that the noblest rivers should flow within their appointed channels and perform each its own service of refreshment and comfort to the world.

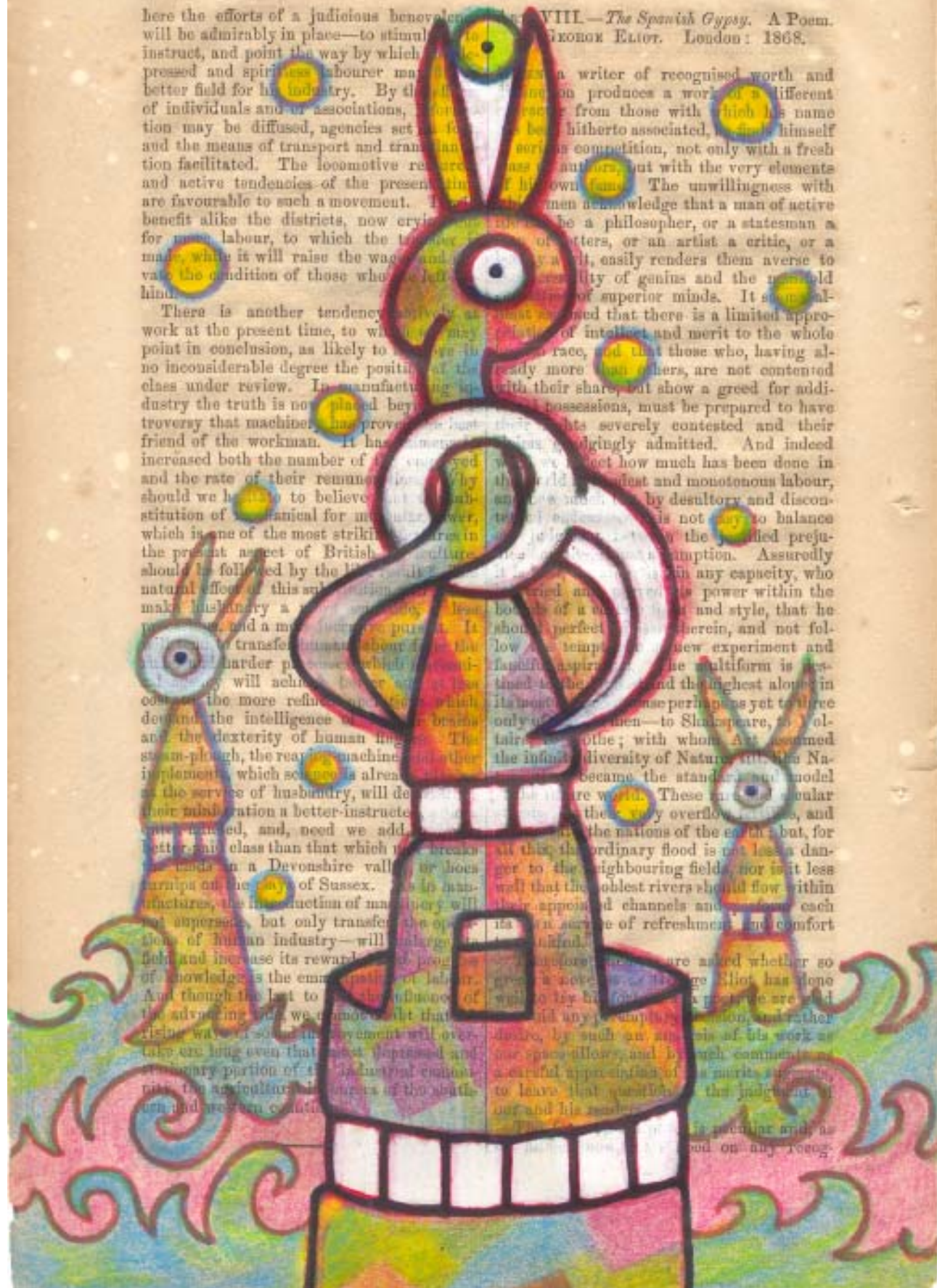
There is another tendency, which at work at the present time, to which may point in conclusion, as likely to have no inconsiderable degree the position of the class under review. In manufacturing industry the truth is not placed beyond controversy that machinery has proved the friend of the workman. It has increased both the number of employed and the rate of their remuneration. Why should we hesitate to believe that the substitution of mechanical for muscular power, which is one of the most striking features in the present aspect of British culture, should be followed by the like result? The natural effect of this substitution is to make husbandry a more profitable less painful, and a more desirable pursuit. It is to transfer human labour from the harder passages which it has to undergo to the more refined operations which demand the intelligence of the human brain, and the dexterity of human fingers. The steam-plough, the reaping-machine, and other implements, which sooner or later will be the service of husbandry, will do for their substitution a better-instructed and more cultivated, and, need we add, a better-paid class than that which we break up in a Devonshire valley, or hoe the corn in the valleys of Sussex. In manufacturing, the introduction of machinery will not supersede, but only transfer the operations of human industry—will enlarge the field and increase its reward. The progress of knowledge is the emancipation of labour. And though the last to be the advantage of the advancing world, we cannot doubt that the rising ways of social improvement will eventually embrace even that most depressed and stagnant portion of the industrial community, the agricultural labourers of the South and Western counties.

