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ERRATUM.

Page 35, for "Mr. Granville Berkeley has been peeping into a nunnery at Bridgewater"—read "Mr. Crabbe Berkeley has been peeping into a nunnery at Tewantun."
might offer the suggestion that the protein and flesh-forming constituents of food should be taken from the animal kingdom, and the starch-like or heat-producing fuel of the system from the vegetable world. According to this hint, bread stuffs should be used less, potatoes and other roots, with fruits and leaves, more than is commonly done: and when the former are taken, it should not be along with beef and mutton, but as their substitutes; an arrangement which is closely approximated by the daily bills of fare adopted by the upper and middle classes of society, were it only accompanied by other obsequies! Such is the mixed diet, or arrangement that it be thoroughly well cooked, which is the best for the less unsound; and the best for the more morbid too, as soon as their milk-diet or their altogether vegetar.ian fare shall have made them equal to it. If it is not mere vegetative plumpness or muscular strength that is wanted, but the perfect freedom and full activity of the whole nervous system, from the front columns of the spinal marrow to the top of the brain. On the whole, then, the stout majority of society are not very far wrong regarding the choice and mixture of their food and its quality; but it is the unanimous opinion of physicians and other observers, that we are and must remain a people in the mass, just as unfortunately as every fifth man is underfed; and to those two dietetic extremes, a great proportion of the constitutional disorder of the nation must be traced. It is certainly in quantity that the greatest errors are almost uniform in Europe. Temperance is therefore the virtue to be insisted on, and probably some rigour of temperance. Vegetarianism is temperate by necessity, and that constitutes the greater part of its virtues; and if anybody, who have been restored to some measure of health by the observance of it, were just to return by degrees to a mixed aliment, but to restrain himself to half the quantity he used to take, one might almost promise him a nobler, if not a lustier life. Temperance is morally better than abstinence, being a continual discipline of the will; and, in the present instance, it is physically better too. It is perhaps superior to abstinence, both physiologically and spiritually. Temperance is also, and indeed to all lawful inducements; but temperance is difficult to many, a dreadful task to some, and impossible to not a few. It is therefore a good thing for society that the cause of abstinence has its party, grasping at the poet drunkard and anticipating the fall of the weak; for it is not necessary to join in all the generous crusades of the day against disease and vice, in order to wish them well. At the same time, we confess ourselves so facetted and heart-broken by the contemplation of our country's drunkenness, that it is only with difficulty that we dissent from those who condemn wines, beers and spirits as altogether bad for the constitution of man. But this is not the place to enter into that important controversy; and it has beenadducted here solely for the sake of illustrating the superiority of the true and universal temperance, or the spirit of obedience to all the laws of man's manifold and miraculous nature, the physical, the vegetative, the animal, the intellectual, the moral, the spiritual, and the amazing union of all those categories in one harmonious code. Temperance is the very angel of health; and health is literally nothing but another name for the wholeness of the stuff and manner of our existence.

ART. III.—Europe: its CONDITION AND PROSPECTS.

Correspondence respecting the Foreign Refugees in London. Presented to both Houses of Parliament by command of Her Majesty, 1832.

The literature of the Continent during the last few years has been essentially political, revolutionary, and warlike. Out of ten historical works, seven at least speak to us, from a favourable point of view or otherwise, of Europe; out of ten political, and still ascending crisis, notwithstanding the efforts which are made to overcome it; the earth trembled under the steps of the ancient gods were dying; when the human was wavering of the masters and the aspiration of the slaves to the Unknown God; when the Roman Empire, when the ancient nation. must be traced. It is certainly in the night of the Brooksberg—a sort of intellectual and moral chaos, to which some everything analogous is to be found, unless we go back some eighteen centuries in the history of the world, to the fall of the Roman Empire, when the ancient party, grasping and still ascending crisis, notwithstanding the efforts which are made to overcome it; the earth trembled under the steps of the ancient gods were dying; when the human was wavering of the masters and the aspiration of the slaves to the Unknown God; when the Roman Empire, when the ancient nation. must be traced. 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large bodies of men. For sixty years Eu­

to-day, others will replace them tomorrow.

