

THE BUSHMAN'S GRAVE.

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The strong man in his agony had died
With none to smooth his passage to the tomb,
Religion's final offices denied.
The men whose baffled skill in vain essayed
To ward aside humanity's sad doom,
Still lingered, until Death's familiar shade
Dismiss'd them from that solitary room.

'Twas evening, and they bore the dead man forth
From his lone habitation, and they gave
Mortality unto its parent earth.
It was a desolate and dreary spot
That they had chosen for the Bushman's Grave,
Oh, more than ever in these wilds forgot,
Where nought save solemn plumes of forest wave.

They laid him in his cold and narrow bed,
Rode fashion'd by the forms that stood around,
Gazing in wonderment upon the dead.
Within his barken shroud the Bushman lay,
In sleep as calm as though in holy ground,
He had been laid, and o'er th' unconscious clay
They raised a plain and unobtrusive mound.

"We die and are forgotten!" oh! how true
These words unto the Wilderness apply.
Affection—kindred cannot prompt the few
Who coldly gaze upon his humble bier.
To breathe a prayer, and scarce a passing sigh;
Much less the sterling tribute of a "tear,"
Marks the soul's entrance on Eternity.

G. F. P.

THE BUSHMAN'S FRIEND.

Friends! Where seek them? No, I ask no friend
In human likeness, I have sought around
The world in vain—friendship my only end,
My only aim, my hope—and I have found
But one, and he is mute, yet eloquent
In looks of love—my faithful dog alone
Regards me with affection; well content
To share the fortunes of a friendless one.

His tongue is tuneless, but his honest eye
Beams with a sympathetic earnestness,
Sparkling with rapture—voiceless ecstasy,
Lit at my smile, and dimm'd at my distress.
Our human nature may boast attributes,
To lords of the creation only given;
But in sincerity, these grateful brutes
Out-rival all beneath the light of Heaven.

I ask no other—it were vain to seek
For one more constant, or for one more tried,
In storm or sunshine—though he cannot speak—
He ever cheerful nestles at my side.
A Friendship—pure—inviolable, his,
Unbribed—unbribable, beyond disguise,
Untemper'd by caprice or selfishness,
Through life unchang'd, and in death only dies.

G. F. P.

ETERNITY.

What is Eternity? I asked of one
Whose hoary head bespoke his years,
Whose thread the Fates had almost spun,
Whose eyes I saw bedimmed with tears!
What is Eternity, thou ask'st? he cried,
Canst thou fathom the deep, deep sea?
Canst thou stem the torrent of the raging tide?
Then mayst thou fathom Eternity!
Canst thou order the Sun to stand
Still, on his onward course?
Canst thou number the grains of sand
In Ganges' mighty source?
Canst thou say to the raging wind,
Hush! peace be unto thee?
E'en if thou couldst, thou wouldst but find
A notion of Eternity.

S. P. E. J.

Sydney, February 17, 1846.

1. *Benevolence in Punishment, or Transportation made Reformatory.* Seeley. 1845.
2. *On the Management of Transported Criminals.* By Captain MACONOCHE, R. N., K. H., late Superintendent of Norfolk Island. 1844.
3. *On the Application of the Mark System (now proposed to be introduced into Transportation) to the Improvement of Imprisonment at Home.* By the same. 1845.

THE object of the first of these works is to recommend to attention the views of amelioration in the details of transportation explained in the second; and the third shows the application of the same views, by the same author, to the improvement also of imprisonment at home. The two last may be said thus to embrace the whole scope of secondary punishment. Though printed, they have not been published, but the representations contained in them have been for some time under consideration by Her Majesty's Ministers. The interests involved make them otherwise, we conceive, public property, and there seems no good reason for their not receiving the benefit of public consideration. It is difficult, in truth, to imagine any subject more generally interesting and important than that of secondary punishment. Its scope enlarges as that of capital punishment contracts; and in two senses it may be said thus to extend with the progress of civilization, humanity expanding, and occasions and shades of offence multiplying as that advances. Next to the prevention of crime altogether, the judicious treatment of criminals on conviction ought also to be among the first aspirations of the intelligent statesman. As cause and effect reciprocate in other departments of the moral and physical world, so will they be found invariably to act in this. And the treatment of criminals in a community is thus morally and politically either right or wrong, a blessing or a curse, as it prevents or encourages the growth of crime, the relapse of the same, or the appearance of other criminals.