VIII.—The Spanish Gypsy. A Poem. BY GEORGE ELIOT. London: 1868.

As a writer of recognised worth and reputation produces a work of a different type from those with which his name has hitherto associated, he subjects himself to a serious competition, not only with a fresh class of authors, but with the very elements of his own fame. The unwillingness with which men acknowledge that a man of active talents can be a philosopher, or a statesman, or a man of letters, or an artist a critic, or a man of a craft, easily renders them averse to the possibility of genius and the new world of superior minds. It seems almost paradoxical that there is a limited appreciation of intellect and merit to the whole race, and that those who, having already more than others, are not contented with their share, but show a greed for additional possessions, must be prepared to have their rights severely contested and their claims indignantly admitted. And indeed we must reflect how much has been done in the world by desultory and monotonous labour, and how much by desultory and discontented business. It is not any too balance the world's account by the justified presumption. Assuredly there is no man in any capacity, who has tried and proved his power within the bounds of a single art and style, that he should perfect himself therein, and not follow the tempo of new experiment and fanciful aspirations. The multifarious is destined to the highest altitudes in its most successful course perhaps as yet to three only of our men—to Shakespeare, to Voltaire, and Goethe; with whom Art assumed the infinite diversity of Nature and the Nations became the standard and model of the human world. These men are peculiarly favoured by the very overflowings of the nations of the earth; but for all this the ordinary flood is not less a danger to the neighbouring fields, nor is it less well that the noblest rivers should flow within their appointed channels and perform each its own service of refreshment and comfort to the world.

Are we asked whether so great a note as George Eliot has done well to try his fortune in a province are we to find any compulsory reason, and rather disrepute, by such an analysis of his work as we space allows, and by such comments as a careful appreciation of his merits suggests, to leave that question to the judgment of our and his readers.

There is no peculiar and as a rule is based on any recog-



main-spring of human industry, has, in the case of a large portion at least of our rural classes, no goal to aim at, no aliment to feed upon. Professor Rogers observes with truth, 'an aristocrat is to be a master, a mechanic to be an employer, a factory operative to be an English artisan, and the rural labourer to be a sanguine dealer in land.' (Rogers, *op. cit.*, p. 693). Debauched from the excitement, life to the great majority of men becomes a dreary blank, labour is cheerless servitude. From the highest grade to the lowest, the possibility of advancement is the sovereign incentive which keeps the faculties alert, brings out whatever of energy or vigour the man has within him. Without this the mind sinks into a state of listlessness in which routine duties are gone through with mechanical formality. What does the career of the common day-labourer in those parts where agriculture is the single pursuit afford to us even though we follow his movements? Assume that one day he never fails, and that he and chance are unmingled, what is the history of his life? From the early morning he goes to work, he toils as a labourer, he goes on in the varied round of his year, with his hands made sore, his strength, gained from the level that he has toiled from, with his eyes, his strength, his earnings, and his energy, all having a reason for old age, he retires to a weekly pension from the State, the final stage of his life of labour, and he rests in the grave. This may be a noble destiny, but a lot of such men, who, by their ingenuity, may have made a name for themselves, may not say that they are not content. In that case, which, a man of the wealth of the world, holds out the hand and is not to be bit in respect than the man who has not a penny from the State, or from any other source, to support him? The theory of the superior class, which is adjusted to the life of a peasant labourer, leads to a result that fills the imagination with horror, and many quarters upon our island, and the prosperity must appear to us more than of truth. Mr. Rogers, in a strange term upon the subject, writes, 'the natural peasant labourer is that brother professional man, the man upon statistical

evidence, is of opinion that the existing labourer is worse off than his predecessor at the time when Arthur Young described his circumstances about a hundred years since, but that 'when his condition is contrasted with that of his ancestor 500 years ago, the degradation is still more striking.' Of the propriety of instituting exact comparisons of the nature we have already spoken; but it leads to one conclusion at least which we do not fear to advance, and which few, we think, will venture to charge with exaggeration. It is this, that the agricultural labourer has not reaped his fair share of the great increase of national wealth which within the last thirty years has flowed in upon the kingdom; that he has not partaken as he ought in that increase in the standard of comfort and luxury which other classes have experienced; that while they have moved forward to the splendour, the luxury, and profusion of the period in which he lives, he may look back upon the habits and mode of living of their ancestors with distaste or scorn; that perhaps might be tempted to think, did he know in what manner his forefathers lived, that peradventure the olden times were not so bad as his own. It is not, however, better or worse, one thing is clear, that the habits and customs of the agricultural labourer are those of the latter part of the 17th century, and that the progress of the 18th century has done little or nothing to improve his condition. The source of the poverty of the agricultural labourer in England is to be traced to the enclosure of the land, which has deprived the labourer of the means of subsistence, and has taken from him the means of hope. Mr. Rogers, in his *History of the Poor*, says, 'upon the whole, the condition of the agricultural labourer, who has been the victim of its policy, is the saddest and most deplorable that can be imagined. The question of the improvement of the condition of the agricultural labourer is not only a question of our national interest, but a question of our national honour. It is, however, that the agricultural labourer is at present much more a free man than as a legal slave, and that he is not by force of law only, but by force of fact, in cases in which the law is not enforced. He has his property, but he has not the means of enjoying it. He has the means of settling, or other disposition, but the law is not in favour of the labourer. In order, therefore, to get rid of this situation, we



less fine, and they lost their elegant carriage.' (Vol. II. p. 263.)

