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THE LIFE

AND

EXTRAORDINARY ADVENTURES

OF

SIR WILLIAM COURTENAY,

KNIGHT OF MALTA.

ALIAS

JOHN NICHOLS TOM,

FORMERLY

SPIRIT MERCHANT AND MALTSTER,

OF

TRURO IN CORNWALL,

BEING A CORRECT DETAIL OF ALL THE INCIDENTS OF HIS EXTRAORDINARY LIFE, FROM HIS INFANCY TO THE DREADFUL

BATTLE AT BOSSENDEN WOOD,

ILLUSTRATED

BY NUMEROUS ENGRAVINGS OF THE PRINCIPAL SCENES OF THAT

DREADFUL TRAGEDY,

WITH FAC-SIMILES OF THE AUTOGRAPHS OF THAT ECCENTRIC CHARACTER,

CONCLUDING WITH AN ACCURATE ACCOUNT OF THE

TRIAL OF THE RIOTERS

AT THE MAIDSTONE ASSIZES.

BY CANTERBURIENSIS.

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INTRODUCTION.

IT has been wisely said that the proper study of mankind is man, and as in every relation of life, a knowledge of character enables the individual to direct his attention more or less to his own advantage, accordingly as that knowledge extends of the dispositions and habits of the persons with whom he is brought into collision, so therefore does it become no unimportant matter to exhibit those various shades and aberrations of character, by the influence of which, the general interests of society are promoted or injured, and thereby establish a just and infallible criterion of moral excellence, and vicious depravity. In proportion as the individual digresses from the regular and settled course of human agency, or distinguishes himself by some great and eccentric actions above the majority of his compeers, so does he become a fit subject for the contemplatist and the physiologist, who in his examination, traces the secret springs by which the machinery of human actions is set in motion, from motives he progresses to principles, and thence deduces a just estimate of the intrinsic character of the individual.

It is, however, in human society as it is in the works of nature; in the latter, we discover the phenomena of her comets, her meteors, her earth-

quakes, and her deluges; and purblind man sees nothing in their immediate effects, but the ruin and devastation, which they commit, without directing his attention to the future benefits, which may result from them. So is it similarly constituted in human society. Centuries chase each other down, like the wave rolling over the crest of another, and the grovelling emmet man, continues to build the towering edifices of his presumption and his pride, with the hope of reaping fame and immortality as his reward. Education by degrees enlarges the boundaries of his knowledge; a more extended sphere of action opens itself to his ever restless desires, rich with inestimable advantages, and pregnant with the increase of his happiness; the mysteries of science by degrees unfold to him the hidden treasures of the material world, he feels himself a more exalted being in the scale of creation, and satisfies himself at last with his affinity to the Deity.

A blazing star shoots across the firmament of Heaven, and the human mind runs wild with conjecture, of its origin, its destination, and its use, and at times upon the great theatre of the world, some strange and extraordinary character bursts forth, which sets the common rules of human calculation at defiance, and appears to the limited sagacity of the uneducated crowd, to be commissioned on earth for no other purpose, than to exhibit the astonishing degree of eccentricity to which the human character can extend. The chief acting principle upon man, is man himself; he is born an imitative animal, and he continues the child and slave of imitation, accordingly as his intellect is kept in bondage, or a greater latitude is afforded to it by the power of education, and the diffusion of useful knowledge. We are, however, too frequently prone, like the chamelion, which takes its hue from the colour of the leaf

on which it rests, to take our opinions, our habits, our prejudices, and our pursuits from those by whom we are surrounded, and it is the greater or the less departure from that servile habit, which establishes the genius or the originality of the individual. It must, however, not be overlooked, that the weal or woe of human society depends in a great degree upon the instruments which an individual of that stamp selects for the attainment of his purpose, and there are some instruments of so dangerous and questionable a character, that unless the most sound and mature judgment be resident in the individual so making use of them, the machinery of society becomes deranged; legislation loses its salutary influence; knowledge is shorn of its power, and that, which in any other hands would have been a blessing, becomes by a wrong and a perverted application, the scourge and curse of the human race.

These preliminary observations will be found peculiarly applicable to the extraordinary individual, who forms the subject of the present work. It is not, however, so much in reference to his own immediate actions, stamped as they were by an eccentricity, scarcely a remove from positive insanity, as to the influence which those actions had upon others, and the consequences which are likely to result from them, that entitle him to the notice of the biographer, or to the admission, that he in any way merits the unenviable notoriety which he has now acquired. Posterity will read in his life, a picture of the times in which he lived, and in some respects, it will not be found of a very flattering nor encouraging character. Still, it may be productive of future great and permanent good, on the same principle, that the air of Heaven is purified by the sulphurous lightning, which is the par-

tial destroyer of animal life. The revolutions of states have been brought about, the reformation of political abuses has been effected, the annihilation of superstition and fanaticism has been accomplished by circumstances of less trivial import, than those by which the career of the eccentric character, whose actions we are about to describe, has been distinguished. His frantic proceedings have clearly pointed out an evil in our political institutions, to which it would become the rulers of this kingdom to pay immediate attention, and which must be remedied, if the happiness and welfare of the people are to be placed upon a firm and permanent basis.

We do not look upon the history of the riot of Canterbury, as an event of common interest or importance; it carries with it, although artfully concealed, the form and pressure of the times, and from information, which is exclusively in our possession, we shall be able to shew, that it was but the ramification of a system which is spreading rapidly through the country, and which must be checked, if the integrity of the kingdom is to be preserved. Courtenay was not the tool nor the instrument of any party, religious or political, he had formed his own opinions of things, and with all his madness, there was an apparent system and a delusion in it, which were calculated to operate upon an unenlightened mind with a baneful influence, and to impress it with notions incompatible with that condition of life, which the majority of his adherents occupied. One of the greatest and most extraordinary features in the history of the maniac Courtenay, for we know not how to distinguish him by any other epithet, will be found in the unprecedented influence, which he obtained, and permanently exercised over a large number, not only of

the agricultural population, but of the voters of the city of Canterbury, amongst whom were several men of considerable property and respectability, and the character in which he presented himself before them, was in a peculiar degree calculated to win the homage and admiration of the discontented, viz., that of a religious and political reformer. In either character he obtained a most extraordinary ascendency, and whilst with one hand, he flourished about the weapons of the wildest fanaticism, he with the other brandished the torch of disaffection and insubordination to some of the late enactments of government, and set himself up as the chosen delegate of a Superior Power, commissioned expressly for the redress of every political and religious grievance. In this character we shall be able to exhibit him in a light in which no one in this country has yet appeared, and from some parts of his correspondence, which has fallen into our hands, the most extraordinary circumstances will be disclosed, and certain individuals implicated, some of exalted rank—who to carry their point, and clog the wheels of government, hesitated not to make use of the ravings and eccentricities of a liberated lunatic. Let not those individuals dread the severity of our lash—vice has only to be exposed to be hated—and having fully accomplished the first point, the second we know will follow, sated with virulence and acrimony. We enter not into a contest with the religious or the political feelings of any men or set of men; the circumstances of the dreadful tragedy, with all its appalling atrocities, are before us, a searching inquiry has been made into the whole affair, from its origin to its fatal catastrophe, the characters and actions of the principal actors in the eventful drama have been thoroughly investigated, then where merit is their due, it shall unhesitatingly be awarded to them; but

no consideration shall withhold us, from visiting those with our censure, who by the official situation, which they filled, might have mitigated, if not wholly prevented the enactment of a tragedy, which will for ever remain a blot in the annals of this country.

With the ample sources of information, which have been opened to us, and the ready access which has been so handsomely afforded to us, in a high official quarter to certain documents, elucidatory of many parts of the history of Courtenay, which are at present enveloped in mystery, we confidently anticipate that at the close of our labours, the merit will be awarded to us of having produced a work, which in point of general interest and amusement, is not to be exceeded by any publication of the present day. As an important and faithful record of a most memorable transaction, with all its national consequences and individual injuries, it will go down to posterity, and be considered as a valuable adjunct to the historical history of the country.

THE LIFE

AND

EXTRAORDINARY ADVENTURES

OF

SIR WILLIAM COURTENAY, K.M.

ALIAS

JOHN NICHOLS THOM.

CHAPTER I.

In the town of St. Colomb in Cornwall, lived a worthy and respectable couple of the name of Thom, who were domicilated in a small comfortable house, known by the natives of St. Colomb, and the neighbouring farmers, as the Cornwall Arms, and under the roof of which by the lucrative practice of retailing the genuine extract of malt and hops to the debating politicians of the place, they had contrived to amass by the accumulation of pence into shillings, and shillings into pounds, such a sum of sterling gold, as enabled the said worthy couple to live comfortably, without, indeed, exactly partaking of any of the superfluities or refined luxuries of life, but they came within that range of character, who according to the phraseology of the neigh-

bours by whom they were surrounded, "were well to do in the world." Mr. Thom also had a small farm in the vicinity of St. Colomb, in which he grew a portion of the barley which he afterwards converted into malt, the spirit of which was afterwards transferred into his ale, and which like some other ales, bore the character of being genuine and unadulterated, and as Mr. Thom was a man of veracity, the farmer's who congregated in his house, to discuss the question of the probable rise and fall of the markets, verily believed, that the beverage of which they were then partaking, was the genuine extract of malt and hops. Mr. and Mrs. Thom had been for several years bound together in the holy bonds of matrimony, during which time regularly in about the interval of eighteen months, the family of the Thoms became augmented by a chubby infant, alternately of the masculine and feminine gender, in fact so regularly were the sexes apportioned, that they might be supposed to have been hatched in a pigeon's nest, male and female, comfortably huddled together. Mr. and Mrs. Thom were happy in their family, their business throve, esteem and respectability were the results of their industry, and the future held out to them the prospect of a comfortable old age in the enjoyment of competency and independence.

One day it was, and a memorable one it has turned out to be in the history of this country, that the family of the Thoms was augmented by the birth of a fine chubby boy, who at the proper time was carried to the holy font, accompanied by the usual posse of male and female functionaries, amongst whom shone conspicuously one John Nichols, who had kindly consented to take upon himself the trouble of teaching the promising scion of the house of Thoms the vulgar tongue, and further to take upon himself the whole burden of the sins which the said scion might commit, until the time had arrived when his sponsors were to surrender him into the better and more holy keeping of the christian church. Previously to the mother of the infant being in-

vested with the name of Thom, she was known and esteemed in the world as Miss Nichols, or in other words, the aforesaid John Nichols was her brother, and having in the honorable employment of a farmer, amassed a considerable sum of money, with the determination that he would never enter the married state, and therefore, as far as he was concerned, the name of Nichols, like many others of the same expressive import, might be obliterated from the catalogue of human patronymics; it became a natural conclusion on the part of Mr. and Mrs. Thom that as Mr. John Nichols had no offspring of his own, and that if he adhered to his present resolution, never would have any, at his decease his fortune would devolve to their children, as the nearest of kin, and therefore setting the compliment out of the question altogether, it was by no means a bad stroke of policy in them in obtaining John Nichols as one of the sponsors of their new born child, and by interposing the name of Nichols between the John and the Thom, invest him with something of a natural claim to the property of the original John Nichols at his decease.

The boy grew on apace, and there was in his general demeanour, something so unique and original, and so widely different from the dull and cloddish disposition, manifested by the elder branches of the family, that he soon became the favourite of his parents, and with all the excuseable, but blind partiality of the father, who often sees virtues and excellent properties in his children, which no one else can discover in them, little John soon became the father's pet, and was introduced on every occasion, as a specimen of a wonderful precocity of talent, which perhaps in reality, diverged more into acts of real mischief, than into any direct manifestation of positive genius. At an early age, he was sent to a common day school, where the first rudiments of the English tongue were instilled into him, and where he shewed himself an apt and docile scholar, but

at the same time, the spirit of the future man showed itself frequently in his attaching himself to many objects of learning, which could not be supposed to come within the sphere of the mere child. He is, however, represented to have been one of the most troublesome little urchins, who was ever placed on a form, before the dreaded figure of a birch-loving female domine; his propensity to mischief was unbounded, and the tricks which he practised, not only on his little schoolfellows, but also on the dead and living properties, belonging to his worthy preceptress were innumerable. In vain was summary chastisement inflicted upon him, in vain was the rod in more frequent requisition with him, than with any other of the scholars, the love of mischief appeared to be so thoroughly interwoven in his nature, that he was actually committing a violence upon himself, if he were not permitted to exercise his mischievous propensities, to their full extent. Impatient of authority, even that of his parents, he seemed to yield to it, as if it were a direct usurpation on the part of those, who had a natural right to exercise it towards him, and on few occasions was he known to obey the orders of his superiors, or his natural guardians, without a murmur, or some token of positive dissent.

He remained at the day-school, but about nine months, from which he was at last literally expelled, on account of the favourite cat of the school-mistress presenting itself before her, shorn of its long and beautiful whiskers, which young John, by means of his mother's scissars, had dislodged from their natural holding place, and of which most atrocious act, he was declared the culprit, on the testimony of one of his schoolfellows, who witnessed the felonious deed, and at once denounced the criminal at the bar of the highly indignant owner of the mutilated animal.

From this school, he was placed under the tuition of a very worthy man, who kept a boarding and day-school in the town of St. Colomb, and who having had imparted to

him, some private information, relative to the character and dispositions of his new pupil, adopted those vigorous measures, which rather tamed the natural inclinations of the boy, and brought him in some degree under a more salutary control, whilst they saved him from many of those unpleasant scrapes and embarrassments, into which he would otherwise have fallen, and perhaps eventually have thwarted his parents, in the prosecution of those plans, which they had chalked out for his future career in life. With that quickness and penetration however, with which children are so particularly endowed, he soon perceived the ascendency which he had gained over his parents, and especially the degree of favourtism with which he was treated, in comparison with that exhibited towards his brothers and sisters, and he failed not on every occasion to take advantage of it. In the end he became the little tyrant of the house, and in order to put a stop to those feuds and quarrels which at his sole instigation were continually taking place in the house, to the utter destruction of all domestic happiness, his parents resolved to place him as a boarder at the school, allowing him the privilege of visiting home only on the sabbath. In one respect, however, the adoption of this plan had an injurious effect upon the moral principles of the youth, for he no longer looked upon the sabbath as a day devoted to prayer and an attendance upon divine worship, but as a day of amusement and recreation, or in other words, he looked upon it as his weekly holiday. His parents were good and pious people, regular in their attendance at church, and in no one respect infringing the sanctity and devotional spirit of the Lord's day. Whenever, however, the family were to be mustered for church, little John was no where to be found, but it was discovered that he was prowling about the fields in search of bird's nests, or wandering on the sea-shore, hunting for any thing which the tide might have left on the sands. Threats, expostulations and entreaties were thrown away upon him; he was con-

fined during the whole of the week within the narrow precincts of the school domain, and he therefore considered himself entitled to enjoyment on the only day, on which he was emancipated from the thraldom of school dominion His father fearing the consequences of this disposition in his wayward and refractory son, adopted the only feasible plan which at that time presented itself to him, namely of curtailing him of the privilege of visiting his parents on the Sabbath, and forcing him to attend at church with the other scholars. How far this peremptory conduct on the part of his parents, might have had an injurious influence on the future character of the man, is a question which admits of various interpretations.