Our *beau ideal* of secondary punishment would be the contrivance of such a state of adversity as is seen in ordinary life to improve character and convey instruction. We can conceive no other description which so completely embraces every object justifiably connected with it. We reject, with all modern reasons on the subject, any idea of vindictive infliction not subordinate to one or other of these objects. Let us try Captain MACONOCHE's proposals by the rules thus suggested. We give his opinions in his own words, selected for the purpose from the paper in which he applies his system to the improvement of home imprisonment. This is not his peculiar field or most elaborate effort. His experience has been gained in the colonies, in which during four years he superintended the penal settlement of Norfolk Island; and the improvement of transportation is thus his main object. But we cannot find in his other work a passage in which his views are equally condensed; and the principle of his proposals is the same throughout.

Our hulks and older prisons, in which the modern improvements of construction have not yet been introduced, are acknowledged schools of vice; and the reason familiarly assigned for this is the accumulation of evil-disposed men in them, promiscuously huddled together, seeking amusement how they can find it, boasting consequently of their several past offences, instructing their less advanced neighbours in their details, and thus mutually hardening and confirming each other in vicious purpose. Nor is it to be denied that all this is most injurious; and society is deeply indebted to those who, treading in the steps of the illustrious Howard, seek earnestly to improve a construction of which this is some degree, a necessary consequence. Yet it is not, I am persuaded, the whole evil; nor yet, perhaps, even the greater part of it. Wherever numbers of the lower and less educated are closely associated—as in ships of war, the ranks of the army, manufactories where many workmen are employed together, &c., there will be evil-disposed on the one hand, and easily tempted on the other, while few comparatively will be found animated by high moral principle; yet deterioration is not the necessary, or even the usual, result. Wild oats are being constantly sown, but sturdier character survives them. And that the effect is always different in prisons must, I think, obviously be due to further cause than mere injurious association.

My impression is, that it is due, even mainly, to the want in prisons (as sentences to them are at present framed) of animating, stirring motive, constantly occupying the mind, and influencing the conduct of those confined in them. Men are sent to them for a given time, with an adequate fixed ration assigned them, and thus with no selfish object immediately in prospect, excepting that of getting over this time as easily and comfortably as possible. And every vicious consequence flows from this, precisely as in transportation—hypocrisy, deception, evasion, indulgence in licentious and prurient act and conversation, deterioration, in a word, in every form. Even the best men would be thus in truth corrupted; they would not require previously evil-minded to direct them—their own instincts would sufficiently guide them. Not less, therefore, than improved construction is a change in these circumstances required, to purify the moral atmosphere of our gaols and prisons; and it is a subsidiary recommendation of such a change, that it could be made at once, without immediate expense, and with a probable saving of future outlay, besides the moral benefit to be derived from it.