This generally holds good also in the case of flowers. The zinnia after several years' culture only began to vary in 1860, while the Swan River daisy varied after seven or eight years of very high cultivation. In these and the like cases the variability apparently is the direct result of a change in the conditions of life, the effect of which has gradually accumulated until at last the constitution of the plant or animal has broken down.

Variation is in some cases directly traceable to the use or disuse of parts. Thus in the domestic duck the wings weigh less, the legs more, the bones are thicker, the skeleton, than do those of the wild duck. The brain is smaller, the bill weighs less relative to the skull than in the wild animal. It is compelled to use its bill for the acquisition of food:—

'It is well known that several animals belonging to the most different classes, which inhabit the caves of Styria and of Kentucky are blind. In some of the crabs the foot stalk for the eye remains, though the eye is gone. For the telescope is there, though the telescope with its glasses has been lost. It is difficult to imagine that eyes, though useless, could be in any way injurious to animals living in darkness, I attribute their loss wholly to disuse.' (*Origin of Species*, p. 137.)

There are no reasons for supposing that selection, either natural or artificial, can do anything to do with any of the above.

With regard to bud-variation Mr Darwin holds between two opinions. In the *Origin of Species* (p. 141) he attributes for the most part the varying or plastic condition of the offspring to a functional disturbance in the reproductive system of the parents. The union of the sexual elements seem to be a more intimate union takes place, which is the case being. In the *Descent of Man* (p. 103) he writes:—'It is at least clear that in all cases of bud-variation the action cannot have been through the reproductive system.' He probably is the true view, the chapter containing the provision of the same genus.

Although the precise cause of variation in this or that organ cannot be pointed out,

it is, on the whole, fair to assume that it is identical with that which gives to each individual those differences by which he is separated from his fellows, and which are either inherited or the result of the direct action of the external conditions. Mr. Herbert Spencer forcibly argues that variation must take place by the law of the persistence of force:—

'The members of a species inhabiting any area cannot be subjected to like agencies of forces over the whole of that area. They are in different parts of the area, and in different amounts, or combinations of forces on them, they cannot but become different by themselves, and in their progeny. To say otherwise is to say that differences in the forces will not produce differences in the effects, which is a denial of the persistence of force. Hence it is also true that there can be no variation of form, but that is doubtful or indirectly true. On the one hand, organisms in complete equilibrium with their conditions, cannot be changed except by change in their conditions, since to assert otherwise is to assert that there can be an effect without a cause; which is to deny the persistence of force. On the other hand, any change of conditions can affect an organism by changing the actions going on in it—by altering its functions. The alterations are necessarily towards a re-establishment of equilibrium (for if not, the organism must be destroyed and the equilibrium is lost); and the structural alterations caused by adaptations; and that the external conditions indirectly cause variations of adaptation, though the structure of organisms has been found to be structurally modified in different organisms, there may be reasons that the compound ways which occur under external conditions, the directions of variations must still be reported to be the result of functional adaptations. I may say that in all cases adaptive changes of function is the primary and every other kind of that change of structure which is a secondary result of the variation of function.' (*Principles of Psychology*, p. 103.)

Whether this is held to be the case or not, it explains the persistence of the variation better than the view that it is a direct result of the conditions of the environment. It is not necessary to postulate any particular modification; while in the case of bud-variation and of the sudden appearance of certain traits in the parents, which he is unable to look upon as inexplicable, 'an adequate explanation lies in an adequate cause.' The fact that some varieties, such as the white and camel-