The general temper of young John, was not one of that nature, which can be managed by kindness, and consequently, it would require a particular degree of judgment and caution, in the adoption of any system of severity, which might tend to rouse the natural acerbity of his nature, and perhaps nullify every plan, which might be laid down for his future advancement in life. In regard to his aptitude for learning, it was admitted by his preceptor, that he far outstripped every one of the scholars; his memory was of the most tenacious grasp, he, however, could not be brought to confine himself to the common rules of scholastic education, but he diverged into subjects which were by no means compatible with the sphere of life which he was destined to fill, and which by their abstruse and speculative character were likely to instil into him a dislike, if not a positive disgust to the more simple branches of academical learning. His whole mind seemed to be absorbed in any thing that was mysterious, particularly if it had a reference to any of the occult sciences, and in the history of the heathen mythology, a book which he gained from the library of his preceptor, unknown to him, he found a superabundance of food for the gratification of that romantic propensity, which it would have been wise in his preceptor

to check rather than encourage. There was one remarkable trait in his early character which showed itself in a conceited and pompous display of any learning which he had acquired, and by which he hoped to eclipse all his school-fellows, and throw them, as it were, into the shade. An anecdote of rather a ludicrous nature has been preserved of that peculiar trait in his character, and which was often repeated in his presence to his great annoyance and discomfiture. He was one day taxing his school-fellows with their great ignorance on all matters beyond their mere scholastic exercises, and vaunting of his own comparative proficiency in the superior branches of learning, when he suddenly exclaimed, "I know you all to be such a set of fools, that not one of you can tell me who Neptune is?"

"I can," exclaimed one of the boys,—"he is my father's Newfoundland dog."

John Thom raised a triumphant shout at the supposed victory which he had gained, and wishing to carry his triumph still further, he cried, "Now tell me who Venus is?"

"She is my mother's spaniel bitch,"—answered one of the boys.

John Thom turned up his nose, with a look of ineffable contempt,—"why, ye numskulls," he cried, "Neptune is a god, and Venus a goddess."

"That's a lie," said one of the boys. This insult offered to himself and his deities was more than the irascible temper of John Thom could endure; a regular pugilistic encounter was the consequence, in which the advocate of the inhabitants of Olympus came off with a severe drubbing, to the great delight of the whole school, with whom John Thom was by no means a favourite.

As John Thom advanced in years, the natural eccentricity of his character began to show itself in various ways, which his parents used their utmost endeavours to check, but

which appeared to augment with the opposition that was made to it, and some rumours began to be circulated that on the mother's side there was an hereditary disease in the family, on account of which, some of them had been confined in a lunatic asylum, and that the symptoms of that disease were then showing themselves in some of the younger branches of the family, but particularly so in the subject of these memoirs. That the conduct of John gave some countenance to these reports cannot be doubted; his very dress betokened, by its direct deviation from the prevailing mode, a love of eccentricity, which the world are too apt to construe into a proof of the existence of a superior intellectual power, which scorns to be confined within the rules of ordinary life, and thereby becomes the parent of those extraordinary actions, which excite the wonder of the world, and sometimes lead to those lamentable catastrophes, which stain the annals of the country, and are adduced as proofs of the existing depravity of human nature.

The ascendency which John had acquired over his parents soon began to display itself in a manner which was calculated to excite in their breasts some feelings of rather an unpleasant kind, and which were in a great degree aggravated by the peculiarity of his temper, and his iron and unbending humour. He would never condescend to solicit any thing from his parents which he might require for the prosecution of his eccentric propensities, but it was exacted from them by means of direct compulsion and more as a matter of right, than one of favour. He had not the slightest idea of economy in the prosecution of any plan which fostered his favourite propensities, and the frequent drains which he made upon his father's purse for objects of the most ridiculous and useless nature, were the cause of much serious reflection, and occasioned not a few bickerings between his father and mother, the latter being willing to yield to the vagrant fancy of her son in every particular, whilst the former considered that he was

departing from the strict line of his duty, in supporting one child in all his extravagant propensities, whilst his other children were debarred from participating even in a comparative degree, in any of those superfluities in which the other was so extravagantly indulged.

It would appear that it was at an early age that the mind of John Thom was inflamed by the perusal of the proceedings of particular fanatics, who have rendered themselves notorious in the annals of the country, and even in his twelfth year, he was heard to say, that Richard Brothers was one of the most celebrated characters of modern times. Luther, Calvin, and Huss, were in his estimation, men entitled to very little consideration in comparison with Richard Brothers; the three former being merely reformers of the abuses of the church, which any other men could have accomplished with the same, if not with a superior degree of success; whereas the latter professed himself to be, and was in reality a delegate sent expressly from Heaven, to accomplish the aims of the Almighty on earth, and as such was deserving of our profoundest reverence and adoration. But of all men, whose names are recorded in history, as being a direct ambassador of Heaven, there was no one to whom he was more enthusiastically attached than to William Fitzosbert, or as he was called in his day William Longbeard, who by most a curious coincidence disturbed Kent and London in the reign of Richard the First, and so complete is the picture of Longbeard with that of Courtenay in all its points, that it might almost be supposed that fancy had been called in to complete the picture of the remarkable parallel which exists between the two characters. In fact it might almost be supposed that the character of Longbeard had made that indelible impression upon the imagination of John Thom, as to induce him in after life to take him for his model, and so extraordinary and exact is the copy to the original, that we cannot refrain giving the character of Longbeard as it is recorded in history, premising

that nothing is advanced without authority, and that imagination has not been strained in the slightest degree to "make resemblance more like."

In the year 1195 there was considerable discontent among the labouring population of London, Kent, and Sussex, owing to the pressure of a tallage or poll-tax. Willam Fitzosbert, a citizen's son, made himself peculiarly conspicuous in his opposition to it, and acquired by that means the most extraordinary influence over the minds of the people. He was a hunchback, but his features were remarkably fine and prepossessing, and he allowed his black beard to grow to such a length, that it hung down over his breast, and acquired for him the name of Longbeard, by which he soon became generally known. His hair was parted in the middle in imitation of the portrait of our Saviour, and he was fond of being told that a likeness existed between him and the Redeemer. His eloquence is represented as having been of a kind well suited to captivate and persuade the vulgar, who thronged about him in great crowds whenever it was known that he would address them. He was usually dressed in a long flowing robe, sometimes of serge, and sometimes of velvet, and was armed with an enormous battle-axe, which he wielded with the strength of a giant. He sometimes addressed his followers in the open space in front of St. Paul's church, but more generally in Blackheath and its neighbourhood. He styled himself the "Saviour and Apostle of the Poor," and pretended to a divine mission of vengeance against landlords, and oppressive rich men. He said he was sent into the world to plead the cause of the poor against the rich, to free the poor from all taxes and imposts whatever, and to banish poverty and hunger from the face of the earth. His favourite expression was "Come unto me, ye poor and needy, and I will open for you a well of joy and salvation. I am the saviour of the poor, and woe to the Norman and rich man who tramples upon us!" Upon

one occasion when he was thus expatiating, the mob became so excited that the magistrates of London became seriously apprehensive that riots would take place. Longbeard, as usual, was surrounded by a number of his most zealous adherents, armed with pikes and staves, among whom was one Jordan, a substantial tanner, who supported him not only with his influence but with his money. This man was exceedingly resolute, and knew that measures were in contemplation to put a stop to Longbeard's proceedings; and had in consequence drilled his adherents, to resist to the death any attack that might be made upon him. The authorities of the city acted with much forbearance, until they saw that the passions of the multitude had become so inflamed that it was perilous to forbear any longer, and they ordered their officers to seize him. Longbeard felled to the ground, with one stroke of his enormous axe, the man who first put hands upon him, and a general fight took place, in which fourteen or fifteen persons lost their lives, and as many more were seriously wounded.

Here the parallel between the character and pretensions, even the dress of this man, and that of the self-dubbed Sir William Courtenay is complete. The subsequent career of each does not offer the same points of resemblance. Longbeard, after this affray at St. Paul's, acquired more power than ever, and traversed the country for months, attended by a train of two thousand men, well armed, and well received by the rural population wherever they went. The Archbishop of Canterbury, who acted as high judiciary of the realm, summoned Longbeard to appear at Westminster, to answer for his misconduct. The "Apostle of the Poor" obeyed the summons but, came with a resolute mob of more than twenty thousand people at his heels, and so overawed the archbishop, that the latter was glad to dismiss him with a slight rebuke, and a request that he would no more trouble the peace of the country. This success made

Longbeard so insolent that he determined to take up his abode permanently in London, and give laws to the whole Saxon population from his headquarters at Paul's-cross. He was at last met by a "detachment of soldiers in Cheapside," when he had no more than nine followers with him, and attacked so vigorously that he was obliged to take refuge in Bow Church, which he barricaded and defended against the combined efforts of the citizens for eleven days. How he contrived to subsist during so long a period is not very clearly stated. There must have been provisions of some sort in the Church when he entered it, for he stood the siege in style, and killed many of his assailants, by hurling down large stones upon them from the belfry and windows. As a last resource, the mayor, Fitzalwine, ordered bundles of straw to be piled against the door, covered with a quantity of pitch and tallow, and then set on fire. The building was soon enveloped in flames, and Longbeard and his companions fought their way out with the courage of desperation, and kept their assailants at bay fully half-an-hour. He was at length overpowered and taken prisoner, and shortly afterwards hanged with his companions at the Elms in Smithfield.

After his death the people came flocking from all parts of Kent to gather particles of the ground on which he had last trod, as holy relics. Numbers of women waited for days at the gallows expecting that he would come to life again, and blind and lame people came from far and near to touch his corpse, in the hope that they would thereby recover their sight and the use of their limbs. The fanaticism of the followers of Courtenay does not differ so much from this as the lapse of six hundred years would lead us to suppose.

In his youth, John Thom appears to have been extremely wavering in his religious tenets, being desirous rather to be the founder of a sect than to be the follower of any par-

ticular one then established. He was never a friend to the Church of England even from his youth, nor had he abstractedly speaking, a much more favourable opinion of the ministers of the dissenting denominations. Speaking of the former he says, "It is true the present established Church have the fat livings drawn from the poor distressed farmer, and the sweat of a poor man's labour, yet well we know, that if the dissenting ministers or the Methodist preacher could get a snack at them, and have the same advantage, they would be equally as bad." With such sentiments preponderating on his mind, he frequently embroiled himself in very unbecoming and inconsistent disputes with the worthy ministers of the christian religion in his native place; but every allowance was made for his youth and inexperience, and for that natural flightiness and eccentricity of conduct, by which he was so eminently distinguished. It was his belief that every man was more or less inspired with the knowledge of the true faith, accordingly as he was to be made an instrument in the hands of the Supreme Being for the accomplishment of some great and particular purpose. Thus Longbeard and Brothers were in his estimation two of the most inspired men which this country has produced, awarding the third rank to Peter the Hermit.

From this slight sketch of the early religious eccentricities of John Thom, we return to the private affairs of himself and family.

The education of John Thom being completed, it was the desire of his father that he should turn his attention to agricultural pursuits, for which purpose, he offered to relinquish to him the farm, and confine himself to his business as a publican and maltster. To this considerate proposal, on the part of his father, John appeared at first most willing to accede, when a temporary obstacle presented itself in the person of a young lady for whom John professed a violent attachment, and who was in reality sincerely

attached to him. The persuasive powers of a female under such circumstances, are generally of great effect, and in the present instance, the lady represented to her beloved, the misery of a country life, in such black and disheartening colors, that in a moment, all the advice and recommendation of his parents were overthrown, and John privately looked around him for some business, which would meet with the concurrence of his beloved, and prove to him such a source of emolument, as would enable him to support a wife with respectability and comfort. Here again, however, the eccentricity and unsteadiness of his disposition were again manifested in an extraordinary degree. He looked into the lives of the great and celebrated men, who had been the ornament of preceding ages, in their vast and glorious exertions, for the general benefit of mankind, he looked into the lives of the fathers of the church, and all those who had co-operated in the foundation of the christian religion, and he found them all to be celibats, and treating marriage, as an institution, inconsistent with their holy vocation. The visions of his future glory, and of his fame throughout all the nations of the world, were beginning to float on the surface of his imagination; in prospective, he saw his banner floating on the walls of Jerusalem, and the potentates of the world crouching at his feet, acknowledging him as Heaven's vicegerent on earth, the giver and fountain of all terrestrial honors. And was a man with these splendid and glorious prospects before him, to encumber himself with such a thing as a wife? Was he to depart from the example of his great predecessors, and relinquish a life of celibacy, and become perhaps the father of a family, whom when the time of his calling came, (and come it certainly would, according to his own opinion), he would be obliged to leave, to accomplish the great task of the regeneration of the world, for which it was evident to himself, that he was appointed by Heaven? He attempted to explain the mystery of all these things to the enamoured