The mark system purposes that, instead of time sentences, men confined in prison shall be required to earn a fixed number of marks in it, proportioned to offence, and over and above all expended for immediate indulgence, or forfeited through misconduct,—that their fixed ration be only bread and water, or other very low fare, but with power given them to expend marks already earned, at their own discretion, and at a fixed exchangeable value, for improved commons,—and that to enable them to earn these marks, for the several purposes of present comfort and future liberation, means of *voluntary* exertion be afforded them, at suitable rates of remuneration, by adequately availing themselves of which, with due economy at the same time in expenditure, they may in reasonable time earn their liberation,—but by neglecting which, or wasting their proceeds in undue present indulgence, they will indefinitely postpone it. And it seems also unnecessary to point out in detail the change that would be thus effected in all the most vitiating circumstances above adverted to. Other and higher objects would be presented to the men's minds than mere endurance, submission, evasion, or the search after immediate gratification.* Their fate would be placed in their own hands, and their characters be renovated by this very circumstance. They would have first to provide for their immediate adequate subsistence, and next for their ultimate liberation. Between the two objects there would be a constant conflict, occupying the mind, exercising the self-command, and cultivating the deliberate prudence which is usually the weakest point in criminals, many being cunning and grasping, but few steadily prudent. Amidst all, even the temptation to licentious act and conversation would be lessened; they might be further restrained by severe fines if detected; and the injurious effect of what remained would be much mitigated for they would no longer be revelled in as exclusive gratifications. A stimulus might be at the same time afforded to exertion in many ways besides bodily labour, as reading aloud while others worked, teaching reading, writing, trades, learning the same and so forth. Intellect would be thus cultivated;—both views and capacities be so raised;—and every one having an interest in being employed somehow, ingenuity would be also excited. The hive of mischievous drones would be converted into a hive of well-conditioned working bees; and I speak from experience when I say, that the difference thus altogether effected would be speedily found to surpass belief. I laboured under every possible disadvantage in trying such a system on Norfolk Island,—where some of the worst and weakest of their species were assembled together,—where separation through classification was impossible,—where the tone of morality on my arrival was the lowest possible,—and where I had not power to make all the changes I desired. Yet the general effect was not to be mistaken: and what was singular, and at the same time encouraging, it survived the value attached to the marks which first gave it birth. The habit of being swayed by rational motive, instead of by mere passion, evil-purpose, or submission, became at length in itself agreeable; the feelings were soothed by it: and it was maintained eventually by substi-

* It would be a curious and useful speculation to endeavour to frame a sort of "Anatomy of Industry,"—to trace the process, through all its steps, by which it becomes, as it is familiarly called, the parent of all the social virtues,—as, the occupation of mind and body which it affords,—this occupation in a laudable pursuit,—the self-satisfaction thus caused, craving harmony of occupation for enjoyment and unwilling to be disturbed by base thoughts,—the further occupation in appropriating the proceeds,—the dignity thus achieved, eschewing cotemporary degradation,—the preserving principle thus altogether generated,—the ambition which, having attained one step, aims at more—the vista of respectability and hallowed domestic enjoyment thus opened, &c. These are at least among the steps. They will be seen to be associated only with *voluntary* labour, and economy, making progress through *self-exertion* towards a given end,—compulsion or restriction in any of the steps would *pro tanto* weaken its influence;—and a powerful argument in favor of the entire proposal in the text would seem thus deducible from even this imperfect enumeration of them.

tutes for a more perfect organization which would not originally have called it forth.

I would strongly recommend this system, then, to be tried in our home hulks and gaols, as well as in the penal settlements. In organising it many details will occur for consideration, to which it will be out of place here to advert; but I notice one. To prevent mere physical weakness from being an impediment, if accompanied by a willing mind, besides the numerous light and purely intellectual tasks that may be devised in an improving prison, the men may be distributed, by the superintendent and surgeon jointly, according to their physical capacities, into classes one, two, three, four, five, &c., in which the same wages may be allowed for different degrees of mere physical exertion. It is of more importance here, however, to fix attention on the principles. So long, then, as our prisons afforded only fields for the exercise of *endurance* and *submission*—at best but slavish virtues—so long, I venture to maintain on much experience, will they prove schools for the arts of deception and other slavish vices also, and deteriorate character, and deepen every previous evil impression. Even when under modern arrangement labour is sought, or professed to be sought, in them as a relief from *ennui*, this seems to me little more than another form giving to self-indulgence, or it may be sometimes deception, the original banes of almost all criminal minds, and to be by no means necessarily indicative of a beginning taste for industry in other circumstances. It would be quite different, I think, and much better, were our prisons made to present fields of *necessary exertion* and *self-command*, under impulses of the same character with those which keep men diligent and temperate in free life—for return to which, accordingly, this training would be most appropriate. Men would be thus led to drop their previously habitual vices, not through compulsion, but because the new virtues they would acquire the habit of exercising would not consort with them:—and they would acquire other virtues at the same time, by being led insensibly to carry the honesty and self-denial inseparable from these into other fields than mere labor and temperance. Both their physical and moral capabilities would be thus developed, and their general character would improve even in their own despite. It would be nearly as impossible for a man to come through a course of imprisonment thus organised without being in some degree made better by it, as it is now for him to come through one without being made much worse:—and the stricter, within due limits, the regulations under which he passes, so long as compliance with them is thus made an effort of his own will, the more will he be improved (the triumph of his self-command being the greater), whereas it is directly the reverse with regulations enforced by external compulsion, which, the stricter they are, only the more deteriorate. All the desired benefit could not, it is true, be obtained without a concurring improvement in the construction of most prisons; but the character of this improvement would itself also, as I think, be somewhat modified. Without being less complete it might with advantage be made less massive. A rigorous separation at night, and scrupulous decency in concurring particulars, appear to me indispensable in all cases;—but it is of more importance that these cannot be infringed without detection, which a very slight partition will accomplish, than that they cannot be infringed at all: it being a higher object, both to pursue and to attain, that men, whatever their physical power, will not disobey prison regulations, than that, whatever their evil purposes, they cannot. The one position continues to exercise their self-command, the other takes away an occasion for it, and provides merely an inferior substitute. Expedition and economy in producing a complete effect would thus seem both identified with this proposed change of system:—and in providing a remedy for so very crying an evil as the result of imprisonment in most of our yet remaining gaols throughout the kingdom, these objects, important in any case, have yet a higher value in the circumstances than might otherwise intrinsically seem to belong to them.