Europe no longer possesses unity of faith, of mission, or of aim. Such unity is a neces­

ty in the world. Here, then, is the secret of the crisis. It is the duty of every one to examine and analyze carefully and coolly the causes of this unity, and to ponder over the conditions of national existence. The two or three ancient royal dynasties have been engulfed in the abyss of popular fury. Nations have arisen, like Greece, from the tombs where they had been for ages buried; others, like Poland, have been erased from the map. Forgotten, almost unknown races, the Scylvanian race, the Romaine race, silent until now, have disinterred their traditional titles and demanded to be recognized in the Congress of nations. Kings and Queens have gone to die in exile. The Austrian Empire, the China of Europe, has been on the brink of destruction. A Pope, drawn along by the popular current, has been obliged to bless a national insurrection, and then to fly under favor of disguise from the capital of the Christian world. Vienna has twice been covered with barricades. Rome has seen the republican fanter flatten above the Vatican. Governments, attacked and overthrown, have ten, twenty times recovered strength, drawn closer their alliances, overrun the half of Europe with their armies, and contented by the sword, the scaffold, prison and exile, entire generations of revolutionary spirits, and crushed, as they term it, the hydra of disorder and anarchy. The heads of the Hydra have sprung up agai; ; the scaffold has recommenced at the foot of the scaffold of those who initiated it; the idea has gained strength. beneath the hammer on the anvils; we are now, three years after an European revolution, on the throne of order in France, calculating upon and arming for new struggles; and we are told that all this is the work of a few individuals, transmitting from one to another, every ten years, the inheritance of a subversive idea! As well might the conquest of the world by Christianity be attributed to the under­
ground labour of a secret society. Christian truth emerged from the catacombs, because the world was expecting it. The ancient unity was broken; a new one was necessary. Between these two unities chanced reigned, in which humanity cannot live. It reigns now, because, amidst the ruins of an unity in which there is no longer any faith, a new unity is being elaborated. If a few men have power with the multitudes, it is that these men embody this unity in them­
selves better than all others. But thought may destroy them to-day, others will replace them tomorrow.

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of Man, affectedly designated their different sections by the names of Robespierre and Marat. The republicans in 1848 commenced by abolishing capital punishment for political offences; property was respected; and all the acts of the triumphant party were characteristic of a people acceding to his especial capabilities, in the great common workshop of Humanity, towards a common end,—collective perfectionment, the discovery and progressive application of the law of life? It has caused the idea of the divine, absolute, omnipotent, and omniscient, from the old eastern world; human individuality from the pagan Greco-Roman world, and more lately from the forests of old Germany; the equality of souls from the doctrine preached at Jerusalem; the democratic constitution of the City from the Tuscan and Lombard republics; commercial association from Bremen and the Hanseatic Towns; the colonizing idea from England; the sacredness of human conscience from Germany; the press as a public instrument of science, from the sixteenth century. As for the study of a form of new social organization, destined to make the tour of Europe. Of course, this is the initiative of France—of Europe gifted with an individual life, with an individual organism, of which Paris is only one amongst many centres of action. Its dimensions, if compared with the international requisites, the French mind seizes upon ideas already put forth, but too often neglected elsewhere; it fashions, ornaments, appropriates them, and throws them into circulation. Often facilitating that circulation by breaking up the idea, by dividing it into fragments, as we multiply our small coinage for the benefit of the greater number. Its life, its utility, is there; and it answered to this special function, which would seem to have been assigned to it, by an espanol de maitre and a confidence which insures success.

It prend son bien où il le trouve ; it relies it, deals with it as it only knows how to hand it over to the will of the people to spring from it in exchange for that which they themselves had originated. It is not the less true, however, that the power of initiation, of spontaneous creation, which gives a new impetus to the mind when it seems exhausted, is not, in the true meaning of the word, a monopoly of the French nation. She called herself in the first period of her history, the arm of the Church; she has often been since the tongue of the thought of others. Without her, perhaps, this thought would have long remained silent and sterile.