lady, but she either did not, or would not comprehend him. She could not be made to conceive why, because Luther and Calvin, and St. Augustine, and Peter the Hermit, and Naylor and Fox, and Behmen—and other such fools as she called them, were pleased to choose a life of celibacy, why Mr. John Nichols Thom, of St. Colomb, should follow so bad an example? Considering it also in a personal light, it was in her opinion a sacrifice on his part, which neither circumstances, nor the general aspect of the times required. Nature, reason, affection, happiness, all spoke loudly against it, and in the other scale as a counterpoise, there was merely a drachm weight of caprice and foolishness. John Thom admitted in some respects the validity of these arguments, but in his own mind he had formed the resolution of living a life of celibacy, until the great aim, which he had in view was accomplished, but what that great aim exactly was, he could not at that time distinctly define. There was something whirling in his brain, an amalgation of the most discordant subjects, some bearing as little affinity to each other, as oil and water, and others, the practicability of which could only have entered into the head of the wildest visionary, or the most senseless enthusiast. The pandora's box of all the political and religious evils, which ever had happened, which were happening, or which to his vagrant fancy, were to happen, was open before him, and he, according to his conceit, was the selected, the appointed, the commissioned agent, by whom all those evils were to be redressed, and he was to appear on the pedestal of fame, as one of the greatest benefactors of the human race. He had read of men, who previously to the commission of some great act, retired from the world to contemplate in secret, the various methods, by which their aim could be accomplished, and therefore it appeared to him, that if he retired to his father's farm, where he could cogitate upon his future actions, he would be only following the example of the great and eminent men, who had preceded him, and having

there, well matured his plans, he could sally forth upon his important mission, and dazzle the whole world, by the effulgence of his supernatural genius. Despite, therefore, of all the entreaties and arguments of his inamorata, he expressed his willingness to his father to take upon himself the concerns of the farm, and he was accordingly put into the possession of it, his father expressing his sincere hope, that he had thereby placed him in a situation by which he would be able to gain a respectable livelihood, and lay up a competency for his old age. There were, however, other things teeming in the head of John Thom, than the rearing of calves or the fattening of pigs, for a bright idea was at that time floating on the surface of his mind, that England was not exactly the country in which to commence his mighty operations, but that if he could succeed in reaching Jerusalem, and the obstacle thereto he considered as very trifling, he could collect all the Christians of Syria around him, and having convinced them of the divinity of his mission, which in his opinion would be a very easy task, he might then extend his sphere of usefulness to the Jews, and convince them also that he was the appointed agent of Heaven to restore to them the possession of the land of their fathers. He had heard of a lady, whom we suppose to be Lady Hester Stanhope, who had taken up her residence in Palestine for the purpose of awaiting the second coming of the Messiah, and that the horses were kept continually saddled in her stable, on which he was to make his triumphant entry into Jerusalem. He considered that it would be by no means a difficult task to convince that lady that he was the identical person of whom she lived in such anxious expectation, and on that conviction being effected, supported by the unbounded influence which she possessed over the minds of the natives of the country, his carreer would be at once one of surpassing glory and celestial brightness.

With such ideas of comprehensive magnitude whirl-

ing in his brain, no wonder need be excited that the pigs went without their accustomed meals, that the wheat was sown, when in the fields of the neighbouring farmers it was almost shooting into ear; that the plough was set to work, when on other farms the operations of it had been finished some weeks before, in short, John Thom had not been six months in the farm, before it resembled more a wilderness then a cultivated garden, which it was, when he took possession of it, and his father consequently determined to rid himself of so destructive and unprofitable a tenant with all possible expedition; the worthy man, however, found, that he was in the situation of many hundreds of his fellow-creatures, who with the conviction that they have got a bad tenant on their premises, are ignorant of the exact means by which they can get rid of him, or if they do know those means, are either by cunning or by chicanery baffled in the execution of them. John Thom perfectly coincided with his father that he was not exactly cut out for the farming line, he being destined to far more dignified and important objects, for the accomplishment of which it was necessary, consistently with the example of the eminent men, who had preceded him, that he should locate himself in some retired place, where ample time would be afforded him of reflecting on the great part which he would soon have to perform on the great theatre of the world, and for which every circumstance of his life tended to convince him, that he was especially appointed. His father attempted in the first place to extract from him a minute relation of the important business which thus appeared to engross all his attention, but John declared that he was not permitted at that moment to disclose the plans which he had in view, as they had been confided to him by the direct influence of inspiration, and therefore, as being merely the instrument of a superior power, it would subject him to the well merited displeasure of that power, were he to diclose the secrets, with which he was entrusted

before permission was granted to him for the purpose. Mr. Thom ventured to hint to his son, that some other place might be selected than his farm, in which he could cogitate with equal chance of success, for he had no doubt that his projects had some reference to an improved plan for wetting barley in the operation of malting or the comparative advantages of the broad-cast, and the drill husbandry. John Thom would not condescend to make any reply to this degrading opinion which his father entertained of his stupendous projects, and on the other hand, a very unpleasant suspicion arose in the breast of Mr. Thom, Senior, that some crotchets had crept into the head of his son, which would not stand the scrutiny of reason and common sense, and in fact, it must be stated, that it was during the short residence of John Thom at the farm, that his conduct became so frequently marked by eccentricity, and a direct deviation from the ordinary course of human action, that some serious apprehension was engendered in the breast of his father, that his son was not fit for the common occupations of human life, and that he must be taken into a wholly different sphere than that, which he then occupied. The following circumstance, tended in a great degree, to confirm Mr. Thom in his opinion. On visiting the farm one day, he left instructions with his son, that every hand in the farm should be employed on the following day, in clearing a particular field of the couch, with which it abounded. Mr. Thom visited his farm to see that his instructions were punctually executed, but on arriving at the field, where he expected to find all his men at work, not one was to be seen—he went into the stables, the horses were comfortably enjoying themselves over their provender. but as to a human being, the plague might have visited the farm, for not one could he meet with, who could account to him for the spirit of absenteeism which appeared to have visited the whole of his working community. He went into the kitchen—the cauldron which contained the dinner for the

farming men was boiling over, but neither cook nor scullion was to be seen, and Mr. Tom stood for some time lost in conjecture as to the nature of the extraordinary circumstance which must have taken place on his farm, as literally to divest it of every symptom of a human being. Whilst standing at the door, anxiously looking around for some one, who could solve to him the mystery of these alarming proceedings, a slight buzz attracted his notice, which appeared to issue from a barn, at the further extremity of the yard; on his approach, he distinctly heard a human voice declaiming in the most emphatic manner, and which by its peculiar tone, he soon discovered to be that of his son. Wishing to become acquainted with the precise subject of his son's declamation, he listened at the door, when he caught the following sentences.

"I tell you, and if you will not believe me, your minds must be case-hardened with stupidity, that the Sabbath is not an ordinance of Christ's foundation, whoever says it is, knows nothing of Christ, nor of the doctrines which he preached. It has, in fact, nothing at all to do with the faith of a Christian. It is an institution and an enactment of man, and, therefore, by human power alone can the observance of it be maintained. There are some dolterheads in Parliament who would make a law, by which the Sabbath is to be observed, but I tell them, they may as well enact a law for the better regulation of the tides, as to compel a man to keep the Sabbath in any other way than it seemeth best in his eyes. Now, my good fellows, answer me one question, and if you cannot answer it, I will answer it for you. Was man made for the Sabbath, or the Sabbath for man? You do not answer me, well then, I will tell you. Man was not made for the Sabbath, but the Sabbath for man, therefore, if I know what reason is, man has a right to keep that Sabbath as he pleases, for no man has a right to prescribe to another, in what manner he shall spend his

days, whether it be the Sabbath or a common working day. All compulsory worship is bad, and must fail of producing any good effect, nor can a worship of that kind be acceptable to the Deity ——"

Mr. Tom thought he had heard quite sufficient of his son's declamation, to put an immediate stop to it, and, therefore, he burst unexpectedly into the barn, in the midst of which, he beheld his son standing in a wheel-barrow surrounded by the whole community of the farm, male and female, who were listening with greedy ears and gaping mouths to the maxims of wisdom which flowed from the lips of the youthful orator. The whole of the audience hung their heads abashed, and totally discomfited at the unexpected appearance of their master; not so however, the erudite expounder of the foundation of the Sabbath, for so far from being in the least disconcerted by the sudden appearance of his father, he regretted that he had not come sooner, as he would then have heard the commencement of his harangue, but, at all events, he had fortunately arrived to hear the close of it. Mr. Tom insisted in the most peremptory manner, that his son should in future desist from inflaming the minds of his labourers, with such irreligious sentiments, and which must necessarily have a tendency to instil into them a distaste for the observance of one of the most sacred institutions of the christian religion. John proceeded to argue with his father, on the validity of the arguments which he had used, in regard to the foundation of the Sabbath, and challenged him to refute them, but Mr. Tom wisely declined the challenge, and the same day he removed his son from the farm, though not without some violent opposition, and rather an undutiful remonstrance at the exercise of an authority, which although parental, had its limits, but which in the present instance he maintained, had been carried far beyond them.

Notwithstanding the eccentricity which generally dis-

tinguished the conduct of Mr. John Tom, he had acquired for himself the esteem of many of the respectable inhabitants of his native place, and by some of them, his society was courted, on account of his conversational powers, and the extent of the information which he possessed on the general topics of the day, as well as the critical skill which he evinced, in discussing the merits of some of the principal literary works, with which the press at that time so heavily groaned. He was a great admirer of the philosophy of Godwin, and particularly of the principles expressed in his celebrated work on Political Justice, but there were few or none in his native town, who had ever heard of Godwin, or of the principles which he espoused, and, consequently, if he had in any of his social meetings mooted the question, which at that particular period occupied the attention of the learned, whether the inhabitants of the moon carried their heads, like the good people of this world between their shoulders, or under their arm, he would have found just as many able to argue the topic with him, as when he attempted to edify the company by an exposition of the Godwinian theory of causes generated in eternity. In this part of the philosophy of Godwin, he was a firm and enthusiastic believer, and it is not therefore to be wondered at, that Mrs. Hamilton, who in her work, entitled Modern Philosophers, attempted to ridicule the theory of Godwin, without the ability to penetrate much further into it, than the superficies, was visited by Mr. John Tom, with the full force of his indignation, and the severe lashing of his critical powers.

It was evident to his father, that the materials were existing in his son, for the formation of a shining character, and therefore he considered, that he might be laying the foundation of his future fame, were he to recommend to him the adoption of one of the so-called liberal professions, which in the majority of them, however, is a direct misnomer, as liberality forms a very small ingredient in their constitution, John possessed considerable declamatory powers, which

supported by fertile, and rather a luxuriant imagination, were well calculated to advance him in several of the professions, but to some, unfortunately, in which those powers could have been properly displayed, there existed a positive objection on account of the religious and political principles which he had adopted, and which could not fail to operate as an insuperable drawback to his attaining that eminence, which his superior talent might otherwise enable him to reach. To the church there existed a decided objection, on account of his apparently settled aversion from many parts of its ritual, and his avowed hostility to some of its institutions, and yet perhaps few men had a more reverent sense, or a more holy feeling for the beauties of christianity, in its original and native simplicity. Of the stage, he knew little or nothing; he indeed had read of its existence in the periodicals of the day, but of its practical moral benefits, or its dangerous fascinations, he possessed not the slightest personal experience. He had never wandered far enough from his native home, to come within the range of its mimic exhibitions, and although he was no stranger to many of the beautiful soliloquies of our dramatic poets, which he had gathered from his elementary books, during the course of his education, yet except the repeating of them for the amusement of the social circles into which he was thrown, he exhibited no particular disposition to be more intimately acquainted with the profession.

His father, however, thought he saw in the law, a field open for the advancement of his son, although a more accurate observer of human character would perhaps have discovered that there was something in the volatile and unsettled dispositions of the young man, which did not well accord with the dull and disheartening study of the law. The fortune of his father was not ample enough to give his son that independence, which would enable him to prosecute those studies, to fit him for appearing at the bar, with the chance after all, of his adding to the number of those

"learned men," to whom the sight of a brief is noted down in their diary as one of the most extraordinary occurrences of their life.

Whether it were a fortunate, or an unfortunate circumstance, or whether Mr. John Tom considered it, according to the Godwinian philosophy, to be one of the many millions of causes generated in eternity, is a point which we will not stop to discuss, but at this particular period, a vacancy occurred in an attorney's office of some character and respectability, which is a great deal more than can be said of every attorney's office, and Mr. Tom, senior, consulted with his son on the expediency of making an immediate application for the vacant situation, and thereby, lay the foundation of the knowledge of a profession, by which his future advancement in life would be confirmed. The plan was strongly recommended by his father, who so flattered the egotism of his son, by some well timed eulogiums on the abilities which he possessed for the profession; and the consequent wealth which would flow to him, were he at the proper time to establish himself as a solicitor in his native town, that any objection which his son might have entertained to the confinement and drudgery of an attorney's office, was gradually overcome, and in a few days he saw himself seated at a desk, surrounded by fi, fas, ca, sas, pleas, declarations, and issues, and bundles of paper with their customary ligatures of pink tape, indicative of the extensive practice of his principal, and some principals there are, having no principles at all, who burden their tables with similar bundles of paper, which, if examined, would be found to refer to some legal proceedings of about twenty years ago, carried on by some other attorney, but which are there placed purposely to astonish any accidental client who might step in, with the extraordinary extent of the legal practice, and the number of clients who intrust their affairs in the hands of so "respectable a man."

Perhaps, there were never two persons more unfit for

the interior of an attorney's office, on account of the peculiar bent and direction of their mental qualifications, than the late William Cobbett, and the late John Tom, and a very interesting parallel might be drawn between those two now celebrated characters, at that particular period of their lives, when they both occupied a stool in an attorney's office. Actual genius is there as much out of its place, as a beautiful Indian exotic on one of the heath-covered mountains of Scotia, or a diamond of Golconda on the brow of an Esquimaux squaw. That genius, although of a particular and different degree existed in those two above mentioned individuals, cannot admit of a doubt, and in subjecting that genius to the dull and monotonous routine of an attorney's office, in forcing it to inhale the sickening atmosphere of legal chicanery, and professional cunning, was like putting the high-mettled racer into a dust cart, or a bishop into a ball room. Still, however, there was in the early period of John Tom's life, a business-like character about him, which enabled him to give satisfaction to his employers, although the actual business in which he was employed, did not exactly harmonize with the particular bent of his disposition.

There was, however, another trait in his character which did not well accord with the situation in which he now found himself, and that was, a decided aversion from every thing that in any way approached to trickery and duplicity. If any thing, he was too open and ingenuous, and therefore he found himself not a little embarrassed when he was called upon, in the exercise of his professional duties to commit any action, which inflicted a wound upon that amiable part of his character, and he was not long seated at his desk, before he had frequently to endure the infliction of that wound, and which gradually sowed in him the seeds of disgust for the profession. In the above statement, we by no means implicate the character of the respectable individual, in whose office John Tom was located; the

conduct to which we allude forms a part and parcel of the profession, it is completely identified with it, and is as inseparable from it as light and heat from the sun.