Thus far, then, Captain Maconochie, whose views may be further resolved into their first principles thus:—Two elements, labor and time, compose the material of secondary punishment. (We reject lashes from the enumeration, considering them to belong to a barbarous age equally with capital executions, and destined to disappear with, or even before them, while pecuniary fines merely represent in certain cases the labor and time specified. At present, however, the time is employed to measure the labor;—men are sentenced to hard labor in a goal or penal settlement for a given time; and Captain M—'s first suggestion is that, on the contrary, the labor be made to measure the time. The idea is not quite new. In 1833 Archbishop Whately wrote as follows:—"The plan which seems to me, on the whole, to promise the most favorably is that of requiring of such criminals as are sentenced to hard labor a certain amount of work, compelling them to a certain moderate quantity of daily labor, but permitting them to exceed this as much as they please; and thus to shorten the term of their imprisonment, by accomplishing the total amount of their task in less time than that to which they had been sentenced. * * * The great advantage resulting would be, that criminals, whose habits probably had previously been idle, would thus be habituated not only to labor, but to form some agreeable association with the idea of labor. Every step a man took in the tread-wheel he would be walking out of prison; every stroke of the spade would be cutting a passage for restoration to society." The proposal is thus in so far the same; but labor or work being vague terms, expressive of many kinds of exertion, of which different individuals are only capable of particular sorts, and which are thus ill-suited themselves to constitute a measure, Captain M. further suggests that for this purpose they be represented by marks, to be earned from day to day as wages in acknowledgement of whatever labor is imposed, and made exchangeable in every respect as money, whether for the payment of immediate supplies, or of fines incurred for misconduct. This portion of the system resembles thus the early practice in the prison of Philadelphia, and yet, we believe, retained in some American gaols. According to this prisoners are debited with the amount of the sums they may have stolen or embezzled, with the expenses of their prosecution, any fine imposed in consequence and the cost of their board and clothes, being credited on the other hand with the produce of their labor, and discharged when they have redeemed their debt; but our author's plan is at once more convenient than this, of more general application, and in principle, we think, also, more just. It rescues the administration of prison wages from subjection to the fluctuations of the external labor-market—it rescues it also from the inconveniences inseparable from keeping pecuniary accounts between prisoners and their gaolers—it creates a capital for conducting prison labors without public expense—and it avoids inconvenient comparisons between the rates of wages allowed inside and outside prison walls. It also brings other offences than those against property within the application of the system;

for, though difficult to attach a pecuniary value to these, they can all have a moral valuation given to them in marks, according to their degree. And it weighs even offences against property in higher and juster scales than mere pecuniary ones. There is often more moral guilt in a small theft than in a large one; and though the temptation to it is always less, and the occasion of committing in much more frequent, yet on the money plan it is incalculably more lightly punished. For our own part we believe that degrees of amount in instances of theft or embezzlement much more generally indicate degrees of opportunity than of moral principle; and we thus doubt the expediency, in apportioning sentences, of much regarding them. Public justice should look to moral guilt almost alone.