It is from the great Revolution of 1789 that we may date this prejudice in favour of France, whom the Peace of Utrecht had robbed of all preponderance. The bold defiance of which she then threw, in the name of a great human revolution, the name of the revolution, was, the gigantic efforts by which she maintained it against the coalesced governments of old Europe, followed by the military glories of the Empire, are still working on their descendant. We are all worshiping the echo, a little also the fact of power, and the remembrance of the great battles which led the French eagle from Paris to Rome, from the Escorial to the Kremlin, fascinates us as the image of a power which cannot die. The French Revolution has been regarded by all historians and readers, as an European programme, as the commencement of an era; and as a consequence of this conception we see a series of secondary initiatives assigned to the people who gave the first. Every idea originating in France appears to us fatally destined to make the tour of Europe.

This conception is, in our opinion, erroneous. What we say is grave indeed; for it would tend to change entirely the point of view of all appreciations of the events of this century. Differing in this respect from all writers on the Revolution, it would be necessary for us to develop our ideas at greater length than our present space permits. We could not, however, in writing upon present events and tendencies, avoid expressing a conviction which would completely modify, supposing it to be sound, our judgment upon these tendencies and their future. We must ask our readers to supply this deficiency by a fresh study of that revolutionary period, in the hope that we may find an opportunity, perhaps in examining the recent histories of the French Revolution, to bring forward our views.

The great French Revolution was not, philosophically speaking, a revolution; it was, perhaps, this thought would have long remained silent and sterile, or terror as a system. Those whom the reading of a pamphlet or an article of a paper inspires with alarm for property or for any other historical element of society, are the ennui niais, as the writers themselves are the ennui terribles, of our times.

This view is confirmed by facts. The republicans organized, under the reign of Louis Philippe, in the Society of the Rights of Man, affectedly designated their different sections by the names of Robespierre and Marat. The republicans in 1848 commenced by abolishing capital punishment for political offences; property was respected; and all the acts of the triumphant party were characteristic of a people acceding to his especial capabilities, in the great common workshop of Humanity, towards a common end,—collective perfectionment, the discovery and progressive application of the law of life? It has caused the idea of the divine, absolute, omnipotent, and omniscient, from the old eastern world; human individuality from the pagan Greco-Roman world, and more lately from the forests of old Germany; the equality of souls from the doctrine preached at Jerusalem; the democratic constitution of the City from the Tuscan and Lombard republics; commercial association from Bremen and the Hanseatic Towns; the colonizing idea from England; the sacredness of human conscience from Germany; the press as a public instrument of science, from the sixteenth century. As for the study of a form of new social organization, destined to make the tour of Europe. Of course, this is the initiative of France—of Europe gifted with an individual life, with an individual organism, of which Paris is only one amongst many centres of action. Its dimensions, if compared with the international requisites, the French mind seizes upon ideas already put forth, but too often neglected elsewhere; it fashions, ornaments, appropriates them, and throws them into circulation. Often facilitating that circulation by breaking up the idea, by dividing it into fragments, as we multiply our small coinage for the benefit of the greater number. Its life, its utility, is there; and it answered to this special function, which would seem to have been assigned to it, by an espanol de maitre and a confidence which insures success.

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April, 1862.

Europe, liberty, equality, fraternity, is only a historical formula, indicating the stages of progress already accomplished by the human mind. Now, every philosophical and social formula ought to contain, if it pretends to give a new initiative to the nations, an indication of the Law to be followed and of its necessary interpreter. The formula which the Italian Revolution inscribed upon the republicans has assumed two forms: the God and the People, is more advanced as a more complete than that of the French republicans.

Since 1815, there has been a great want in Europe—the interest between the classes; it belongs to no country at the present time to France less than to any other. Europe is in search of it; no one knows yet by which people it will be seized.

We must not, then, and this is the practical result which we are destined to reach—judge of the agitation, the aspirations, the tendencies of Europe, by France. France does not lead; she is only a member of the European commonwealth, simply one link in the chain.