uses under cultivation have

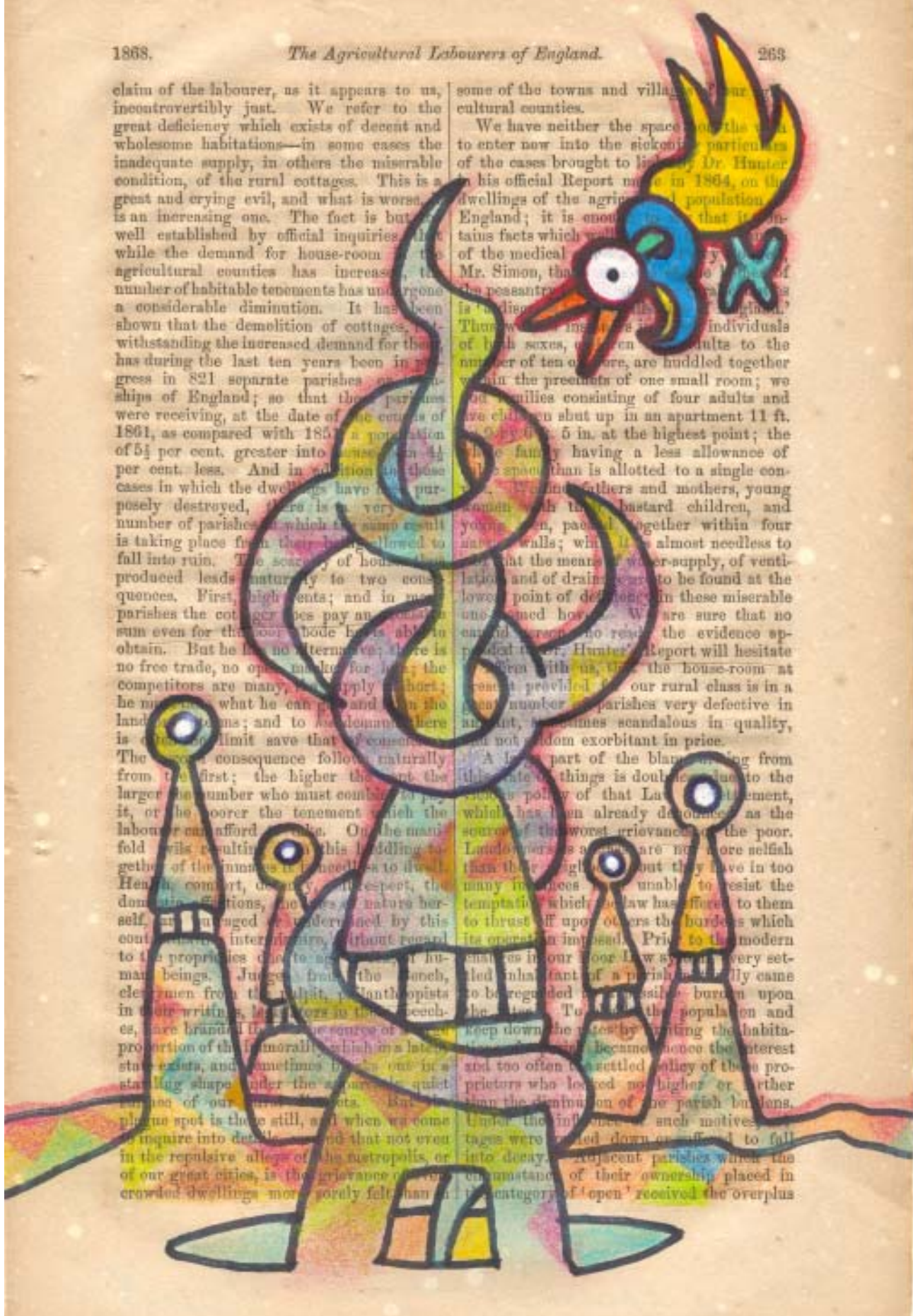


claim of the labourer, as it appears to us, incontrovertibly just. We refer to the great deficiency which exists of decent and wholesome habitations—in some cases the inadequate supply, in others the miserable condition, of the rural cottages. This is a great and crying evil, and what is worse, is an increasing one. The fact is but too well established by official inquiries, that while the demand for house-room in the agricultural counties has increased, the number of habitable tenements has undergone a considerable diminution. It has been shown that the demolition of cottages, notwithstanding the increased demand for them, has during the last ten years been in progress in 821 separate parishes or townships of England; so that the parishes were receiving, at the date of the census of 1861, as compared with 1851, a population of 5½ per cent. greater into houses 4½ per cent. less. And in addition to these cases in which the dwellings have purposely destroyed, there is a very large number of parishes in which the same result is taking place from their being allowed to fall into ruin. The scarcity of houses thus produced leads naturally to two consequences. First, high rents; and in many parishes the cottagers pay an exorbitant sum even for the poorest and least able to obtain. But he has no alternative; there is no free trade, no open market for him; the competitors are many, the supply is short; he must take what he can get, and on the land he owns; and to his demand there is no limit save that of conscience. The second consequence follows naturally from the first; the higher the rent the larger the number who must combine to pay it, or the poorer the tenement which the labourer can afford to take. On the manifold evils resulting from this huddling together of the inmates it is needless to dwell. Health, comfort, decency, respect, the domestic affections, the very nature herself, are all outraged or undermined by this crowded and unwholesome intercourse, without regard to the proprieties due to age and to human beings. Judges from the bench, clergymen from the pulpit, philanthropists in their writings, legislators in their speeches, have branded it as the source of every proportion of the immorality which in later years exists, and sometimes by its own is a striking shape under the square quiet surface of our rural cottages. But the plague spot is there still, and when we come to inquire into details, we find that not even in the repulsive alleys of the metropolis, or of our great cities, is the grievance of the crowded dwellings more sorely felt than in

some of the towns and villages of our agricultural counties.