The question, then, now recurs—does this plan answer the conditions that we before laid down by which to judge it? Does it reverently go to the type afforded us by providential wisdom, the ordinary forms of society, in search of an improving, and yet deterring, "School of Adversity," through which to pass its prisoners? Does it make a happy selection from among these forms? Does it thus contain in its arrangements the means of inflicting severe punishment with yet ulterior benevolent purpose, and of winning criminals to society, and to their God, through the medium of such, and so well arranged preliminary suffering, as, while subduing their own hearts, may also deter others from following their early evil example? Lastly, does it give any reasonable security, or at least offer any fair promise, that this will be its general operation? It is high praise to answer all these questions in the affirmative; and yet, with one important reservation, we are not unwilling to award it.

In theory the system is excellent. It goes to the root of all the worst evils that have hitherto been found inseparable from secondary punishment, and supplies in their stead all the stimulants to improvement which have hitherto been considered peculiar to free society. In the task of organizing the interior condition of a gaol or penal settlement it thus cannot, we think, fail of success. It will incalculably diminish the expense of such establishments, and in the same proportion increase the chances of reform in their inmates. But will it in all cases retain enough of its punitive character to deter the doubting, as well as really improve the criminal? We have already explained that we consider these objects identical. The sacrifice of one is the sacrifice of the other; and if either is overlooked, or not even studiously sought, we shall thus remain imperfectly satisfied. We fear, however, that the unassisted tendency of this system will be found to be to indulgence, at the expense of the best interests both of criminals themselves and of society: and if this cannot be averted we shall still scruple to advocate it. We want a system of punishment, not merely of social organisation of criminals, to their own benefit, and some diminished injury to society. We do not, in its place, deny even the value of this; but we wish for more.

Our difficulty, then, will be seen to be one of administration, not of internal constitution. We admit that the system may be made severe enough. The wages allowed under it may be made so low that the attainment of liberty through their accumulation may be really a task of difficulty; and if instructions were given to make this task as nearly as possible equal to that imposed on the honest laborer in England, who maintains a family on 10s. to 12s. a week, not only would a valuable rule be thus laid down, but a more distinct idea would be given of the real punishment inflicted on crime, than by any labored description. Some such rule would thus in any case, we think, be desirable. But we would like something superior still, less fixed, less mechanical, and which, while it met this difficulty, would be calculated to meet others also should they occur. In a word, we should like to see the infliction of secondary punishment made the business of a department of the Executive, a sort of Ministry of Justice, with its senior commissioners discharging the duty of inspectors at home; its junior commissioners performing the same duty in the colonies, the inferiors rising to their superiors' places as vacancies occur in them, and a trained body thus in constant communication with each other, and with the heads of Government, and maintaining a perfectly uniform and scientific system throughout. Such an organization would scarcely require to begin with a good theory; it would speedily improve the worst, and the best would acquire vigour and stability in its hands. We have thus the highest opinion of Captain Maconochie's plans, but even for their own sake they seem to us to require this adjunct, that they may not lapse into feebleness through incompetency in the hands to which their administration may be confided. Like all moral agencies they are delicate as well as powerful. A system of coercion may be confided to any rude hands; but one of persuasion, aiming at the highest of mortal objects, the recovery of immortal souls, requires higher and more cultivated powers. And the object is worthy of such an effort. *Dignus Deo vindicari nodus.*

We are happy to conclude by stating that the promise held out by the plans thus reviewed has been duly appreciated by her Majesty's Government. When submitted to Lord Stanley on their author's return from his command on Norfolk Island, they were by his lordship, concurrently with Sir James Graham, referred to the inspectors of metropolitan prisons, Mr. Crauford and the Rev. Mr. Russell, and having been most favorably reported on by these gentlemen, and recommended for adoption in a new penal settlement, a final decision regarding them is looked for as soon as the recess of Parliament shall have given leisure for their mature consideration. In all circumstances we can scarcely doubt the result. We venture confidently to predict a favorable issue.—Atlas.

Rome: its Ecclesiastical and Social Life. Newby. London, 1845.