There are in Europe two great questions; or, rather, the question of the transformation of authority, that is to say, of the Revolution, has assumed two forms: the question which all have agreed to call social, and the question of nationalities. The first is more exclusively agitated in France, the second is in the midst of the other peoples of Europe. We say, which all have agreed to call social, because, generally speaking, every great revolution is social, in this, that it cannot be accomplished either in the religious, political, or any other sphere, without affecting social relations, the sources and the distribution of wealth. But this consequence, a second, is the consequence of political revolutions, is now the cause and the banner of the movement in France. The question there is, now, above all, to establish better relations between the workman and capital, between labour and capital, between production, of giving a larger share to producers, of consequently augmenting production, of giving a larger share to producers, of opening a wide road to the operative for the acquisition of wealth and property, in short, of putting capital and the imagination of labour on the same plane, of every man offering a guarantee of good will, capacity, and morality. These ideas are just; and they are destined eventually to triumph; historically, the time is ripe for their realization. To the emancipation of labour, production has succumbed, that of the serf; that of the workman. In the course of human progress the patriarchal has undermined the despotic privilege of royal power, the despotic privilege Aristocracy, has undermined the privileges of birth; and now the people, the workers, will undermine the privilege of the proprietary and moneyed bourgeoisie; until society, founded upon labour, shall recognize no other privilege than that of virtuous intelligence, presiding by the choice of the people enlightened by education, over the whole development of its faculties and its social capabilities.

These ideas, we repeat, are not exclusively French; they are European. They are the result of the philosophy of history, of which the seeds sown by the Italian Vico have been cultivated more particularly by the German philosophers. From the moment that the human race was really as an assemblage of individuals placed in juxtaposition, but as a collective whole, living a providentially progressive life, and realizing an educational plan which constitutes its law, the series of terms composing the civilizing, the progress of which we spoke a little while ago, ought to suffice, by showing the conquests of the past, to point out the necessary progress of the future. The belief in the unity of the human race, and in progress, considered not as an accidental fact, but as law, would naturally beget modern democracy; belief in the collective life of society would lead to the idea of association, which colours all the efforts of modern reforms. The failure of ten revolutions lost by the bourgeoisie did the rest. It was shown that nothing now succeeds if not supported by the masses; and this support is only to be obtained by winning it, by giving them an interest in the triumph of the revolutionary idea. Upon the practical ground, the existence of standing armies sold body and soul to absolutism has materially assisted the people, in gaining not only political independence but in impressing them with a popular and social tendency. It was necessary to find a power to oppose to this mute and blind force, which crushed ideas under the heavy step of battles and ideas in the face of the people, to find a power which, by giving them an interest in the triumph of the revolutionary idea. After the triumph of the revolution, the circle of consumers, of consequently augmenting production, of giving a larger share to producers, of opening a wide road to the operative for the acquisition of wealth and property, in short, of putting capital and the imagination of labour on the same plane, of every man offering a guarantee of good will, capacity, and morality. These ideas are just; and they are destined eventually to triumph; historically, the time is ripe for their realization. To the emancipation of labour, production has succumbed, that of the serf; that of the workman. In the course of human progress the patriarchal has undermined the despotic privilege of royal power, the despotic privilege Aristocracy, has undermined the privileges of birth; and now the people, the workers, will undermine the privilege of the proprietary and moneyed bourgeoisie; until society, founded upon labour, shall recognize no other privilege than that of virtuous intelligence, presiding by the choice of the people enlightened by education, over the whole development of its faculties and its social capabilities.