We have neither the space nor the wish to enter now into the sickening particulars of the cases brought to light by Dr. Hunter in his official Report made in 1864, on the dwellings of the agricultural population of England; it is enough to say that it contains facts which will make the heart of the medical man sick, and the eyes of Mr. Simon, the champion of the rights of the peasantry, stare in astonishment. Is this the condition of the rural class? Thus we find instances in which individuals of both sexes, when adults to the number of ten or more, are huddled together within the precincts of one small room; we find families consisting of four adults and five children shut up in an apartment 11 ft. 6 in. by 6 ft. 5 in. at the highest point; the whole family having a less allowance of space than is allotted to a single common-law father and mother, young woman with two bastard children, and young men, packed together within four square walls; while it is almost needless to say that the means of water-supply, of ventilation, and of drainage, are to be found at the lowest point of deficiency in these miserable one-roomed hovels. We are sure that no candid person, no reader of the evidence appended to Dr. Hunter's Report will hesitate to affirm with us, that the house-room at present provided for our rural class is in a great number of parishes very defective in amount, sometimes scandalous in quality, and not seldom exorbitant in price.

A large part of the blame arising from this state of things is doubtless due to the policy of that Land Act of 1845, which has been already denominated as the source of the worst grievances of the poor. Landowners as a rule are not more selfish than their neighbours, but they have in too many instances been unable to resist the temptation which the law has offered to them to thrust off upon others the burden which its operation imposed. Prior to the modern changes in our Poor Law system, every settled inhabitant of a parish was bound to be regarded as a possible burden upon the rates. To keep down the population and keep down the rates by limiting the habitations of the poor, became since the interest was too often a settled policy of those proprietors who looked no higher or further than the diminution of the parish burdens. Under the influence of such motives, cottages were pulled down or suffered to fall into decay. Adjacent parishes which the circumstances of their ownership placed in the category of 'open' received the overplus



to his own personal influence, and that both the temporal and spiritual interests of the Church would be benefited by his presence in Paris.

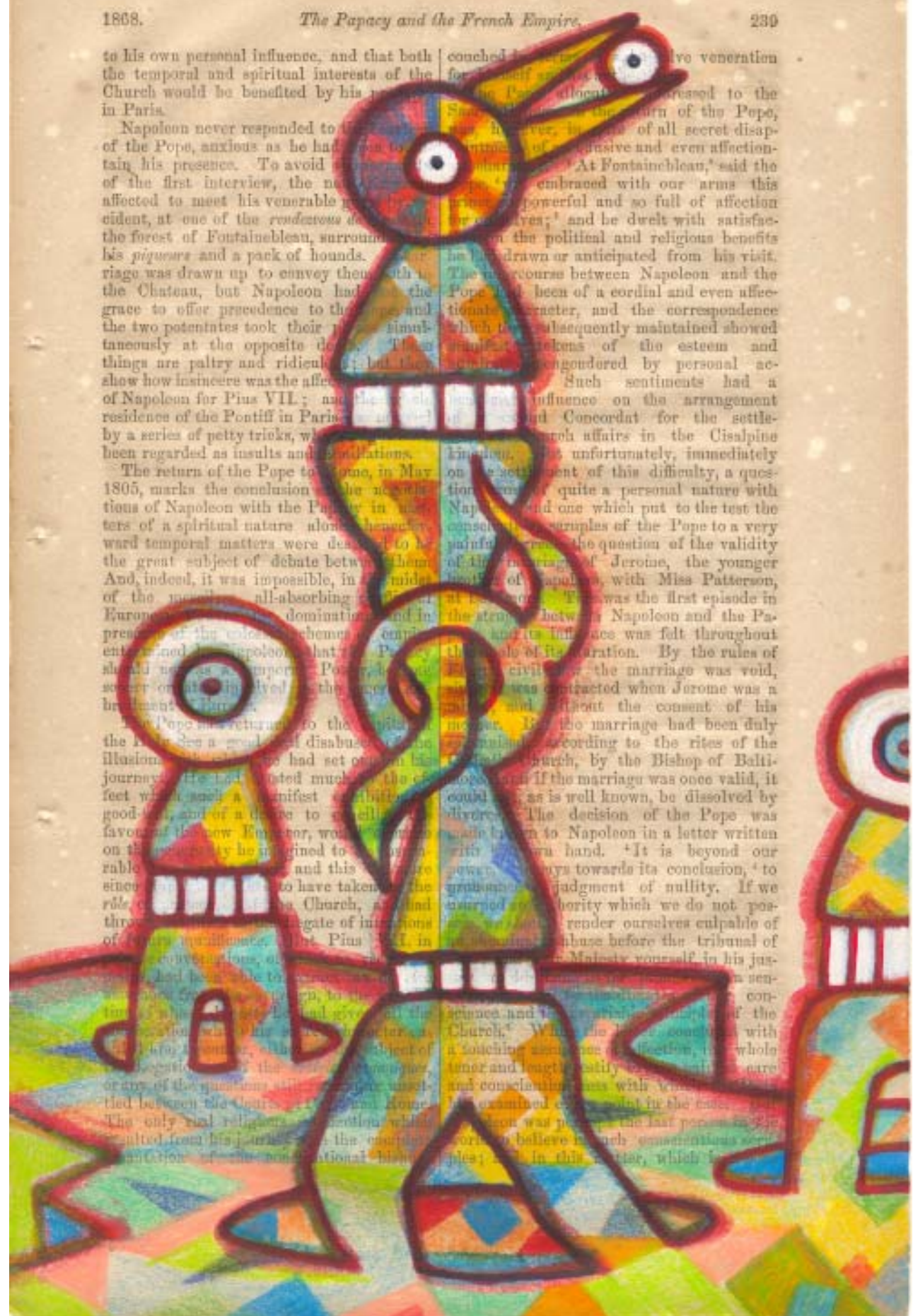
Napoleon never responded to the desire of the Pope, anxious as he had been to obtain his presence. To avoid the necessity of the first interview, the Napoleon, who affected to meet his venerable guest at the forest of Fontainebleau, surrounded by his *piqueurs* and a pack of hounds. A carriage was drawn up to convey them both to the Chateau, but Napoleon had the grace to offer precedence to the Pope, and the two potentates took their seats simultaneously at the opposite doors. These things are paltry and ridiculous; but they show how insincere was the affection of Napoleon for Pius VII.; and that the residence of the Pontiff in Paris had been regarded as insults and humiliations.