A LONG explanatory preface by the editor throws little light on the source and purpose of this little volume. It seems to have been translated and made up from some German book, with the intent of supplying matter of present interest to Puseyites and their opponents by descriptions of the fasts, festivals, rites, and religious pageantry of modern Rome. But the notices of these are not specially applied to anybody or anything, and are too meagre and desultory to be interesting or very intelligible. The "ecclesiastical and social life" of the eternal city, even in its existing decrepitude, would have formed a topic of interest, but there is nothing in the work justly to warrant this description in the title-page. It

rarely, however, happens, that something useful or informing may not be gleaned from an obscure and jejune performance, of which we can adduce an example or two in this case.

Driven from every other corner of the earth, and the order itself at one time formally abolished by the Pope, the Jesuits have never ceased to maintain their head-quarters at Rome, and keep up a permanent staff in the church of *al Gesù* (Jesus.) It was here Loyola, their founder died, and here, even during the period of French dominion, remained at least twelve aged Jesuits, while a portion of the archives were removed to Sicily, under the protection of the English. It is hence they have again commenced actively to send out their missionaries to all parts, and with great success in France and Russia till recently checked. Even England is supposed not to be free from their intrusive zeal, though their "coming into the realm" is interdicted by the statute of Catholic emancipation. The Roman province of the country extends over the whole of Italy, where their colleges and boarding schools are numerous, and in which they are very successful in acquiring that influence over the juvenile mind for which they have always been celebrated. The Propaganda of Rome is under their direction. The grand exhibition day is on the Feast of the Epiphany, when short speeches or poems are recited by the pupils in all the languages of the earth. Forty languages or dialects in the whole are represented, reminding the spectator of Babel, or the day of Pentecost, from the excitement and clatter of strange tongues:—

On the occasion on which I was present, the exhibition was commenced by a native of New York with the Hebrew of the Old Testament, and afterwards a dialogue was introduced in the vulgar Hebrew; this was followed by Syriac and Samaritan, delivered by a native of Bethlechem. A Terzetto was sung in the written language of the Chaldaic, and then spoken in the much more copious vulgar Chaldaic. A native of Washington recited some Italian verses. Then succeeded Mahluff from Mount Lebanon, with a specimen of the galloping Arabic, a native of Aleppo with Maltese, and a student from Constantinople, with examples of the manly and yet soft Turkish. These were followed by the learned and vulgar Armenian, and by Persian, which reminded me of Swiss German; another youth from Lebanon gave a specimen of Sabean. Two natives of Pegu were now introduced, and the language of their country had in sound far more resemblance to the language of birds than to any human speech. An Ancirite and an upper Swabian then recited some Latin verses, with an extraordinary difference of manner and tone; and then came Kurdish.

Other exhibitions followed in Spanish, Portugese, German, Polish, the Gaelic, Dutch, Coptic, and Illyric. The Italian respects are more highly spoken of than the males, both in respect of physical form and mental acquirement:—

In physiognomy the Italians resemble the Jews, and the spirit of dealing is common to both. The Italians have an innate talent for trade in small wares, for which their natural cunning and fluency of speech admirably qualify them. They are not restrained by any strict feelings of honour, and wares with them are whatever will sell; genuine and false antiques, Christian as well as heathen memorials, are favourite articles.

A rigid fast prepares the people for the great confession of Easter, but the remission of sins continues, as in the days of Tetzal an article of traffic:—

When a person has fulfilled the duty of Easter confession and communion, he receives a certificate and attestation of the fact; these certificates are collected after Easter, in order to furnish a means of ecclesiastical police, and to know who have and who have not yielded obedience to the law and the church. There are, however, persons who have no desire for confession, and who yet wish to avoid the disagreeable consequences of its neglect; and there are others who help them out of their difficulties by going through this Easter confession *twice, thrice, four times*, and selling their superabundant certificates; that is, persons who really make a trade of confessing and communicating. Even women are employed as instruments on this occasion, who at other times are engaged in mediating affairs of a very different description.