The declaration of principles, its definition of liberty, equality, fraternity, is only a historical formula, indicating the stages of progress already accomplished by the human race; hence also is derived its motto of fraternity, the consequence of the Christian formula, all men are the sons of God; and it proclaimed—and herein consists its merit towards Europe—that all men were free. But it is only a necessary premise—the new definition of Life has always been, whatever efforts may have been made to pass beyond it, the matter of the kingdom of souls by Christianity. She here in consists its merit towards Europe—that the revolutionary movement, in the kingdom of souls by Christianity, has assumed two forms: the association of the future, the aim of the Republicans of 1848 so understood it, was in the search of it, to the political, the work of Luther. But that which is only a necessary interpreter. The formula which belongs to no country at the present time to France less than to any other. Europe is in search of it; no one knows yet by which people it will be seized.

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of her intellectual men, her writers, her statesmen, her political agitators. She is so almost in spite of herself, often even without knowing it, and believing herself to be the contrary. She talks of God without feeling Him, of Jesus while dressing him up in the robe of Bentham, of immortality while confining it to the earth, of European solidarity while making Paris the brain of the world. The philosophy of the eighteenth century still possesses her. She has changed her phrasing, but the thing, the parent-idea, remains. She is still commenting, under one disguise or another, on the dogma of physical well-being, the law of happiness, which the ethicist of Volney drew from his Jansenism, placed, as it were, on the platform of the Bourgeoisie.

Analysis has almost destroyed in France the conception of life. The faculty of synthetic intuition, which alone gives us the power of embracing it in its unity and comprehending its laws, has disappeared with the reaction sentiment, giving place to a habit of dividing into fractions an intellectual question, and of fastening by turns upon one only of its manifestations, thus taking a part for the whole. Mind has become again in some sort polytheistical. Every man is a formula, every sentence a fragment of the civilizing synthesis. You have mystics, materialists, eclectics; not a single philosopher. You meet with Fourierists, Communists, Proudhonians; very few French republicans, making the republic a symbol of all progressive development. French intelligence attaches itself exclusively to one face of the moral polyhedron. Each secondary end becomes for it the great end to be attained; each remedy for a malady an universal panacea. France has recognized in history only critical and organic epochs; it defined the one and admired the other, forgetting that every epoch is critical in relation to the preceding one, organic in relation to itself or to the future. Other epochs establish a permanent antagonism between religion and philosophy, without ever suspecting that philosophy accepts the fall of one belief only on condition of preparing the way to a new one, and that, generally, the substantial difference between religion and philosophy is this that the latter is—when septicism is not taken for philosophy—the religion of the individual, whilst the former is the philosophy of the many, of collective humanity. This tendency to cut up fragments out of the great whole, to assimilate as much as possible into one mass, is the radical vice of French Socialism. It has torn up the banner of the future, and each school, seizing upon one of the fragments, declares it to be the whole. Each word of the doctrine, liberty, equality, fraternity, serves, separate from the other two, as the programme for a school. Each of the two great
thought to soften and improve him by an increase of health. Doubtless they have not denied the religion of the soul, but they have neglected it; and in fixing, almost exclusively, the attention of the masses upon their material interests, they have assisted in corrupting them; they have, instead of destroying its sources, enlarged the foundation of egoism in all classes from the bourgeoisie to the people. St. Simonism, that is to say, the school which felt so strongly from the first the unity of humanity, that it had made its programme a religious one, finished the idol of the worship of happiness, by what it termed the rehabilitation of the flesh, by the identification of the peaceful epoch of the future with the industrial one. Its disciples are to be found, nearly all of them, at the present time in the ranks of the existing powers, whatever it may be. Fourier, still bolder, denied morality, and gave pleasure as the watchword of progress, legitimized all human passions, and materialized the soul by a degrading theory of enjoyment. Communism went, as its foundation for society, men's wants; it was ever speaking of the right to happiness, it made the abolition of individual property the secret of the regeneration of the world. Proudhon, hastening to abandon the destructive character and to produce something organic, placed at the summit of the social pyramid, in the place of God, a bank of gratuitous credit. The worship of material interests spread from the chiefs to their subalterns, to the commonality of the party, exaggerated, intolerant, vindictive, and exclusive. They continued, in the name of the red republic, the dissolving, corrupting task of Louis Philippe. They spoke of money, when they ought to have stirred up souls in the name of the honour of France; of property to be acquired, when they ought to have spoken of duty; of the hatred of the bourgeoisie, whilst military dictation was at their doors. They now gather the bitter fruits of their error, a few grains of socialism with its despotism.