During the time, however, that John Tom continued in the attorney's office, he conducted himself to the satisfaction of his employers, with the exception now and then of an occasional ebullition of his natural eccentricity, which in itself was harmless, but which did not well accord with the sober and formal etiquette of the office, in which like the horse in the mill, he was bound to one dull uniform circle, and beyond which it was the extreme of impropriety to digress.

There are several instances on record of the goodness of his disposition in the exercise of his professional duties, although the rigid professional might stigmatize his conduct as a breach of confidence, and which on account of the rarity of its occurrence is worthy of particular mention. In many cases in which the spirit of litigation has carried the iron-hearted creditor to the office of the attorney, insisting upon legal proceedings being immediately instituted against his impoverished debtor, has John Tom not only undertaken the part of the advocate of the embarrassed man, urging the policy of granting him indulgence, and the prospect of the total loss of the debt, were legal proceedings to be instituted, but he has been known secretly to convey information of the intentions of the creditor to his debtor, and urging a settlement of the debt before the amount was augmented by a ruinous accumulation of costs. By this rare mode of conduct, he gained the good-will of many, and although it might be construed by some persons as an unjustifiable injury done to the interests of his employer, yet it was the amiable voice of humanity overpowering the exercise of the worst of human passions, and converting the power which was vested in his hands, into a mitigation of individual wretchedness.

The school-boy could not anticipate with greater satis-

faction the arrival of the hour which is to emancipate him from the thraldom and despotism of the school-room, than John Tom looked forward to the hour which was to liberate him from the monotony of the office, and when he could hasten to the prosecution of those pursuits, which were more congenial to his dispositions. In the evening, he generally repaired to his father's ale room, where the dawnings of that genius began to show themselves, which afterwards rendered him so celebrated a character in the local history of his country. He always advocated the cause of reform in all our religious and political abuses, and the arguments which he used were well calculated to excite attention, and enlist under his banners a number of the already disaffected, who saw in his chimerical plan for a general division of property, the means of raising themselves to comparative affluence on the spoils and the wealth of others. There is no doubt, much in the disposition of the working classes of this country, to pre-dispose them to the reception of such doctrines, as John Tom was accustomed to express so dogmatically to the numerous visitors of his father's house, and wherever they are ignorant as well as poor, to induce them to imagine that an entire change in the distribution of property throughout the kingdom, would give them instant relief.

The wild crotchets of the Spenceans were at this time beginning to agitate the public mind, and their principles so nearly harmonized with those, which John Tom entertained in regard to the existing unequal appropriation of property, that he espoused the cause with an enthusiasm natural to his character, and which he actually considered as founded on the strictest principles of truth and justice.

He, however, succeeded in convincing many of the ignorant individuals, who listened to his incoherent harangues, that the time was not far distant, when there would be such an equal distribution of property throughout the country, that such a competency would be awarded to each, as would render labour

unnecessary, and that as the millennium was also near at hand, universal happiness would reign throughout the land.

This was, however, one of the delusions, which Tom endeavoured to perpetuate, and which too many of his partizans were too ready and willing to adopt. In justice, however, to that individual, it should be observed, that throughout the whole of these proceedings of an unsettled and wandering mind, there was not the least display of actual vice. He was always excessively temperate in his habits, and if he, at times might be said to infringe the limits of filial duty, and spurn the authority of his parents, yet it could not be attributed so much to a want of affection, as to the positive conviction which was impressed upon his mind, that he was rendering an essential service to mankind by the dissemination of his principles, and that as a true patriot, he was called upon, in despite of all opposition, to support those measures, on which according to his opinion, the welfare and prosperity of the country depended.

However false and theoretical his ideas may have been of the general state of human society, as far as their political, and religious relations were concerned; perverted as his judgment may have been, as to the means by which the general interests of society might be promoted; visionary and wild as may have been the schemes which his inflamed imagination devised for the redress of all the grievances which bear so heavily upon the lower classes, still not the slightest scintillation of self-interest exhibited itself in any oneof his proceedings; he looked for no personal aggrandizement from his fellow-men; his conduct was regulated by the example of the eminent martyrs in the cause of truth and reason, and he had no doubt that at some future period, his name would be enrolled amongst them.

In the mean time his father could not refrain from entertaining some secret migivings founded perhaps on truth

as to the embarrassments in which his son was likely to involve himself by his pertinacity in the promulgation of his sentiments, which in the remote corner of the country in which he lived, were by no means generally acceptable, on account of their levelling and anti-episcopal character, yet so prone is the human mind to accept of any thing that is new and original, that John Tom began already to be looked upon by a particular class of individuals, as one of the most promising young men of the age, and there were not wanting many, who augured that they should live to see him as the regenerator of their country, and actually guiding the reins of government by the mere dint of his own transcendent abilities.

The life of John Tom had hitherto been passed in a comparative state of serenity, undisturbed but by those casual occurrences of accidents and disappointments, to which every human life is more or less subject. From his infancy he had been the humoured child of an affectionate and indulgent mother, who often interposed with her maternal fondness, between the more rigid and severe conduct of his father; who fostered all his eccentric propensities, and who saw in the dawnings of his intellectual ability, the solar brightness of his future life. The worst and most afflicting of all human calamities was now to befal that mother, and although living, to render her as one of the dead to her family.

Mr. Tom had for a series of years prosecuted his business as an innkeeper and maltster with credit and respectability, and he stood high in the estimation of his townsmen, and of the neighbouring farmers, who were the regular frequenters of his house. A fire, however, broke out accidentally in his premises, which consumed nearly the whole of them, and so great was the affright which this disastrous occurrence occasioned to Mrs. Tom, that she sank into a state of melancholy, which gradually diverged into insanity

and she became the inmate of a lunatic asylum. In strict conformity, however, with that censorious disposition which is too prevalent in the world, there were many, who in the melancholy condition of Mrs. Tom, pretended they could trace the existence of a disease that was hereditary, and that it was no alarm nor affright which had alienated her reason, but that it was no more than could be expected, seeing that her grandmother had been insane, and perhaps if the affair were thoroughly investigated, it would be found that the whole family had been a race of lunatics, as far back as their progenitors could be traced. Not contented however, with the decision to which they had arrived respecting the lunacy of Mrs. Tom, their penetration was put further to the test, and they saw in the eccentricities of her son John the germes of the same malady, which were to burst forth at some, perhaps, not very distant period of his life, and which according to their opinion was a proof, equal to a mathematical demonstration, that the eccentricities of John Tom did not originate, as some people affirmed, in an exuberance of intellectual talent, but were the direct consequence of the disease hereditary in his family, and to which he would sooner or later be obliged to yield.

The loss of a mother is at all times of serious consequence; it may be looked upon in the generality of cases as the breaking up of the various ties which bind the family together, and a vacuum is occasioned in the domestic happiness, which no other circumstances can replenish. To the credit of her son John it must be mentioned, that he appeared to feel the situation of his mother more acutely than any other branch of the family; for the bereavement of her by death would not have afflicted him with such painful feelings, as the knowledge that she was suffering amongst strangers, and her own immediate family debarred from the melancholy satisfaction of administering to her any of those comforts, which might tend to alleviate the miseries of her condition. The sister of John Tom was of

too cold and phlegmatic a temperament to sympathise with him on the loss of his parent, and being rather of a haughty and despotic character, she appeared to feel herself comparatively at ease, now that the reins of the government of the family were placed in her hands, and which she guided sometimes not exactly to the satisfaction or approbation of her brother, who not having been much accustomed to female control, did not patiently yield to that, which his sister was disposed to exercise over him.

The estrangement of Mrs. Tom from her family, and the loss which her son John experienced in her society, for her ear was ever open to receive the extravagant effusions of his ever restless mind, appeared to effect a considerable change in his disposition and conduct; his home was not so comfortable to him as heretofore, for although his father was by no means an unkind or a harsh parent, yet, there was no affinity of soul between them, no congeniality of sentiment, no reciprocity of action, but, in fact, the very reverse; from his father, he received not the slightest encouragement in his utopian schemes for the regeneration of mankind, it being the opinion of Mr. Tom, that neither the world, nor the people in it were quite so bad as some snarling discontented cynics would lead us to believe they were, and that in those quarters, where reformation, or as his son termed it, regeneration was required, the evils would in time bring about their own remedy, without the puny assistence which his son considered himself competent to give.

It does not appear that Mr. Tom senior, resumed the malting business after the destruction of his premises by fire, and his son after leaving the attorney's office, was without any fixed employment, which by no means coincided with the opinion which Mr. Tom entertained of the life which a young man ought to lead. He was, therefore, continually pressing his son to look out for some employment or situation in which he could exercise the talents which Heaven had bestowed upon him to his own advan-

tage, and he was the more urgent in his desires on that head, in consequence of the heavy loss which he had sustained by the fire, and the consequent diminution of his personal property.

In the choice of his new profession, it was the particular aim of John Tom, that it should be in some degree connected with intellectual acquirements, for he had attained to that degree of self-knowledge, that he was conscious to himself of being wholly unfit for any of those occupations to which corporeal labour was attached, or which required the exercise of mechanical skill. The self-love of an individual is generally flattered by every opportunity which is afforded him of imparting that knowledge to others, which he may himself have acquired, and the great charm of social society consists, not so much in the instruction or information, which we receive, as in that which we are enabled to give. John Tom was conscious to himself that by study and discernment, he had acquired that stock of knowledge, which would properly capacitate him for the responsible profession of a preceptor, although had he perhaps instituted a close and minute examination, into the qualifications which are necessary for that important occupation, he would have found, that he was wanting in many that are indispensable, but as that is in general the case with the majority of those, who undertake the education of youth, it would be reprehensible in us to attach any blame to Mr. John Tom for the commission of an act, of which he has such daily examples before his eyes, and which it must be admitted, are by no means on the decrease.

Mr. Tom, senior, was a man in possession of a considerable portion of good mother-wit, which in nine times out of ten is of more use to a man, in the general affairs of human life, than all the improved sense, which was ever collected in the congregated pericraniums of all the sapient professors of our colleges and universities; and we are able to adduce

one proof of the good common sense inherent in Mr. Tom, which was, that in every undertaking of life, no matter to what particular aim it might be directed, whether trivial or grand, speculative or determined, a deliberate consideration of the possession of the means and qualifications for that undertaking becomes an act of positive and indispensable prudence, and that were the majority of men to adopt that salutary plan, we should not behold so much disappointment and vexation in the world, nor that universal frustration of hope, which brings despondency over the mind, and reduces the mistaken man, after a life of incessant toil and struggle, to penury and distress.

John perfectly coincided in the opinion of his father, and as he was convinced the necessary qualifications were existing in him, for a preceptor and as upon the establishment of that point, no further objection existed to his commencing his career in life, as a director of the "young idea," the whole business was finally arranged, and a suitable apartment, in "a centrical situation," was immediately to be sought for, on which in a short time, stood forth prominently to the view of the passing stranger, in shaded golden characters, the following important information "SEMINARY FOR YOUNG GENTLEMEN FROM THE AGE OF 6. TO 12., BY MR. JOHN NICHOLS TOM."

The education of youth is a decided drudgery, and there are few dispositions possessing that cool and phlegmatic temperament, which can persevere in driving a nail into a block of marble, when with every effort, the task becomes more difficult and disheartening. There was in John Tom, too much of the quicksilver of eccentricity, to enable him to keep steady for any length of time, to one particular pursuit, although during the time that he did prosecute it, he followed it with all the ardour and enthusiasm, which belong peculiarly to men of his volatile character.

The natives of Higher St. Colomb possessed in general

by no means a disparaging idea of the talents of the individual, who now appeared amongst them in the important character of the preceptor of their youth, but there were on the other hand, many cool, calculating heads, who ventured to express their opinion, that the possession of knowledge and the skill or tact of imparting it to others, are things in themselves by no means homogeneous, independently of which, it became a matter of investigation, whether the stock of knowledge which Mr. John Tom had amassed was exactly of that kind which ought to be instilled into the minds of youth, or which was at all calculated to promote their advancement in life. It must be observed that the opinion which the inhabitants of St. Colomb entertained of Mr. John Tom, differed in some very essential points, for although no one could impute to him a direliction of moral principle, or an adherence to any degrading vice, yet he had gained himself a number of enemies, by the wild and new fangled doctrines of political economy which he had adopted, and by his adhesion to particular sectarian tenets, which did not exactly harmonize with the strict orthodox notions of the majority of his townsmen. With these drawbacks operating against him, it could not be considered as a matter of wonder, that his scholars came to him like angel's visits, few and far between, and that the forms of his academy, resembled in their untenanted state, the benches of the House of Commons on a Wednesday night. In elementary knowledge, the worthy domine was by no means a proficient, he had himself bounded over the rudiments of learning, to penetrate at once into the depths of knowledge; and thus that knowledge was in him a kind of patch-work, a mixture of truth and error; the premises were in many instances false, from which he drew his conclusions, and not having exactly talent to discover in what particular that falsity lay, his mind became at last the focus of improperly digested ideas, with a great deal of truth at the bottom, but an equal quantity of error floating

on the superficies. To sum up the history of this part of his life in a few words the school was a decided failure; the drudgery of education harmonized not with the natural volatility of his character, and his own innate quickness of perception could not bring himself down to a level with the dull and slow-paced comprehension of the uneducated mind. The scholastic establishment was broken up, and Mr. John Tom was once more the assistant of the inn-keeping department of his fathers' business.

There is not, perhaps, any circumstance in life more perplexing or embarrassing to a parent, than when a son has been tried in various occupations and in all has been found wanting. There is in the majority of human beings, a fixed and determined inclination to the prosecution of some particular pursuit, and the wisdom of the parent is often evinced in allowing the child to follow that pursuit, although it may be at direct variance with the plans which that parent may have laid down for the establishment of his son in life, In the present instance, Mr. Tom was in regard to his son John, completely at sea; he had tried him in one or two occupations, and in all he was found incompetent, not, however, from an actual absence of talent, but from an inability to make that talent harmonize with the end which he had in view. It was not, however, the desire of Mr. Tom to force his son into any new occupation, hoping that fortune might throw up something in his way, which might suit his peculiar cast of character, and enable him to sustain the station of life to which he was born. A continual change of occupation is fraught with the greatest injury to the advancement of a young man in life; and Mr. Tom although not deeply read in the knowledge of human nature, still knew so much, that an individual who is for ever changing his pursuits, will in a very short time have no pursuit at all to follow, and unless born to an independence, will eventually sink to misery and ruin.