The return of the Pope to Rome, in May 1805, marks the conclusion of the negotiations of Napoleon with the Papacy in matters of a spiritual nature. Along with the temporal matters were decided to be the great subject of debate between them. And, indeed, it was impossible, in the midst of the universal, all-absorbing, and European domination, and in presence of the emperor's schemes of empire, entertained by Napoleon, that the Pope should not be as a subject of Napoleon's secret operations, and involved in the secret of his grand designs.

The Pope had returned to the faith, and the illusion which he had set upon his journey. He had noted much of the effect which such a manifest instability of good will, and of a desire to exclude the favour of the new Emperor, would exert on the people. He imagined to himself that he had taken the rôle of a mediator between the Church, and through the delegate of intensions of the Pope, and Pius VII. in his negotiations, and had given the character of a mediator, and the subject of the negotiations, or any of the questions still unsettled between the Church and Napoleon. The only real religious negotiation which resulted from his journey, was the execution of the pontifical blessing of the

coached by the Pope, and the veneration for himself and his office. The Pope, allocated to the State, and the return of the Pope, was, however, in spite of all secret disappointments, of exclusive and even affectionate. 'At Fontainebleau,' said the Emperor, 'I embraced with our arms this great, powerful and so full of affection for his slaves;' and he dwelt with satisfaction on the political and religious benefits he had drawn or anticipated from his visit. The intercourse between Napoleon and the Pope had been of a cordial and even affectionate character, and the correspondence which he subsequently maintained showed manifest tokens of the esteem and affection engendered by personal acquaintance.

Such sentiments had a powerful influence on the arrangement of the Concordat for the settlement of church affairs in the Cisalpine Kingdom. The unfortunately, immediately on the settlement of this difficulty, a question arose quite a personal nature with Napoleon, and one which put to the test the conscientious scruples of the Pope to a very painful extent. The question of the validity of the marriage of Jerome, the younger brother of Napoleon, with Miss Patterson, at Palermo. This was the first episode in the story between Napoleon and the Papacy, and its influence was felt throughout the whole of its duration. By the rules of the civil law, the marriage was void, and was contracted when Jerome was a minor, and without the consent of his mother. But the marriage had been duly solemnized according to the rites of the Catholic Church, by the Bishop of Palermo. If the marriage was once valid, it could, as is well known, be dissolved by divorce. The decision of the Pope was made known to Napoleon in a letter written with his own hand. 'It is beyond our power to delay towards its conclusion, to pronounce a judgment of nullity. If we exercised an authority which we do not possess, we should render ourselves culpable of a gross abuse before the tribunal of the Majesty yourself in his justice and wisdom, and the conscience and the rights of the Church.' With this the Emperor, with a touching assurance of affection, in whole tender and lengthily expressed care and concludingness with which he had examined every point in the case, and which was possible, the last Pope, in 1829, would believe in such conscientious scruples; and in this letter, which is



Consalvi was summarily requested to admit the break off all negotiation. Consalvi was in the greatest state of anguish; he refused to admit the article.

To add to Consalvi's embarrassment this high pressure had been put upon him to finish the Concordat with a few of the nouncing its conclusion in a great number to be held that very day at which he was to be present. Consalvi was less than an hour he was at the apartments crowded with the same high dignitaries, and the same company in splendid array were gathered there on the day of his departure. The aides-de-camp of the Emperor, and a host of persons were seen to learn with extreme satisfaction the news of the rupture of negotiations between the Government and the Papacy. The Papal Secretary was addressed him in that manner which was peculiar to him when he was

"Eh bien! monsieur le cardinal, vous voulez rompre! Soit. Je n'ai pas besoin de Rome. Je n'ai pas besoin du pape. Napoléon VIII, qui n'avait pas la vingtième partie de ma puissance, a pu changer la religion de presque toute l'Europe, partout où s'étendait l'influence de mon pouvoir. Rome s'apercevra que les pertes qu'elle aura faites. Elle les regrettera, mais il n'y aura plus remède. Vous pouvez parler; c'est ce qu'il vous reste de ma confiance. Vous avez voulu rompre. Eh bien! rompez puisque vous l'avez voulu. Quand partirez-vous?" . . . "Après dîner," replied Consalvi."