These practices must greatly encourage immorality. The lax execution of the laws is another source of turpitude, and criminal justice is often defeated by the right of sanctuary, which both ecclesiastics and the people tenaciously uphold. A curious instance, is given of the evasion of the immunity by an outbreak of Lynch law or popular justice:—

The goods of a shoemaker who had contracted debts were to be distrained. The man defends himself for a long time against the Sbirri by hard words, perhaps by threats, and ultimately by personal resistance. One of the officers strikes him down, and immediately takes refuge upon the lofty steps of the church *Trinita de' Monti*: a crowd pursues him to the foot of the steps. Soon after the son of the shoemaker comes home, and finds his father dead and swimming in blood. He calls together his comrades, they proceed straightway to the church, rouse the feelings of the spectators, and the whole multitude are panting for vengeance on the murderer. No one, however, dares to violate the sanctuary, or to put a foot upon the steps. The Sbirro was standing at the top, for the doors of the church happened to be shut. At first a shower of stones was poured upon him by the crowd, against which he protected himself by cowering under the edge of the high balustrade. Next came the butchers with long cords and ropes, such as they use in the Campagna for the capture of wild cattle and buffaloes. After many efforts they succeeded from the foot of the steps in casting one of these upon the murderer, who was already half dead with fear, and dragged him down the lofty steps, without violating the right of sanctuary, which the people look upon as one of their most sacred rights. The son of the shoemaker now began to beat the unfortunate criminal with stones, and to trample him under foot. When he had satisfied his vengeance, and when these were weary, others succeeded. At last, when all signs of life had disappeared, they left him lying upon the street, and the multitude separated, *quasi re bene gesta.*

The right of asylum, or of the church to open places of refuge for fugitive criminals, is not limited to sacred edifices, but extends to other places under spiritual jurisdiction. The hospital of St. Giascomo served as a refuge for murderers, and the salt-works of Ostia were also opened to criminals. Another place is the Pontine Marshes, to which offenders hasten; and where they are safe from judicial prosecution if their offence is not of an extreme character.

MEANS OF SUBSISTENCE.—There are few countries which, if well cultivated, would not support double the number of their inhabitants; and yet fewer where one-third part of the people are not extremely stinted, even in the necessaries of life.—Swift.

Punch.

PUNCH'S POLITICAL DICTIONARY.

ANARCHY.—The entire absence of government; as, if the governor goes out for the day, the children are left in a state of anarchy. Persons living in anarchy are, as far as politics are concerned, said to be in a state of nature; but they soon get into such a state of ill-nature, that it is found necessary to place some control over them.

ANNALS, in Latin *Annales*, from *Annus*, a year. Cicero tells us that it was the custom for the Pontifex Maximus to write out the transactions of the past year, for which he was paid; so that the first penny-a-liner was the Pontifex Maximus. These annals are said to have been a dry statement of facts; but that incorrigible punster, Aulus Gellius, declares that, as the Pontifex was compelled to hang the annals outside of his house for the inspection of the people, the statement could not have been dry in rainy weather.

APANAGE.—The provision assigned by the Kings of France to their younger sons. Formerly the children of a deceased French King divided the Crown between them; but as it was inconvenient that one should wear the gold rim, another the ermine border, a third the purple-velvet cap, the four next the four crosses, leaving nothing for the eighth child but to balance the cross *pattee* as well as he could on the top of his pole, the crown was made to descend entire to the eldest. In 1790, it became the law of France that no apanage should be granted to the younger branches of the royal family, but that they should be boarded, lodged, and done for, like other little folks, at the expense of their parents, till they married or reached the age of twenty-five, when they were to have an annual allowance. By a law of March, 1832, it was decreed that the King's sons and daughters should have nothing from the country till their papa was too poor to provide for them. The King of the French has once or twice attempted to get up a case of insolvency, as a plea for obtaining an allowance for his children; but his petition has always been dismissed, and he has been compelled to "dub up" out of his own pocket.

APPRENTICE, from *apprendre*, to learn. A term which is applied to a barrister who is called an apprentice of the law, though he may have learnt nothing of his profession. A man going to the bar pays a fee to a special pleader for the run of his papers; but as some special pleaders have no papers but the *Times*, which any one may have the run of for twopence a day, it is hardly worth while paying a hundred pounds premium for the privilege of reading in the pleader's chambers. An ordinary London apprentice is bound by indentures, and it is supposed the practice of thrashing an apprentice, by which an indenture was made in his skin, gave rise to the indenture being used as a symbol of the contract.