At the suggestion of some of the immediate friends of

Mr. Tom, an application was recommended to the Commissioners of the Excise with the view of obtaining a situation for his son in that department of the national revenue, and then, perhaps, it might be said of him, what was said of a much greater man, Robert Burns,

> "They took him from the sickle and the plough,
> To gauge ale firkins,"

The application was made, and Mr. Tom confirmed the truth of the scriptural maxim, "that hope deferred maketh the heart sick" Information reached him at times that the number of applicants were great, who had prior claims to the appointment on the occasion of a vacancy than his son, but still that his application should be attended to in its regular course. The real truth must be told, which is, that Mr. Tom was a decided novice in such matters, and so were the friends who advised the application; they ought to have known that appointments of that kind are not bestowed upon individuals on their simple application, and that unless they come backed by some powerful interest, the applicant has as good a chance of success, as if he had petitioned to supply the next vacancy to the throne of China. Wearied out with repeated prayers and petitions, the patience of Mr. Tom became at length exhausted; he found that he had wasted, without the slightest advantage to himself, a deal of valuable time, and the idea of making Mr. John Tom an exciseman was abandoned for ever.

In the mean-time, the most distressing accounts were received from the persons who had the care of Mrs. Tom, that her malady had considerably increased, and that little or no hope existed of her return to sanity; independently of which, her general health was gradually declining, and her death might be looked for at no very distant period.

This intelligence was received by her son with the most

poignant affliction, and he expressed a wish to his father to visit his mother in the asylum, in order that a correct knowledge might be obtained of her actual state, and he proposed that should she be found to be approaching her death, she should be removed to her home, where her last moments might be rendered more comfortable to her, than could be expected in a public institution. For some reason, however, which Mr. Tom did not think proper to explain, he expressed his decided objection to the plan of his son, and in about three weeks afterwards, the intelligence of her death was received, which gave a wholly new character to the domestic relations of the Tom family.

Mrs. Tom was during his life, although a very industrious and thrifty woman, always distinguished by a peculiar eccentricity of conduct, which obtained for her the *soubriquet* of "the cracked cherry," her christian name being Cherry, but there was an unfortunate trait in her character, which displayed itself too often in her intercourse with her acquaintance and neighbours, which was, that having once imbibed a dislike to an individual, she seldom or never overcame it, and hesitated not to show it, whenever an opportunity presented itself, although in many instances it might be excessively ill-timed, and at variance with her immediate interests. In no case, however, was this unfortunate propensity more apparent, than in the unfounded and inveterate dislike which she imbibed to a young man of some respectability in the town of St. Colomb, between whom and her elder daughter there subsisted a very strong attachment, but which met with such a decided disapprobation on the part of Mrs. Tom, that they relinquished almost every hope of a matrimonial union. The death, however, of Mrs. Tom, removed that obstacle, and after allowing that time to elapse, which decorum required, the marriage took place, and thus the household of Mr. Tom was destitute of a female manager, and in the particular

line of business which he followed, the want of such an assistant was of serious consideration.

Amongst the marriageable ladies of St. Colomb, it may be easily conjectured, that there were many, who entertained no insuperable objection to occupy the place in the household of Mr. Tom, which his wife formerly occupied, with all the rights, privileges and immunities, which the deceased Mrs. Tom enjoyed, or in plainer english, there were many who had no objection to drop for ever the odious name of spinster, and to be henceforth incorporated in the ranks of human society, in the more important and imposing character of the wife of Mr. William Tom. It was, however, some time before Mr. William Tom could select from amongst the number of the said marriageable ladies, the particular one, who was to be henceforth known in the world, as Mrs. Tom, for some real or fabricated objection ever and anon arose to the removal of this or that lady from the cold and chilling state of spinsterhood, which objection, however, arose in nine cases out of ten, on the part of Mr. John Tom, who raised every impediment in his power to the second marriage of his father, accompanied by a threat, that on the arrival of his step-mother, he would leave his paternal home, and perhaps St. Colomb for ever. There was, however, a lady located nearly opposite the domicile of Mr. William Tom, who had been long famed in and about St. Colomb, for her skill in imparting to the female juveniles of the town, the art and mystery of needlework, as well as an expertness in filling up two parallel lines with O's and pothooks, and enabling them by the use of certain figures to arrive at the solution of the arithmetical problem, of how many herrings can be obtained for one shilling, if one and a half cost three halfpence; in other words, the above-mentioned lady had for a number of years conducted a seminary for young ladies with credit to herself, and considerable advantage to the pupils, who were entrusted to her care. She had arrived at that age, which

it might naturally be supposed, that "the hey-day of the blood was tamed," and there was in her whole carriage and demeanour, something so matronly, so divested of all frivolity and giddiness, and wherewithal, there was something still about her, which as the inimitable Sterne says, "man looks for in woman," that Mr. William Tom began to shoot his amorous glances towards the domicile of the worthy conductress of the seminary; and there were not wanting those busy, meddling gossips in the neighbourhood, who whispered about, that the said glances on the part of Mr. William Tom, were returned by an equal number on the part of the lady, on the same principle, that it would be a gross breach of etiquette, if a ship saluted the flag of another nation with thirteen guns, that the flag so saluted should not return the salute with an equal number. How long this amorous parley would have lasted between Mr. William Tom and the preceptress, is a question not to be easily solved, for perhaps its duration would have been equal to the celebrated courtship of my uncle Toby and the widow Wadman, had not matters been suddenly brought to a crisis, by one of those unexpected circumstances, which possess such a decided influence on the destiny of a man, and which in the present instance furnished Mr. John Tom with a favourable opportunity of testing the truth of the Godwinian philosophy.

It was on a Sunday morning, that Mr. William Tom, having in due obedience to the laws of his country, closed the doors of his hostelry, proceeded in companionship with his son, as was their general habit to the parish church, there to be instructed in the beautiful doctrines of the christian faith. The service being over, it happened that Mr. William Tom and the matronly preceptress egressed from the porch of the church at the very same moment, a circumstance, which Mr. John Tom declared, was in conformity with the philosophy of Godwinian effect, which, if he could devote his time to the subject, he could satisfactorily prove, except to those, who beforehand had made up their minds not to believe

him, was the actual and immediate result of Alexander the Great, bathing in the Cydnus. The task, we assume, would have been rather difficult to Mr. John Tom to trace the chain of causes and effects from the moment of the immersion of Alexander the Great in the Cydnus, or the egress of Mr. William Tom and the preceptress from the church of St. Colomb; but Mr. John Tom, is not the first amongst the sons of men, who have been carried away on the hobby-horse of science into a quagmire of absurdity, and have contributed to disfigure the face of truth, where their aim ought to have been to render it more clear and bright.

Whatever, however, may have been the remote or the immediate cause which brought Mr. William Tom and the preceptress into a state of juxta position, it is nevertheless certain, that it was a circumstance which had a very momentous influence on the future destiny of the Tom family, and particularly on that of the individual, who is the subject of this history.

On the progress of the family from the church to their respective homes, during which the enamoured host of the White Lion, conversed with the preceptress on such topics, which he considered of the greatest interest to her, beginning with the excellence of the sermon they had just heard, and ending with some very appropriate and original remarks on the particular state of the weather, it occurred to Mr. William Tom, that as Sunday was a day in which very little business was done in his house, the evening might be very agreeably spent by inviting the conductress of the seminary to partake of a cup of tea with him, during which the mind of his son John might be enlightened on several points relative to the newly invented mode of education, by which the infant mind is made to travel with a railroad expedition to the fountain of knowledge and science. The invitation was given, and to the great satisfaction of Mr. William Tom, was politely and thankfully accepted.

It would be uncourteous, and perhaps tedious to expose

the various topics of conversation, which engrossed the attention of the party during the time that the preceptress was a visitor under the roof of the worthy innkeeper, but during the temporary absence of Mr. John Tom, it is one of those facts of which there can be no dispute, that Mr. William Tom declared, that if the preceptress entertained no objection, to be hereafter known in the world as Mrs. Tom he would make the necessary arrangements, that an event of that importance should be consummated with as little delay as possible. At this distance of time, it is impossible to state the extent of the embarrassment into which the preceptress was thrown by this unexpected, though perhaps not unwelcome offer on the part of Mr. Tom, nor are we enabled to state the length of time which it took the preceptress to deliberate, before she gave her decisive answer, but that it was favourable to the wishes of Mr. Tom may be gathered from the circumstance, that on the following morning, whilst seated at breakfast with his son John, he imparted to him the information, that he had provided a step-mother for him, in the person of the preceptress, who would in a few days be removed with the customary furniture, from her present domicile, to that in which she was to appear in future, as Mrs. Tom.

The intelligence was by no means welcome to Mr. John Tom, who entertained so much respect for the memory of his mother, that the idea was painful to him, of beholding another in her place, and to whom he would be obliged to behave with an obedience and submission, at no time congenial with his natural disposition, but which under the circumstances in which they would be exacted from him, would be highly revolting to his feelings. He made no hesitation to declare to his father, that although he might gain a wife, he would lose a son, for that it was his fixed determination, immediately after the marriage, to leave the house, and either take up his abode with his sister, or seek his fortune in a distant land. He did not mean to question

the right of his father to enter again into the married state, if he considered that it would be the means of contributing to his future happiness; but that as he himself was no longer a minor, he could not be compelled to subject himself to the control of an individual, to whom he was not connected by any ties of parentage or consanguinity, and whom, in occupying the place of his beloved mother, which in his eyes was a kind of unjustifiable usurpation, he could never bring himself to respect, much less to love.

The expression of this determination on the part of his son, effected not the least change in the resolution which Mr. Tom had taken, but he expressed his readiness to give his son every assistance in his power in the establishment of any business or profession, into which he might wish to enter, or were he inclined to marry, he would relinquish to him the business which he then occupied, and confine himself to the scholastic line, for which his intended wife was peculiarly fitted, and to which he considered that he was himself by no means incompetent. John expressed to his father, his sincere thanks, for this, his very considerate and handsome offer but he declined it, on the ground, that his mind soared to higher things than the measurement of ale and spirits, and consequently that it was his determination on the marriage of his father taking place, to proceed to the metropolis, where a new sphere of action would be open for the exercise of his talents, and where he could associate with those men, by whose genius the present institutions of society were to be gradually abolished, and a wholly new system adopted, exempt from all present existing political. and religious abuses, and which was to be the first manifestation of the arrival of the millenium.

That John Tom, was in those notions which had taken possession of his mind, labouring under a gross delusion, cannot admit of a doubt, but perhaps, under no circumstance is man more prompt or determined in his actions, than when

labouring under the influence of a delusion. In the common routine of action he considers, he deliberates, he weighs the probability of success with the probability of failure, and he acts accordingly as either obtains the preponderancy, but when a delusion has once taken possession of the mind, all deliberation is rejected, and impelled, as it were, by some unknown power, the man rushes on to action, and stops not frequently until he finds himself in an abyss of ruin and discomfiture. Every action committed under the influence of delusion is accompanied by a certain degree of enthusiasm, and it is to that power that we are indebted for some of the most extraordinary actions which have been committed by the human race. Without enthusiasm, no man can nor will excel in any of the departments of human action, and we shall find the truth of this remark confirmed throughout almost every stage of the life of Sir William Courtenay.

It was not without some difficulty, that John Tom could be prevailed upon to attend the marriage of his father; nor would it have been accomplished at all, but for the influence, which a near relative of his mother exercised over him, and who represented to him in a very proper manner, the unfavourable construction which would be put upon his conduct, considering that the female whom his father had chosen as his wife was a woman of irreproachable character, and that as far as the conduct of his father was concerned in the light of a parent, it had always been distinguished by parental affection, and the most studious attention to the promotion of his interests. An argument of this kind could not fail to have its due effect on the liberal mind of John, and he attended the marriage of his father, keeping his feelings under a proper control, and joining in the merriment customary on such occasions, as if the event had been consummated with his entire approbation and concurrence.

CHAPTER II.

In one part of the preceding chapter, we made mention of a female, who had bestowed her heart upon Mr. John Tom, but to whom, on account of a pretended love of celibacy, he refused to bestow his hand in marriage. An affectionate intercourse had been continued between them, although with little prospect on the part of the female of being able to effect a change in the sentiments of her beloved, in regard to a matrimonial union; on the contrary, independently of the examples which he produced of the most eminent reformers of ancient and modern times, adhering from principle to a life of celibacy, he now brought forward a line of argument founded on the principles of Mary Wolstonecroft, that marriage was merely a human institution, and that it was only a foolish prejudice, and an adherence to antiquated customs, not based on reason or common sense, which induced either a man or a woman to submit to the slavery of marriage, when by a simple expression of their own free-will, a mutual intercourse might be established, which blended within itself all the joys and happiness of the married state, without being subject to its shackles, or its unnatural thraldom over the most aimable feelings of the human heart. A declaration of such principles is generally revolting to the female mind, which looks upon marriage as the *ultima thule* of the female life, and to which every act, every pursuit, every pulsation of the heart is directed. During many of their interviews, the nature of the institution of marriage was the chief topic of their conversation, and whilst John Tom maintained that marriage was the

grave and not the cradle of love, his deluded companion considered, that were she to consent to any other relation between them, she would be at once forfeiting her character, and losing that rank in society, which she had hitherto maintained. John Tom attempted to convince her, that sentiments of that kind were the mere children of prejudice, that they would not stand the test of rational discussion, and that they had no other basis than antiquated custom, which was gradually dissolving away, under the irresistible influence of truth, and the all-penetrating light of mental illumination.

At this period, when John Tom was secretly and insidiously undermining the moral principles of the affectionate and confiding girl, Mary Wolstonecroft sent forth into the world her extraordinary work, entitled "The Wrongs of Woman," and a more efficient instrument for the completion of his plans could not have been selected by John Tom, as marriage is therein represented as a mere voluntary contract between man and woman, and that it was no longer binding upon the parties, when it was their mutual wish to separate. This book was placed in the hands of the too willing scholar in the school of Wolstonecroft, in which a new light was poured upon her, relative to the rights of her sex, which had hitherto been so unjustly withheld from them, and she began gradually to consider, whether the arguments which John Tom had used relative to the institution of marriage were not in reality founded on truth, and whether she would not be actually exhibiting a laudable strength of mind, and an originality of character in departing from an antiquated custom, which human ingenuity had devised, but which truth and reason disowned.