According to Consalvi's account, the First Consul was surprised by the promptness of this reply. The Roman Cardinal began to argue gently and at length, and pointed out the settled by this one of the Pope, and this he submitted to him. Bonaparte, however, would not be persuaded, and rejected the proposition, saying, "Rome n'est des vôtres de cette rupture."

After the First Consul had rejected another article from the Austrian Ambassador, Graf von Cobenzel, who had argued Consalvi to his favour, he set out for Paris. During Holy Spirit of Europe, and the master of the continent. Through the mediation of the Austrian Ambassador, our best envoys endeavoured to dissipate the present our eyes. The hands were raised in the air, and the military

"La religion catholique apostolique remaine sera librement exercée en France. Son culte sera garanti, en se conformant aux réglemens du gouvernement jugés nécessaires pour l'inquiétude publique."

The words in italics are those which Consalvi had suggested should be added, to restrict the application of police regulations to the various forms of religion. It does not seem to us that the words were worth fighting so long and so desperately about on either side. Consalvi's object was to secure free liberty for the rites and ceremonies of the Roman Catholic Church. Since he admitted that the practice of the rites should be amended by regulations, his restrictions should only be such as the judgment of the Government was necessary to public tranquillity, and which would not be a bridge the power of state authority were disposed to interfere with the practice of Catholic worship. At last, the Concordat, with this article as proposed, was agreed to by the First

Consul. The Concordat the Gallican Church was to be more under the spirit of the Papacy; but the public peace of the Concordat with the necessary arrangements, the question of the admission of the constitutional clergy among the hierarchy of the restored establishment, and the temporal power of the Pope, were all matters pregnant with causes of dissension, and danger to the continuance of harmony and confidence between the government of France and Rome. The First Consul was just then in the midst of the negotiations of the Peace of Amiens, and was anxious that what he called the religious peace and the political peace should proceed harmoniously, and for greater effect on the public mind be published together. In the relations of Cardinal Caprara, who had been a constant object in the relations of France with the See, it is astonishing to observe the astuteness, force of mind, and intelligence and knowledge which he brought to bear on this question, and how much was with the labours necessarily devolved upon him, when the internal and external political conditions had to be managed and settled on a firm basis. During the stay of Cardinal Caprara at Paris, the First Consul had requested the mediation of a private agent in France, and desired, especially the mediation of the Cardinal Caprara, Caprara having consequently been appointed Cardinal Legate, and was retained everywhere as his passport through France, to direct and military

ceeded in state to Notre Dame, which had been prepared and adorned for the occasion by the labour of two thousand workmen, to offer up a *Te Deum* for the establishment of civil and religious peace. The Legate *de Astori*, according to ceremonial custom, should, on solemn occasions, be preceded by a golden cross carried by a man in scarlet *à rebrousse-queue*. The Cardinal had requested to know whether it would be advisable to retain this custom, and it was arranged that the golden cross should be carried in a coach preceding that of the Legate. Public curiosity had been aroused to the highest pitch by the announcement of an ecclesiastical display which Paris had been a stranger for so many years. On its success or failure the First Consul had staked a considerable portion of his prestige; and it was a politic stroke to unite together in one ceremony the thanksgiving for the peace so ardently desired by the people, after all the horrors of civil war, and the suffering entailed by fratricidal warfare during the last twelve years, and the thanksgiving for the Concordat, the gift of the Church. And we may well imagine what impatience the First Consul must have supported the tedious andatory oration of the Court of Cassation and its legate on the matter of the reconciliation of the hierarchy without whom the ceremony could not have been performed with any propriety. The body of ecclesiastics were only settled by a *Te Deum* preceding the *Te Deum*. And yet the generals still boasted that they would take no part in the ceremony. It was Napoleon, however, had a magnificent presentation for the success of his first *Te Deum* in Paris, as he was done to win a battle. The state of the old royalty of France were and regret. The great officers were personally invited by Napoleon to appear in the procession with their dour. The Councils themselves, known, had ordered new dresses of great magnificence; and the ladies frequented the *salon* of the wife of the First Consul, were invited to take part in the play, and to exhibit all the *graciosa* *graciosa*. The most elegant of them were to form a body of honours to Madame Bonaparte. It was indeed, with the First Consul a preliminary essay at a court, and on this occasion the public. We could not be described into a grand manner, the Minister of War. A great number of the