ARBITRATION.—A mode of settling differences without the expense of a law-suit, which is never resorted to until all the expenses of the law-suit have been incurred, and the trial is about to proceed; when, if the case promises to be lengthy, and the counsel have something to do in other courts, they recommend an arbitration. An arbitrator is a kind of concentrated essence of justice, combining in his own person the functions of a judge and jury; turning his chambers, for the time being, into a Court, of which his clerk, or boy, is the temporary usher. When the arbitrator has made his award, he seals it up, and it is "left till called for" at his chambers, where it sometimes lies for ever as neither party will be at the expense of coming for it. When this is the case, the arbitrator is out of pocket for the stamp, and as he must not show any soreness at the loss, he is compelled to struggle as he best may between his interest and his dignity.

ARCHIVE.—A chamber where public papers are kept, so that Peel's Coffee House is one of the principle archives in the city of London. The word archives, by a common figure, came to be applied to the papers, on the same principle as that by which the boy whose name was Jem came to be called Goliath for shortness.

FASHIONS FOR NOVEMBER.

Fashionable London is still "out of town," from the greatest of dignitaries to the most recently dubbed baronet; all are at the sea side, country seats, or villas, and a still greater number of "the cream of the cream" are at Paris, Milan, Florence, Naples, and Rome. Still, fashions do not slumber: the *beau monde* begins to circulate from place to place. As pictures cannot be shown to advantage without their frames, ladies cannot remain long without their brilliant auxiliary, *la toilette*. New orders are constantly reaching London, and all the houses of *modes*, all our celebrated dealers in elegances, are now struggling to invent or to import novelties for the winter season.

For morning wear, the exploded Pamela bonnet reappears once more, newly christened, with slight modifications and shades of differences, under the names of Duchesses, Baronesses, and Marchionesses. But although the old shape has been recognised, and ladies have at first revolted at the somewhat exaggerated form of the hat, they have soon resigned themselves to wear it, for it is really becoming, and has been adopted by the Queen and all the rulers of the fashion. For this style of bonnet the style of coiffure must also undergo a modification; the hair can no longer be worn unreservedly, *à l'Anglaise*, hanging down at full length, on the contrary, it must be worn shorter and in tufts at the side of the face, and crisped out, to give it a broader and more vapoury volume. And this alone can make it elegantly and becomingly harmonize with the form of bonnets now adopted. As to the trimming of bonnets, they vary according to their colours. The hues the most preferred are feutre, Argus green, fauvette, wood violet, and sapphire blue, besides black, which remain always the ruling colour, and which is ornamented with a rose, or primroses with brown leaves. Feathers are also employed, not of glaring but of uniform and simple colours. The whole inner edge of the bonnet is to be trimmed with ribbon, not of the colour of that worn outside, but of the hue most favourable to the countenance. We must, however, observe, for the sake of those ladies who deem the Pamela bonnet unfavourable to their charms, that there is a modification of it, less eccentric, which may become them. Its form is still rather raised above the forehead, but less so, and it is short and rounded off below with unreasonable proportions but it has a *bavolet* of ribbon which fills up the square prominence behind the head, and covers it more completely. Let us repeat once more that the colour of the ribbons inside must be different from that outside. For Mancinis, ribbon, bows of velvet, or tufts of blond, combined with coloured tulle, are employed. Capotes of rich satin are also worn, made of violet satin, trimmed all over on the inside with ruches of black Brussels tulle and a garland of violet marabouts placed *without pretension* outside. Morning caps: those worn at home are made of Valenciennes shell-embroidered muslin, of a form somewhat wide, and they are trimmed with small ribbons either in velvet or in satin, but as narrow as that employed for baby caps.

Evening coiffures are likewise preparing in expectation of parties and of the opening of the more fashionable theatres. The Algerine turbans, in cloth of gold and transparent tulle, trimmed with fringe. Those resemble in no respect what were formerly denominated