Having thus stated the means employed by John Tom, for the subversion of those principles of female rectitude, in which the affectionate girl, who had bestowed upon him

her heart, had been educated, it merely remains to be related, that he entered into immediate arrangements for his departure from St. Colomb for the metropolis, it being determined that his fair proselyte should be his companion, and exhibit herself in the world, as a practical illustration of the new philosophy, as it was at that time termed, and which exposed the adherents of it, to the well merited castigations of ridicule and satire.

The views of John Tom in visiting the metropolis were vague and indefinite; he possessed not the means of establishing himself in any commercial pursuit of importance or respectability, but he considered himself, as belonging in a great degree to the Utilitarian School, in which he was destined to act a prominent part, and it was only in the metropolis, that he could meet with proper encouragement, or enjoy the society of those men, who were to be his coadjutors in the grand scheme of the regeneration of the world.

Every attempt was made by his father to dissuade him from his quixotic plans, and he represented to him that there were several channels open to him, in his native town, by which he might earn for himself a comfortable competency, without involving himself in those embarrassments, which must inevitably result from a residence in the metropolis, without any fixed or determined pursuit, at the same time, that it was beyond his power to afford him that allowance which would enable him to meet the current expences of the day, without in some degree contributing to his own support by the profit of some respectable business.

John listened to these expostulations of his father with an evident display of respectful attention; he acknowledged the truth of the greatest number of his father's remarks, and yet so wayward are frequently the dispositions of the human heart, that althongh a conviction rests upon it of the propriety or fitness of a particular course of action, yet

there appears frequently to be a counteracting power, forcing the individuals into a wholly opposite mode of conduct, and leading him on gradually to ruin and disgrace.

John Tom was one of those men, who although discouraged in the prosecution of any particular pursuit, are by no means discouraged from attempting it again, possesing as they do, a false and inflated opinion of the extent of their abilities, and believing that their original failure did not proceed from any want of prudence or skill on their part, but from an untoward combination of circumstances, which no human foresight could prevent, and to which man is bound, according to his nature, to submit, as the subject of a destiny, over which he possesses not the slightest control. John Tom had failed in the profession of a schoolmaster, but that failure did not proceed in his own opinion from any incompetency on his part to undertake and complete the education of youth, but that the comprehension of the youths who had been entrusted to his care, was not of sufficient power to grasp the system which he had introduced, and that the abilities which he possessed, had been thrown away upon a barren and fruitless soil, to which no manure nor cultivation could impart the slighest degree of fertility.

It was one of the wild conceits of John Tom's imagination, that the human mind varies with the latitude in which it is produced, and it was his belief that the minds of youth were differently organized and constituted in and about the metropolis, than in the more rude and uncivilized districts of his native county. With this fancy working in his brain, he formed the resolution immediately on his arrival in London, to apply to an academical agent, with the view of purchasing a scholastic establishment in the environs of the metropolis, and where he was convinced that he should find the minds of his pupils of a very different calibre, than what he had experienced at St. Colomb.

It was arranged between John Tom and his deluded

female companion, that the latter should proceed in the most private and secret manner to Falmouth, where she was to be joined by the former, and thus the eye of suspicion was to be blindfolded, not only as to the intimate relation which existed between them, but also to their ultimate destination. In this instance, John Tom evinced his decided ignorance of the world, by supposing that the mere circumstance of them leaving St. Colomb separately, could so hoodwink the ever restless curiosity of the gossiping community of the town, as that two individuals of some notoriety in it, should disappear about the same time, and yet that not an individual should hazard the conjecture that their departure was a concerted plan of their own devising, especially, as it was well known, that an attachment subsisted between them, and that it was generally believed that sooner or later, a matrimonial union would take place between them.

John Tom had not taken his departure above twelve hours from St. Colomb, before the flight of the lady, and her disreputable connexion with her unprincipled paramour, as he was styled, was the theme of conversation at all the tea-tables of the female gossips, as well as in the ale rooms of the different inns, and as is generally the case in such matters, amplification and exaggeration were called in, to give a blacker colour to the character of the female than it really merited, and to visit upon the head of her seducer, all the odium and obloquy, which are attached to so unprincipled an act.

The parties met as by appointment at Falmouth, and sailed in the first vessel bound to London, where they arrived after a most boisterous passage, attended frequently with considerable danger, but as the vessel proceeded up the Thames to her anchorage, a new world appeared to open itself to the astonished gaze of John Tom, who, in the fleets of merchantmen, the well-stored warehouses, the magnificent public buildings, and the bustle and activity which

were everywhere apparent, beheld the source of England's greatness, and of her superiority over all the nations of the world. To his companion, it was a new and interesting scene, and tended for a moment to divert her mind from other objects, the principal of which was the home that she had left, and those who had made that home so dear to her; herself no longer the pure, untainted being, who in the freshness of youth and beauty had been the pride and joy of her parents, but now the brightness of that life was past, and the future stood before her with all its disheartening gloom, beset with probabilities, that might be realised all to soon, and of which she could not think without a thrilling shudder, which appeared to penetrate to the very core of her heart, and there inflict a pang, agonising and insupportable.

On the vessel arriving at her moorings in the river, John Tom, who was a total stranger to the metropolis, was at a loss to know to what quarter of the town to bend his steps, for he had not a single acquaintance, who could instruct him in the ways and intricacies of London, or who could or would put him on his guard against the numerous impostors, who so kindly offer their services to the ignorant stranger, and for which he generally pays, with the loss of the greater part of his property.

From the recommendation of the captain of the vessel, in which they had sailed from Falmouth, Mr. Tom and his companion took up their temporary lodgings at the Gun Tavern at Billingsgate, which was at that time one of the most respectable houses in the neighbourhood, for the accommodation of travellers, and particularly for those, whose business was in any way connected with the river.

First impressions are said to be lasting, whether they refer to the outward appearance of an individual, or to the character of a place into which we may be suddenly thrown, and certainly, the two comparatively unsophisticated natives of Cornwall, could not have selected a place better calcu-

lated to give them a bad impression of London, than the place, in which they had now temporarily settled themselves. Blackguardism in its most comprehensive and disgusting character, was there continually before their eyes; the depravity of the female sex exhibited itself in every quarter, and their ears were continually assailed by the most coarse and vulgar epithets of abuse and vilification. To John Tom it appeared, as if human nature had collected all the scum and refuse of her creation, and had poured them forth in one disgusting mass, within the area of about an acre. The filthy and sickening state of Thames Street, with its streams of feculence and stinking offal, pouring down the streets leading into it, formed a most singular contrast with the clean and wholesome streets of St. Colomb, and excited in his breast a feeling of regret, for the scenes which he had left, and a strong sense of dislike, for those by which he was surrounded.

He determined to make his stay at the Gun, as short as possible, but whither to direct his steps in order to obtain a permanent lodging ,was a matter of speculation, and in some respects of indifference to him, with this exception, that he wished to establish himself in a populous neighbourhood, in which Dr. Malthus, and all the anti-propagators of the human species would be horrified, at the number of little urchins who were to be seen playing about in all directions, but who were to be conducted by the pedagogic skill of Mr. Tom, to the fountains of knowledge and science.

It may have been one of those effects, the cause of which would puzzle Mr. Tom to trace, that induced an industrious vendor of sprats and herrings to the piscatory epicures of Somers Town, to enter the parlor of the Gun Tavern, for the purpose of regaling himself with a basin of ox-tail soup, for which the said tavern was at that particular period very justly celebrated, at the very moment when Mr. Tom had seated himself in one of the boxes, for the purpose of ascertaining the exact state of the political parties

in Europe, and perhaps obtaining some knowledge of the progress which the Spenceans had made towards the accomplishment of their patriotic and meritorious plan.

It is remarkable on what a trifle sometimes depends the establishment of an acquaintance between two individuals who, but a moment before were total strangers to each other, and who being suddenly thrown into the society of each other, cannot be brought to throw off that cold and repulsive reserve, which is the characteristic of an Englishman, and which renders him such an unsociable and forbidding companion. The fishmonger, however, in this respect belied, in a great degree that national trait of the English character, for he was no sooner seated in the box with Mr. Tom, in a *vis a vis* direction to him, with his basin of ox-tail soup before him, than he evinced a very laudable desire to enter into conversation with Mr. Tom on the state of Billingsgate-market, and the scandalous system of forestalling, for which it was then so particularly distinguished. Now Mr. Tom was at that particular moment deeply plunged in the perusal of Mr. Owen's system of mutual co-operation, and therefore it could not be immediately expected of him, that he should on a sudden withdraw his attention from so important and edifying a subject to listen to the remarks of the fishmonger, although they might have been in themselves excessively just and appropriate, on the abuses of Billingsgate Market, but which perhaps amongst all the abuses to which the hand of reform was to be applied, was most probably the last, which had occupied the serious attention of Mr. Tom. A man may try twenty strings before he touches one that meets with a responding tone in the breast of another, and the fishmonger would most probably have risen from his refreshing meal, with the conviction that the individual opposite to him was the most churlish, unsocial, uncommunicative of all the human animals, with whom it had ever been his misfortune to come into contact, when on a sudden, such is the power of destiny, the fishmonger in-

formed Mr. Tom that the pilchard fishery on the coasts of Cornwall had that season been very successful. At the sound of Cornwall, Mr. Tom laid down the paper, and in return, he informed the fishmonger, that having but two days ago, arrived from the coast of Cornwall, he was fully able to corroborate the statement, which the fishmonger had made relative to the pilchard fishery. From that subject they gradually digressed into others, until the pleasing discovery was made, that the fishmonger had a portion of Cornish blood circulating in his veins, though perhaps rather spurious and contaminated by an intermixture of London blood, his mother having been born at Bodmin, and consequently it could not be disputed, that on his mother's side he was virtually and intrinsically a Cornish Man. There is a compatriot spirit in the breast of almost all men, and whether it be on the shores of the Ganges, or amidst the thunder of the Falls of Niagara, that we hear the sound of our native tongue, we cling to the individual as if he were our brother, and we become bound to each other by a charm of intimacy and reciprocal kindness, which brings about perhaps one of the most happy periods of our life, and constitutes one of those never to be forgotten scenes, which accompany us to the verge of the grave.

We will not pretend to affirm that such very refined feelings were actually existing in the breast of either Mr. Tom or his newly discovered countryman; but so far may be asserted, that a sufficient degree of intimacy and cordiality was established between them, as to induce Mr. Tom to confide to the fishmonger the exact situation in which he found himself in London, and his desire of meeting with some comfortable lodgings, in which he could reside until those plans, which he had in view could be brought to maturity. England's immortal bard has said, "there is a tide in the affairs of man, which taken at the flood, leads on to fortune;"

now the tide of the Thames had brought to the fishmonger, many a profitable load of the former tenants of the ocean, and now the tide of fortune was to bring him in the persons of Mr. Tom, and his young and beautiful wife, for so she was supposed to be, two respectable tenants of his first floor, which at that time was fortunately vacant, and which he represented to Mr. Tom as in every respect, well suited for his temporary accommodation, it being cheap, clean, and respectable, three qualifications, which every first floor in or about the metropolis, cannot be said to be in possession of. The bargain was struck, and by the regular payment of twelve shillings per week, to be punctually transferred from the possession of Mr. Tom, or some one acting on his behalf, into the possession of him, the said fishmonger, or some one acting on his behalf, duly between the hours of ten and twelve every Monday morning, he, the said Mr. John Nichols Tom, was to have, to hold and to keep undisturbed possession of two rooms, with their appropriate furniture and bedding, with the right, liberty, and privilege of making such use of the kitchen, for all those, and sundry purposes for which kitchens are generally constructed, without any let, hinderance, or impediment on the part of any member of the family, male or female, adult or juvenile, and it was further stipulated, that the female domestic, then residing in the house of the fishmonger, should at all proper times and seasons render to the occupants of the first floor, all the necessary assistance, and co-operation, with the requisite display of politeness and civility, without any fee, gratuity, emolument or reward, on the part of the said occupants, with the customary proviso of one weeks notice on the side of one party, wishing to change their lodgers, or the lodgers wishing to change their lodgings. These preliminaries were finally arranged, and no further impediment now existed to the immediate removal of Mr. Tom and his companion, to their new residence in Somers

Town, and it was kindly proposed by the fishmonger, on the ground of economy, that if Mr. and Mrs. Tom had no objection to ride in the same vehicle with a few salmon and soles, the matter could be arranged to the satisfaction of all parties, the vehicle being of sufficient capacity not only to afford accommodation for their persons, but also for their luggage. The proposal was acceded to, and so ignorant are we purblind mortals of the future, that Mr. John Tom little suspected when he left his paternal habitation at St. Colomb, that in a few days afterwards he would be displaying his person on the crowded streets of London, to the gaze of the passing strangers, seated in a fishmonger's cart, in close association with baskets of fish, bags of oysters and muscles, and bundles of red herrings, and smoked haddocks. Perhaps under any other circumstances, the pride of John Tom would have been wounded to see himself in such a situation, but as he was then situated, he knew no one, nor did any one know him. He was jolted from Billingsgate, to Somers Town without a single friendly nod, without one kind acknowledgement from the thousands, who were passing on either side of him, and he could not refrain drawing the contrast between his present situation, and his late one in his native town; in the former, he was a stranger amongst strangers; in the latter, he could not walk a dozen paces, without meeting some friendly face to greet him, or some bright sparkling glance shot from a female eye, telling perhaps a tale of something that was passing within, and which the more it is attempted to be concealed, the more it is made manifest. If, however, a few qualms of wounded pride came over him, at the meanness of the situation in which he found himself, his memory very kindly carried him back to the scenes of ancient and modern history, in which more illustrious men than himself, humbled themselves to situations, which instead of being a degradation to them, was an incontestable proof of the greatness and nobility of their character; was not Plato once driven to his academy in a

dung-cart? was not George the Fourth, for a trifling wager, rolled down Constitution Hill in a wheelbarrow? did not John Knox enlighten the ignorant from an empty hogshead? was not St. Peter drawn by his fanatical followers in a washing tub? not forgetting to mention the particular piece of furniture on which Pope Joan received the deputation of the cardinals? With these examples before his eyes, it could not possibly be any disparagement to Mr. John Tom, the future reformer and regenerator of the world, to be seen in a fishmonger's cart; although it was by no means an unpleasant moment either to his companion or himself, when on account of the rude joltings which their bodies ever and anon received from the unevenness of the pavement, the vehicle stopped at last before a respectable, second rate house, at the entrance of which stood a matronly figure with a child in her arms, and on whose countenance there appeared some traces of ill-humour and displeasure. The frown of discontent however, soon gave way to the stare of astonishment on seeing her husband accompanied by two strangers, with sundry boxes and packages, indicative of their arrival from the country, and whom the good wife conjectured that her husband had conveyed to Somer's Town with the view of earning an honest penny, a custom, which he was wont to follow, not unfrequently, in his trips to and from Billingsgate. If, however, the astonishment of the fishmonger's wife was great on beholding the contents, living and dead of her husband's cart, it obtained a still greater altitude, mingled with an expression of delight and approbation, when the information was conveyed to her, that the living objects of the vehicle were to be the tenants of her first floor, and not a greater bustle could take place at an inn on the arrival of some guest of consequence, than that which now reigned in the fishmonger's house. The child was deposited in the cradle, giving to Mr. John Tom by its incessant crying, a specimen of the interruption which he

was likely to meet with in his professional pursuits. Betty, the servant of all work, was called into active service, to assist in conveying the baggage of the new lodgers into their future sleeping apartment, and in about an hour Mr. Tom and his Eliza (for from delicacy to the feelings of her family, we will forbear mentioning her sirname) were comfortably located in their residence, the former congratulating himself, that the sphere of his usefulness, was about to open upon him, and that his name and actions would soon be the theme of general conversation, as well as the admiration of all the zealous advocates of mental illumination.