It is the instinctive belief in these things which renders the cause of the nationalities powerful and sacred. It is by this worship of the idea, of the motto, of the morally just, that, in our opinion, the initiative of European progress belongs to them.

It was not for a material interest that the people of Vienna fought in 1848; in weakening the empire it could only lose power. It was not for a material interest that the people of Lombardy fought in the same year; they sacrificed themselves to the great pyramid of history. Progress is the consciousness of progress.

The transformation of the medium in which he lives only takes place in proportion as he merits it; and he can only merit it by struggling, by devoting himself and purifying himself, by good works and holy sacrifice, by the desire to enjoy, but rather to suffer for others, to combat for the salvation of the world. It must not be said to him, Enjoy, life is the right to happiness; but rather, Work! life is a duty, do good without waiting for the reward, and you will find the reward in the process of action itself.

The vanities of the individual man are to be sought in the collective man, are to desire to substitute the frame for the picture. Say to men, Come, suffer; you will come as heroes, and will be invincible. Say to them, Arise, come and enjoy; the banquet of life awaits you; overthrow those who would make egoists who would desert you at the first musket-shot, such as those who, the day after having cried Vive la Republique, vote for Louis Napoleon, if he but makes them tremble, or if he promises them a few grains of socialism with his despotism.

The nationality which Ancillon founded upon the following principle—whatever people, by its superiority of strength, and by its geographical position, can make great and invincible—whatever people, by its superiority of strength, and by its geographical position, can make great and invincible,—is the nationality of the peoples. The unity of humanity, the despotism of the people.

The map of Europe has to be remade. This is the key to the present movement; here lies the social idea. Before acting every instrument of action must be organized; before building, the ground must be one's own. The social idea cannot be realized under any form whatsoever before this reorganization of Europe is effected. No alliance can be formed to the satisfaction of the peoples are free to interrogate themselves, to express their vocation, and to assure its accomplishment by an alliance capable of substituting itself for the absolutist league which now reigns supreme.

Take the map of Europe. Study it synthetically in its geographical structure, in the great indications furnished by the lines of mountains and rivers, in the symmetrical arrangement of its parts. Compare the visions of the future that the imagination suggests, with the existing collocation of the principal races and idioms. Open the page of history, and seek for the signs of vitality, for the different populations, resulting from the ensemble of their traditions; listen, in short, to the cries that rise from the consciousness of these populations through their struggles and their martyrs. Then observe the official governmental map, such as has
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been sanctioned by the treaties of 1815. In the contrast between these two you will find the definitive answer to the errors and complaints of diplomats. Here is the secret of the conspiracy which they are endeavouring to destroy, and which will destroy them.

Here also is the secret of the future world. It is in these thirteen or fourteen groups, now divided into fifty divisions, almost all weak and powerless before five of them possessing an irresistibly preponderating force. It is in this Germany, now divided into thirty-five or thirty-six States, a prey alternately to the ambition of Prussia and Austria, and almost of no other divisions than those of pure Teutonic nationality in the south and of Saxony in the north, united on the line of the Maine. It is in this immense race, whose outskirts extend as far as central Germany in Moravia, which has not yet uttered its national cry to Europe, and which aspires to say it—in heroic Poland, whom we have so much admired only to forget her at the moment of her downfall—in the Schelvia of the south, extending its branches along the Danube, and destined to rally itself in a vast confederation, probably under the initiative of Hungary—in the Reine race, an Italian colony planted by Trajan in the lower basin of the Danube, which would be called upon to serve as a bridge of communication between the Schelvia and the Greco-Latin races. It is in Greece, which has not risen from the tomb where it lay buried for ages to become a petty German viceroyalty, but to become, by extending itself to Constantinople, a powerful barrier against the European encroachments of Russia. It is in Spain and Portugal, destined sooner or later to be united as an Iberian peninsula. It is in the ancient land of Odin, Scandia, of which Sweden must some day complete the unity. It is above all in Italy, a predestined nation, which cannot resolve the question of its independence without overthrowing the empire and the papacy at the same time, and raising above the Capitd and the Vatican the banner of the inviolability of the human soul for the whole world.