innocently proposed that they should accompany him to offer their congratulations at the Tuilleries to the First Consul on the establishment of the peace. They followed the Minister without hesitation; but when they arrived at the Tuilleries they found Napoleon just about to start with his procession for Notre Dame. Napoleon gave them the word of command to attend him, and not one ventured to refuse. It can not be supposed that a congregation thus got together would evince in its bearing a very devotional spirit; on the contrary, the members of the *Council de Etat* looked as if they were miserable; the military inattentive Napoleon was equal to himself. Invariable says M. Thiérs; *Il restait calme, et son attitude d'un chef d'empire qui avait un acte de volonté et qui comptait sur son regard la soumission de tout le monde*. They may perhaps be called the Great in his eventual history. In the charm of peace and contentment of his stormy existence, he felt it then. It was never more amiable than at the great dinner which was given at the Tuilleries on that evening; towards the Cardinal Legate the attention was singularly expressive and *bien*. He said to him; "voilà qu'à l'âge de cent ans on peut se tenir sur ses pieds. Un homme comme celle-ci ne peut pas aller au ciel. . . . Vous avez vu cette solennité a été faite par publication, soit à l'Église, soit à l'État, de telle sorte qu'il aurait été impossible de faire d'autre chose que d'offrir une religion à l'État, de donner son." If you had attended the ceremony of the Concordat was not of the Constitution; in less than a month we were complaining that since Easter the First Consul rarely spoke to us. He said that he was tired of the Constitution, and meant to send an edict to continue all further negotiations. The First Consul foresaw that the Convention which had attended the induction of the constitution-deed, would recur also on the question of the abolition of the inferior clergy.





Sowered almonds which, after producing during several years almonds, suddenly bore for two years in succession spherical fleshy peach-like fruits. In 1865 reverted to its former state and produced large almonds. (Vol. I. p. 338.)

This evidence is furnished by Mr. Darwin proved to have arisen gradually from inferior peach-like climbing almonds of peach-like fruit and not from a bud which, coupled with the evidence of variation above recorded, renders it highly probable that the peach-like fruit is a modified descendant of the almond. It is not, as help admits, a variety of the almond, but differs so remarkably from the almond that it is considered by Mr. Darwin as a distinct species. Mr. Darwin concludes on the point:

Mr. Rivers states that from stocks of three distinct varieties of the peach he raised two varieties of the nectarine; and in one of the cases the nectarine grew near the parent tree. In another instance Mr. Rivers raised a nectarine from a peach, and in the succeeding generation another nectarine from this nectarine. In such instances it has been commonly admitted that they may not be proved. Of the nectarines, namely of those which yield the best fruit, both cases are well known. We have six well-ascertained instances recorded by Mr. Rivers in two of these instances the parent nectarines had been seedlings from other nectarines. . . . Peter Collinson in 1741 received the first case of a nectarine producing a nectarine, and in 1766 he had two other instances. In the same work (the *Transactions of the Philosophical Society of Edinburgh*, 1821) the editor, Sir James Smith, mentions a more remarkable case of a tree which usually bore both nectarines and perfect peaches; but during seasons, some of the fruit were half nectarines. (Vol. I. p. 338.)

These remarkable facts cannot be accounted for by a reversion to an original form, for in that case the nectarine might revert more often to the peach than the peach to the nectarine. Nor can they be explained by the hypothesis that the parent forms were in every case hybrid, and that the hybridity had lain dormant up to the time of the bud-variation. . . . six well-known different varieties, in different places, yielded the same result. Nor can they be ascribed to the fertilisation of the peach by the pollen of the nectarine, because a branch that has once produced nectarines has been known to continue to produce them for years and could hardly have been fertilised by the pollen of the other branches also

being similarly affected. Similar instances of bud-variation are presented by grapes, apples, and various other plants such as the rhubarb, purple thistle, argemone, Sweet William, and others. . . . It must be accounted for on any other hypothesis. In some cases, however, the bud-variation reverts to the original form, as in the oak-leaf holly, the horn-leaved pine, the fern-leaved bellflower, &c.

It seems to be proved from the more varied and extensive plants, the variations are almost innumerable, but their differences are not so great; only at long intervals of time a strongly marked modification appears. On the other hand, it is a singular and inexplicable fact that, when plants vary by buds, the variations, though they occur with comparative frequency, are often, or even generally, strongly pronounced. It struck me that this might perhaps be a delusion, and that slight changes often occurred in buds, but from being of no consequence were overlooked or not recorded. Accordingly I applied to two great authorities on this subject, namely, to Mr. Rivers with respect to fruit-trees, and to Mr. Salter with respect to flowers. Mr. Rivers is doubtful, but does not remember to have noticed very slight variations in fruit-trees. Mr. Salter informs me that although flowers bud, but if projected into a new position they lose their new character in the following year, yet he concurs with me that bud-variation is really a very common and distinct permanent character. (Vol. I. p. 338.)

The phenomenon of bud-variation is precisely analogous to the sudden appearance of the jaunced and Bohemian pheasant in the English kingdom, and both are probably due to the same mysterious cause. . . . the direct action of the external environment of life appears to have played a part, of not more importance than the nature of the spark which ignites a mass of combustible matter.

In these examples of Mr. Darwin's method of studying the origin and growth of each domestic species, it is impossible to determine the learning and ability with which he has approached the subject. That the facts are as he states them to be, there can be no doubt. We have now to discuss the principles based upon them. The first to be noticed is that of artificial selection. Mr. Darwin proves that the artificial has been practised since the very dawn of history.

'In a well-known passage of the *Ninth Chapter of Genesis* rules are given for husbandry, as well as then thought possible, the colour of sheep; and speckled and dark breeds are spoken of as being kept separate. By the time of David the fleeces was likened to snow. Youatt, who has discussed all the passages re-