It was the fixed determination of Mr. John Tom to enter upon a scholastic life, with the supposition that he was in every way qualified for it, and in order to promote those views, he considered it more advisable to negociate for an academy, that had been for some time established, and to which a good connexion was already attached, than to attempt the establishment of one by his own influence and exertions, the success of which was highly improbable, seeing that he was a complete stranger, and without a single connexion, which could promote his views. When he looked around him in the immediate neighbourhood in which he lived, he could not but look upon it as the very focus of education. Whithersoever he directed his look, his eyes were greeted with the announcement of a seminary or an academy, classical, mathematical. commercial and ornamental, and it was not be supposed, therefore, that he could succeed in that quarter, where the demand for juveniles could not be equal to the supply, unless imported from a distance, and where he would no doubt be looked upon as an interloper and an intruder by those, who had been for some time established in the neighbourhood, and who would certainly set on foot every petty art and intrigue to injure him in the estimation of those, who might be disposed to bestow upon him their patronage, and he knew well

that it is the supreme of folly to contend against a confederacy of men, who have made up their minds to crush an individual, who presents himself as their rival, and who may, perhaps, possess greater talents and qualifications for their profession than they themselves possess.

In this view of the case, Mr. John Tom showed that he was not wholly ignorant of the low chicanery of the world, and he wisely resolved not to expose himself to it, but he determined rather to adopt the more prudential plan of advertising for the purchase of a seminary in the environs of the metropolis, and which he could enter upon, with a certain number of scholars already attached to it, and the number of which, he had no doubt would very soon be considerably augmented by the talent, which he should be able to display in the different branches of juvenile education.

The advertisement had not been one day in the newspaper, when at every delivery of the post, the postman presented himself regularly at the private door of the fishmonger, with sundry letters directed to A. B. which letters contained the notification of a seminary to be disposed of on the most advantageous terms, with the announcement of a certain number of pupils, and the certainty of an augmentation, if the individual were fully competent to the task of education in the highest departments of learning. The majority of them were to be disposed of on account of ill health, which is the most plausible reason that can be given, when ill-management is the real one.

Whilst this plan was in the progress of execution, John Tom was by no means idle in prosecuting the grand and glorious aim which he had in view, viz a full, permanent, and efficient reform of all existing abuses, particularly those of the church, which appeared to him to be of deeper magnitude than in any other branch of the constitution. His first inquiry was to ascertain the place of meeting of the Spenceans, which he discovered to be in Bouverie Street, Fleet Street, and to that place he despatched a letter addressed

to the Secretary, in which he informed him that he had travelled from St. Colomb in Cornwall, enamoured of their principles, and giving all due praise and honour to Mr. George Spence, the founder of the society, for his glorious exertions in the cause of the human race, and that he hoped the time was not far distant, when the society would commence their operations of making an equal division of the property in the kingdom, as he could assure the society that he had advocated their principles in that part of the country from which he had just arrived, and he could further inform them, that there were a number of individuals in his immediate neighbourhood, who were anxiously looking out for the commencement of their operations, which would be the first signal of the approaching arrival of the millenium, which he made no doubt every Spencean would hail with enthusiastic delight. From the deep consideration which he had bestowed upon the momentous objects of the society, he had some very valuable suggestions to make to them for their future guidance, and to communicate, which would confer a high degree of pleasure upon him, and be the means of expediting the consummation of their truly patriotic plans. It was further his sincere desire to be enrolled as a member of the society, to the interests and success of which, it would be his pride and glory to devote in future, all his energies, and he particularly solicited that the present state of the society might be communicated to him, in order that he might transmit the welcome intelligence to his expecting friends in the West of England, who were particularly anxious for the arrival of the hour, when the distribution of the national property would commence, in order that they might be relieved as early as possible from the degrading state of labour which they were now obliged to endure.

It was with the greatest anxiety that Mr. Tom awaited an answer to this epistle, and on the following day he was highly gratified by the receipt of a letter, bearing the sub-

scription of John Cope, as secretary to the Spencean Society, expressing the grateful sense which every member of the society experienced for the enthusiasm which Mr. Tom manifested in its cause, and inviting him most cordially to attend their meetings, which were held every Tuesdays and Fridays at their room in Bouverie Street, where the whole proceedings of the society would be laid before him, for the information of their numerous friends in the west, and it closed with a sincere congratulation on the part of the society, in having enrolled amongst its members the name of an individual by whose influence and talent, the principles of the Spencean Society were to be more generally diffused, and a corresponding accession of members obtained as zealous co-operators in their great and glorious cause.

A communication of this kind, could not fail to make the most powerful impression on the mind of Mr. Tom, who beheld in it a prognostic of his future greatness, and of his growing ascendency in a society, from whose endeavours were to emanate the greatest blessings which had ever been conferred on the human race, and which were to impart a wholly new character to all the relations of social life. So absorbed indeed, was he in the anticipated fame which was to be awarded to him by the lower classes of the community, for his unexampled exertions in placing them in their proper station of society, that he forgot for a time his scholastic speculation, and although the postman was frequent in his calls, conveying the announcement of academies to be disposed of from Stratford Church to Brentford, and from Finchley to Croydon, and all places situate between the intermediate points of the compass, yet for a time, the letters were thrown into an obscure corner of the room, there to repose in unmerited neglect, until the subject was disposed of, which then engrossed the undivided attention of the individual to whom they were addressed.

Never did the affianced girl look forward with greater

anxiety to her bridal morn—never did the youthful author look forward with greater eagerness to the launching of his first work on the perilous ocean of literature—never did the relations of a miser look forward with greater intensity to the perusal of his will, than John Tom looked forward to his inauguration into a society, from whose endeavours, such glorious results were to flow to the human race, and in which he was soon to shine conspicuously, as one of its most efficient and influential members.

The night did come, and never did an individual tread more proudly, or consequentially, along the imposing perspective of Tottenham Court Road, than was exhibited by Mr. John Tom, as he hurried along from his temporary domicile to the future arena of all his grand undertakings, for the benefit of the human race.

As he diverged from Fleet Street into Bouverie Street, the idea was uppermost in his mind, that in a few minutes he was perhaps to stand in the presence of an individual, whose fame was soon to resound over the world, as the enlightened and disinterested founder of a system, which never entered into the brain of man before, and which was in its principles so perfectly original, that the talents of the individual who conceived it, must be almost superhuman, thereby rendering him one of the greatest benefactors of the human race, whom Heaven in its pleasure, had ever sent upon the face of the earth.

When we hear of the commission of any extraordinary action, or the display of any superlative talents, our imagination immediately employs itself in depicting the outward form of the individual, who by the above means has rendered himself so conspicuous, and with high mental attainments we are apt to associate a grandeur and a nobleness of exterior form, not thinking it possible that genius, that direct offspring of Heaven, can possibly exist in a mean or deformed body. In full accordance with those principles,

Mr. John Tom had formed to himself an ideal of the outward form, figure, and countenance of Mr. Spence, which, according to his opinion, must combine in itself everything that was grand, noble, commanding, and intellectual, that nature had ever selected for the formation of a human being. It is true, he had heard that two of the greatest geniuses that ever irradiated the universe of literature by the power of their intellect were hunchbacks, namely, Æsop and Pope, and, on the other hand, he was not ignorant that a very handsome man, is in nine cases out of ten, a very great fool; but still with that knowledge resting upon his mind, he had determined the point, without the chance of contradiction; that he should behold in Mr. Spence, a human being, with the radiance of genius flashing in every glance of his eye—the eloquence of a Demosthenes flowing from his lips, and that commanding air of conscious superiority, which is the concomitant of a mighty mind, which, with the knowledge of the high vocation to which it is called, feels itself in its power invincible, and looks abroad upon the world with the dignity and grandeur of a creative spirit.

With these ideas whirling in the brain of Mr. John Tom, he applied his hand to the knocker of the door, which was to admit him into the society of the greatest men of that age, who were perhaps at that very moment in close deliberation on the means, by which the political relations of the country were to be entirely regenerated, future legislation rendered unnecessary, and individual independence established through every gradation of society.

Not a light beamed from any of the windows of the house, nor was there that bustle or activity about it, which might be supposed to be the general attendants on the actions of a set of men, on whom the future welfare of the world depended. "True," said Mr. John Tom to himself, "privacy is indispensably requisite in matters of this kind,

and it is in secresy that the great changes in the destiny of empires have been conceived and nurtured, until the appointed time was come, when they were to burst upon the world in all their utility and grandeur.

To knock twice at a door on an occasion of this kind, was rather a drawback to the high importance of the business on which he was engaged, but nevertheless the operation was found to be requisite, which Mr. John Tom construed into the probability of the meeting being held in some large room at the rear of the house, and the noise generally attending on public meetings, had prevented his demand for admission being heard by the proper authority.

The door was at length opened, but with a degree of caution, which struck Mr. John Tom with some surprise, but he accounted for his surprise by acknowledging that he was a novice in such matters, and, therefore, what might appear strange to him, was in reality nothing more than the regular mode of action adopted on all such occasions, and to which he would be able to conform himself better, after having amassed a greater stock of experimental knowledge of the system acted upon in meetings of such vast importance.

The man who opened the door was the siamese counterpart of the apothecary, who provided Romeo with the poison, and Mr. John Tom having deposited in the hands of the human atomy, a card declaratory of his name and address, the skeleton turned suddenly round and ascending slowly and majestically a flight of stairs, was in a few moments lost to the sight of the candidate for admission as a member of the noble Society of the Spenceans.

One, two, three, four, five minutes elapsed, during which anxious interval of time, an opportunity was afforded to Mr. John Tom to prepare himself for the part which he had to perform, and in which he was conscious to himself that he should shine with eclat and dignity. It is the province of some men, of weak and little minds to feel them-

selves abashed and confused when they are about to be introduced into the society of those, whom they deem their superiors, but such was fortunately not the case with Mr. John Tom, for he had argued himself into the pleasing belief, that on the business in which he was now engaged, there were few or no men his superior, on the contrary, he was convinced, that he would not be long in the presence of the members of the society, before they would award to him the pre-eminence of talent, which would induce them to bestow upon him a very high rank in the society.

The skeleton was now seen descending the stairs with the same stateliness, and majesty of deportment, which had characterized his ascent, and having reached the spot on which Mr. Tom was standing, he laconically addressed him; "Follow me Sir." After progressing through a passage, a door presented itself at the further end, which the conductor opened, and the important moment of John Tom's life had arrived, when he was ushered into the presence of Mr. George Spence. At the head of a table, strewed with papers, printed and written, sat a stout, coarse, vulgar kind of a man, exhibiting little or nothing of the gentleman in his manners and demeanour, and in his outward habiliments directly confirming the generally received opinion, that slovenliness and genius are inseparable companions. It must also be observed, that this first interview of Mr. John Tom with Mr. Spence, took place after Pitt had laid his heavy tax on soap, which may satisfactorily account for the absence of the application of that substance, to those parts of the body, which are generally exposed, as well as the want of its application to certain parts of his dress, of which its purifying powers would have divested of a dark and dingy hue, which must have been for some time accumulating, but which, it must be admitted, is a circumstance, of too trivial and insignificant a nature, for an acknowledged genius to attend to. From that part of the occiput, where the phrenologists place the organ of imagitiveness, projected

a bush of hairs, which must have been for some time wholly strangers to the harrowing intrusion of a comb, and which would have served a Shee or an Etty, as a good subject for a Medusa's head. "The human countenance divine," was in the present instance also, rather disfigured, for instead of Mr. John Tom meeting with that fine, expressive look of intellectual intelligence, which shot from the eye of a Canning or a Byron, he was welcomed by a look from a pair of eyes, differing in their make and construction, and which by some accident had been placed in such a position in their sockets, that it was impossible for the spectator exactly to tell to what particular quarter, or on what precise object, their visual power was directed. In short, the two eyes of Mr. George Spence must have been thrown aside in the magazine of nature, as some bungled specimen of workmanship, but which by some unaccountable accident, were afterwards used for the decoration of Mr. Spence's head.

And is this the Mr. George Spence whom I now see before me, said Mr. John Tom to himself, whose name has penetrated to the summits of the mountains of Cornwall, and to the very profoundity of her mines? Is this the individual of whom I had formed to myself an idea of all that was grand, noble, and commanding in human nature, to be changed at once into the sad reality of a squat, dumpty, coarse, unpolished figure? but Mr. John Tom suddenly roused himself from these disheartening ideas, by the reflections, that a diamond is covered by an ugly encrustation, and that it did not become him to condemn a man for his outward appearance, when Heaven had been pleased to place within him a soul of such extraordinary power, which by the vastness of its comprehension, was to accomplish the regeneration of the world, and establish the future happiness of the human race, on a firm and everlasting basis.