We have not space for all that we could fain say upon this subject of the nationalities, of which the importance is as yet unrecognized in England. We would willingly trace the first lines of the study which we have pointed out; we would willingly apply the deductions arising from it to each of the countries which we have just named, and plunge into the details of the movement which has, since a certain number of years, acquired a practical value. This we cannot now do. But we affirm with profound conviction, that this movement only just initiated for some of the groups, already far advanced for the others, has attained for Italy, for Hungary, Vienna, for a great part of Germany, and for some of the Schelovian populations, a degree of importance, which must, at no distant period, produce decisive results. It is probable that the initiative of these events will spring from some one individual, almost forgotten, but let it come from where it may, it will be followed. An isolated national revolution is no longer possible. The first war which arises will carry with it a whole zone of Europe, and through it Europe herself. It will be the epic on one of which 1484 has been the prologue.

In the face of this crisis, which every day brings nearer to us, what is England going and what ought she to do?

What she is doing is this. She frees from day to day banished about a policy pretending to renew the alliance of the smaller against the menaces of the larger States, supporting itself upon a moderate party destined of intelligence, energy, or strength—a policy which has no meaning when the question is between to be and not to be; and another policy which shamelessly says to the country, We will play the spy for the sake of the established Governments. The first timidly to the place, when the struggle shall burst forth at twenty places at once, when the old combat between fact and right is decided, the people will remember that England has stood by an inert, immovable, scandalous maintenance of their sufferings and efforts. Ancient alliances being broken, the old State having disappeared, where will be the new ones for England? New Europe will say to her, Live thy own life. This life will be more and more restricted by the gradual inevitable emancipation of her colonies. England will find herself some day a third-rate power, and to this she is being brought by a want of foresight in her statesman.

The nation must rouse herself, and shake off the torpor of her Government. She must feel that she has arrived at one of those supreme moments, in which one world is destroyed and another is to be created in which, for the sake of others and for her own, it is necessary to adopt a new policy. This policy is that of the nationalities, that will protect openly and boldly their free development; it is a great and useful policy.

There is evidently an attempt at universal restoration in Europe. From Vienna it has passed to Rome; from Rome to Paris. Where will it stop? It is now hanging over Switzerland, Piedmont, and Belgium; it tends to suppress liberty, the press, the right of asylum. When that shall be accomplished, when England shall be the only power left which puts upon the press, the right of asylum, shall exist, do not think that an effort will not be made to destroy them there. No army, perhaps, will succeed in landing upon her soil; but is it by invasion only that a country is destroyed? The Holy Alliance has, in its most horrid form, been the means of safety that Europe offers us; we leave the people who would be our nearest allies to fall one by one under the attacks of foreigners; we re-commend, with a fatal obstinacy, the glorious rôle which the loss of the French initiative yields to the first nation willing to seize upon it, a rôle which would assure us the first influence in the Europe of the future, safety from all attempts against liberty, and the consciousness of the accomplishment of a duty towards the world. National defences! Our national defences against the Court of Rome are in Rome itself delivered from France, which has no other object now than that of holding, in contempt of every right, a strategic position in Italy; our best defence against Austria is in Milan; our best defence against France is in Belgium; the Danubian Principalities; against France, in the alliance of the young nationalities which will shortly furnish her with the opportunity of awakening and of overthrowing that imperialism which now threatens us, because an army is its slave, with the most dangerous enterprises.

Within the last two or three months a voice has reached us from across the Atlantic, saying, "Evil is being done daily in Europe, we will not tolerate its triumph, we will no longer give Cain's answer to God who has made us free; we will not allow foreign armies to suppress the aspirations which we hold sacred, the ideas which may enlighten us. Let every people be free to live its own life. To maintain liberty we are ready to intervene by word of mouth, if need be, by the sword. This cry, arising from the majority of the population, and from a part of the official world in the United States, is directed to us. It comes from a branch of our own race, we accept it, and re- baptize our alliance by a policy worthy of
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where sees at work an essential beneficence. Equally in the attainment of fitness for a new climate, or skill in a new occupation—in the diminution of a sore pressed desire, and in the growth of a more than attends the performance of a duty—in the gradual evan­

cessence of grief, and in the callousness that follows long-continued privations—he perceives this remedial action. Whether he con­

templates the acquisition by each race, of a liking for the mode of life circumstances dictate—whether he regards the process by which different nations are slowly forced to produce those commodities only, that it is best for the community produce—or whether he looks at the repeated re-establish­

ment amongst a turbulent people, of the form of government best fitted for them—he is alike struck with the self-sufficiency of things. And when, after re­

considering this throughout the whole organic world, he finds that it extends to the inorganic also—when he reads that though Newton feared for the stability of the solar system, yet Laplace found that all planetary perturbations are self-neutralizing—when he thus sees that perfection exists ever where so high an intelligence failed to perceive it—he is still more convinced in all cases we shall discover harmony and comple­

teness when we know how to look for them. Hence, if any one propounds to him a theory implying in nature an irre­
cadible defect, he hesitates to receive it. That the human constitution should include some condition which must ever continue to entail either physical or moral pain, is at variance with all that a wide experience teaches him. And finding the alleged fact conflict with universal facts, he concludes that it is prob­

ably untrue. He concludes this, not in­

stinctively, but rationally, and his argument corresponds completely with the logical form—as in all other cases we have observed a certain sequence of phenomena, I infer that there will be the same sequence in this case also. Moreover, such a belief is not only a rational, but the truly religious one. Faith in the essential beneficence of things is the highest kind of faith. And considering his position of this faith would have been by no means unbecoming in the Archbishop of Dublin.

But however right the point of view from which Mr. Doubleday, influenced by his rev­

ative population question, it does not follow that he has solved it. We are of opinion that he has not done so. There is one fact which seems to us at once fatal to his hypothesis; namely, that it does not fulfil the very condition which it purports to fulfil: it does not disclose a self-adjusting law. The theory which Mr. Dou­

bleday seeks to establish is, that through­

out both the animal and vegetable kings­

doms—

"Over feeding checks increase whilst, on the other hand, a deficient nutriment stimu­

lates and adds to it." (P. 17.)

Or, as he elsewhere says,—

"Be the range of the natural power to increase in any species what it may, the plethoric state in­

variably checks it, and the depleturie state invari­

ably increases or diminishes; and the exact ratio of the intensity and completeness of such state, until each state be carried so far as to bring about the actual death of the animal or plant itself." (P. 29.)

In this arrangement Mr. Doubleday sees a guarantee for the maintenance of species. He argues that the plethoric state is the best condition for the preservation of species, for if species, constituting any race of organisms are exposed to any favourable condition so favourable to life that the race can be in no danger; and that rapidity of multiplication becomes need­

less. Conversely he argues that a depleturie state implies unfavourable conditions—implies consequently, unusual mortal­

ty: that is,—implies a necessity for increased fertility to prevent the race from dying out. And hence, applying the law to man­

kind, he infers that there is a state of body and spirit, which is the necessary consequence of the plethoric and the depleturie, under which the rate of increase will not be greater than needful; and that a sufficient supply of good food to all, is the chief condition to the attainment of such a state.

Now, without denying that there is some such law of variation as this which Mr. Dou­

bleday points out, we hold that it cannot alone constitute the law of multiplication. It is a cause, as it is a consequence of the multiplication of the animal and vegetable kingdoms; in a word, under the alleged law, can a comparatively plethoric state ever be attained to? If the present production of necessaries of life is insufficient for the normal nutrition of the race, and if the result of the next generation will greatly exceed the present in numbers, then, for anything that appears to the contrary,