We will not enter into a full detail of all the circumstan-

ces which took place at this first meeting of Mr. John Tom with the Spencean Society, but it is certain, that had he not been under the influence of a direct delusion, or that he had not been carried away by an extravagant enthusiasm for the principles of a system, which a very small portion of reflection would have told him was too wild aud extravagant ever to be carried into execution, he would at this first interview with the projectors, have seen and heard quite a sufficiency to deter him from any further co-operation with them, and left them to prosecute their visionary plans, until they were driven from them by the ridicule and contempt of the world. Such, however is the infatuation which takes possession of some minds, in other respects by no means devoid of penetration and discernment, that having once imbibed certain notions and sentiments on any theoretical subject, they pertinaciously adhere to them, in despite of the light which is reflected from the mirror of truth, and which in any other minds, would in a moment dissipate the mist of prejudice and error.

While John Tom was thus wasting his time in a foolish and unprofitable pursuit, his companion was obliged to pass her lonely hours in silent and painful reflection on the situation to which she had reduced herself, and which in a certain degree had alienated her from all human society, and from the intercourse of a single being from whom she could receive the slightest token of sympathy or kindness. The character of John Tom was not calculated to instil any consolation to a mind bleeding for the wounds of a ruined reputation; and although his conduct was by no means destitute of that general attention, which even the cold and frigid heart will pay to one who has sacrificed for another all that was dear to her on earth; yet in the situation in which Eliza found herself, there was wanting the consoling and soothing tone of an unimpaired affection, and that ardent show of sympathy, which, although it may not effect a radical cure, will still alleviate the poignancy of the

wound, and in time reconcile the sufferer to her fate. She would sit for hours during the absence of her seducer, absorbed in tears, indifferent as to what was passing around her, and her memory carrying her back to the halcyon days of her youth, when the sun shone upon her in her virgin innocence, and no blush had yet stained her cheek at even the contemplation of a crime. From morning to night, she sat in her lonely state, and knew not where to look for one sympathising breast, into which she could pour her griefs, and by the communication of them alleviate the anguish which threatened at times almost to unsettle her reason, and send her wandering upon the world as a houseless maniac. The roses which bloomed upon her cheeks, when she left her native hills, were gradually fading away, and there was in her look the patient expression of resignation, which tells that the spirit is anxious to be gone, and break at once every tie to a world which has disowned and rejected her. Still no reproach, no complaint escaped her lips; her kiss was still that of a pure and faithful love, and the smile of welcome still irradiated her countenance, beaming sometimes through the tear which was trembling in her eye, but which she hastily wiped away, that he, who had drawn it from its cell, might not see its fall. There were moments, however, in which she would speak of strange and mysterious presentiments, that her sojourn on earth, was fast drawing to its close, and how fervent were then her prayers, that she would be pardoned for her transgressions, and that she would not be shut out from Heaven, for the only fault which she had committed on earth.

The declining state of her health was visible to her seducer, but he attributed it to every cause, but the real one, and he expressed his sincere hope that her removal to a purer air, would restore her to her pristine health, and enable her to resume her wonted cheerfulness. Eliza shook her head, but in that motion there was an expression, which would have forced its way to any other heart, but that of

John Tom, and have told him that his hope was vain, that the cheerfulness of her life was gone for ever, and the rest of the grave was all that remained for her on earth.

In the mean time, John Tom was exposed to the severest animadversions from his father, for the part which he had acted towards the unfortunate girl, and urged him, if he had any regard for his future character in life, to make every amends to the victim of his unprincipled desires, by making her his wife, and thereby restore her to that place in society, from which he had so shamefully and dishonorably removed her. To these remonstrances, however, John turned a deaf ear, and he assured his father, that his Eliza, so far from testifying any inclination to the married state, had become daily more and more convinced of the impropriety of the marriage ceremony, and that as the condition in which she now lived, was one of her own adoption, and founded on a sense of truth and principle, he considered that every interference with her, was an act of direct presumption and impertinence, and that henceforth he should pay no further attention to any complaints that might be made upon the subject.

For the express purpose of removing Eliza to a change of air, John Tom entered into a negociation for the purchase of a scholastic establishment about six miles from London, and according to some accounts there were certain circumstances attending this transaction which did not redound much to the character of John Tom for honour and integrity. According to one account to which the greatest credence is given, it appears that there was another applicant for the school besides John Tom, and who being extremely anxious for the possession of it, offered John Tom a sum of money to relinquish all further negociation for it, to which he assented, and the money was accordingly paid. This was, however, no sooner done, than John Tom immediately renewed the negotiation with the proprietor of the school, and being able by the money which

the other party had advanced, to offer a larger sum than the other applicant was disposed to pay; the negotiation was brought to an immediate conclusion, and John Tom was put in possession of the school. The other applicant, on being apprized of this dishonourable conduct on the part of John Tom, threatened him with proceeding against him on the statute of frauds, if he did not immediately surrender the school to him, for he would not to be satisfied with the mere re-payment of the sum which had been advanced, for he was determined to have both the money back and the school also. John Tom had heard that possession is nine poin's of the law, and for some time, he looked from his strong-hold, and defied the attack of the hostile party, in which he was in some degree supported by the former proprietor, who was rather more inclined to John Tom as the purchaser, on account of the higher price which he had given, and, therefore, he determined to observe a strict line of neutrality between them, offering himself, however, in case they could not arrange the business in an amicable manner, to act as an arbitrator, each binding himself to abide by his decision. This offer was, however, rejected on the part of the disappointed applicant; as he had been grossly defrauded of a sum of money, and he was determined to have that redress which the law would afford him. The stubborn, inflexible character of Tom here displayed itself in an extraordinary degree; with the conviction on his mind, that his conduct had not been regulated by the strictest principles of integrity and honour, he was still determined to persevere in that line of conduct, and to throw every obstacle in the way of an amicable settlement. He appeared to pay little attention to the circumstance that the publicity of his conduct must necessarily be the precursor of the removal of the greater number, if not of all the scholars from the establishment, as it was not to be supposed, that the parents would allow their children to be edu-

cated by a man, who at his very outset had shown such a gross direliction of all principles of honesty and fair dealing. That immediate publicity was not given to it, must be ascribed to the circumstance, that as the defrauded applicant was convinced, that he should ultimately succeed in obtaining possession of the school, it would not be policy in him to circulate any reports, which might be injurious to the interests of it, but the fact must be stated, that it required no publicity of the conduct of John Tom to be given in order to effect the ruin of the school, for in the conversation which some of the parents had with Mr. Tom, they discovered in his religious and political sentiments, ample grounds for the removal of their sons from his tuition, unless they wished their children's heads to be filled with the wildest schemes of political and religious reform, and their minds surcharged with a mass of theoretical and speculative learning, by no means applicable to their station in life, nor to the avocations for which they were destined. It was one of the conceits of Mr. Tom, that rudimental tuition ought never to form a part of scholastic discipline, and that a deal of valuable time is lost, in leading the mind step by step, to any given point of knowledge, when it could be brought to it at once, without any intermediate drudgery, and thereby impart to it immediately a strength, which would enable it to surmount every difficulty which the practice generally adopted in schools, is too apt to throw in the way of juvenile learning. It was also his opinion, that there were some departments of knowledge, in which tuition was by no means necessary, and to which the mind would be directed by nature, as it advanced to maturity, on the same principle that the art of walking, or any other mechanical motion of the body, is not the effect of education, but of mere animal instinct. Speech, he would argue is a natural instinct, and men and women will talk, although they had

never been placed under the tuition of a preceptor. Who he would say, would lose his time in teaching a child, that the sun is the fountain of light and heat, when his own senses will tell it him without any instruction at all? Where is the necessity, he would say, to tell a child that water is infinite in its divisibility, when he has only to take a drop into his hand, and the truth of it is at once apparent to him? These, and other such senseless crotchets were the basis of the system of education, adopted by Mr. John Tom, and therefore no wonder need be excited, that not a week elapsed without one or more scholars being withdrawn from the school, and as this circumstance came to the knowledge of the defrauded applicant, he considered that it would be policy in him, rather to make any sacrifice, in order to obtain possession of the school, than by a procrastinating appeal to the law, uncertain at best in its results, remove perhaps the object, which he had in view to a far distant period, when it might be so diminished in value, as scarcely to be worth possessing. He, therefore consulted with the former proprietor, and it was settled that the whole sum of money, which had been paid by Tom should be refunded to him, including even the sum which he had received from the other applicant, provided immediate possession of the school was surrendered. Mr. Tom at first objected to listen to any proposal, but on serious reflection, he began to think, whether he might not make a virtue of a necessity, for it was evident to him, that if he did not leave the school, the school would soon leave him, and then he might be minus the whole of the sum, which he had paid, independently of his having a law-suit impending over his head, for the recovery of the sum, which he had received from the other applicant. Still, however, the obstinacy of his disposition would have urged him to refuse the handsome offer, which had been made to him, had not Eliza employed all the influence, which she possessed over him, to persuade him to accede to the proposal, and thereby extricate himself at

once from a dilemma, in which his incautious conduct, not to designate it by a severer epithet, had involved him. By degrees, a sense of his immediate interests overpowered the inflexibility of his character, and he yielded at last to the persuasions of Eliza; the offer was accepted, the possession of the school was surrendered, and John Tom was once more upon the world, without an employment, and his mind teeming with schemes of future greatness and importance, which by their speedy accomplishment were to place him in the first rank of human society.

On leaving the school, John Tom returned to Somers' Town, with the view of occupying his former lodgings at that place, and where he expected to be received with the most cordial and flattering welcome. Very different, however, was the treatment, which he received, for the fishmonger's wife informed him, that they had not any lodgings for fellows of his character, and that she regretted having ever received him under her roof, "but this comes," she said, "of her fool of a husband picking up strangers in the streets, and bringing them to a house like her's, as being respectable and reputable people." John Tom was perfectly dumb-founded at this reception, for he could not account for it from any circumstance which had taken place during his former residence in the house, and more especially, as on his leaving the house, both the fishmonger and his wife expressed their sincere regret in parting with such quiet, respectable lodgers, and hoped, that if business ever called them to that quarter of the town, they would not omit to pay them a visit, and partake of the cheer, which their humble mode of life would enable them to give. It was, therefore, an inexplicable problem to Mr. John Tom, in what manner to account for so sudden a change in the conduct of the fishmonger's wife, and he began to expostulate with her on the impropriety of her conduct, and of the injustice, which she had done to his character by the insinuations which she had thrown out—"Character!" exclaimed

the indignant woman, "what have you to do with character? take that poor girl back to her parents you villain, or make her your wife, character! forsooth!"

The colour fled from the cheeks of Eliza, and John Tom stood before his enraged accuser so confounded, that he could scarcely utter a word. If a thunderbolt from heaven had stricken him, he could not have been deprived more of all self-possession, or have deported himself with more direct marks of trepidation and alarm. Gradually, however, he collected himself, and with his customary consequence and haughtiness of demeanour, he demanded to know the name of the individual who had dared to interfere in his private affairs, and to impute vice and criminality to him in an action, which was in fact nothing more than a laudable and an enlightened adherence to certain principles of truth and reason, and his unjustifiable aversion from a custom to which people adhered, because their fathers and mothers adhered to it before them, and for which adherence, they could give no other reason, than that it was a custom invented by some individual, a number of centuries ago, when the human mind was enveloped in darkness and superstition, but now that the light of reason had dawned upon it, a servile acquiescence in it, was rather a disgrace than a merit.

The fishmonger's wife told him she was not going to listen to such nonsense, and being pressed by Mr. Tom to inform him by what means she had come to the knowledge of the particular relation, in which Eliza and himself stood towards each other, she related to him, that he had not left her lodgings two days, before an elderly gentleman, who appeared to be broken-hearted, drove up to the door of her house in a hackney coach, and inquired for a young lady of the name of Eliza D——n, who, he was informed lodged in the house, as the reputed wife of an unprincipled fellow of the name of Tom. The answer delivered was, that a person of the name of Tom, having a lady with him, who was supposed to be his wife, had certainly lodged there, but

that he had left without leaving any information as to the quarter to which he had removed, nor had she any means of affording any further information on the subject. In the course of the conversation, it was ascertained that the person making the inquiry was the father of the lady, and that he had travelled to London for the purpose of obtaining possession of his daughter, and taking her back with him to her family.

John Tom had heard quite sufficient to induce him to hurry his departure from a house, at which such unpleasant disclosures had been made to him, and where his character had been assailed in a manner, that inflicted a severe wound upon his pride, and showed his moral turpitude in a light, that was by no means welcome to him. Still, however, he appeased the compunctions of his conscience with the thought, that his actions had been the result of actual principle, founded, as he erroneously flattered himself on the indestructible basis of truth and reason, and as such, that he was not amenable at the tribunal of public opinion, over which presided the mere slaves of prejudice and habit, and who in their general character deserved to be stigmatised as mere human machines, and not as beings endowed with the power of intellect and reason.

If, however, John Tom could succeed in stifling the compunctions of his conscience by such flimsy and superficial means, very differently was it situated with the victim of his visionary principles. If, during her previous residence at Somer's Town, her heart had been nearly broken with anguish, at her forlorn and desolate state, and her comparative abstraction from all human society, how much more poignant now was her affliction, when she had been informed that her broken-hearted father had followed her from his home, to bring back the wandering sheep to its native fold, and though tainted and polluted, to restore it by fondness and affection to its pristine purity. Then did every chord and nerve of her heart quiver with an intensity of

feeling, which threatened at once to snap asunder the ligaments by which life was held, and hush her sorrows for ever in the folds of death.

The character of John Tom was not calculated for the tender treatment of a female under such circumstances like these. He could not bend to the binding up of the bruised flower, although he himself was the individual who had defoliaged it, and rudely broken it from its parent stem. There are chords in the female heart, which are only to be responded to by those of affection and kindness, and he who thinks to try them by severity and haughtiness, will soon find that heart a wreck, which in the unguarded moment of unsuspecting confidence, gave to him all its fondness, and looked for the bliss of life in the fondness that would be given in return.

Daily, and hourly grew fainter the lustre of her eye; not a tinge of the hue of health sat upon her cheeks; at night she called upon her father in her dreams, and in the day she seemed as one, who had nothing more to do with the world, nor the world with her. At times she would speak to her seducer of things that she wished to be done, when she was no longer amongst the living, and above all, that her body might be conveyed to her native spot, there to rest amongst those, who had loved her in her innocence, and who would not spurn her from their side, now that she was a polluted one.

Acting, as John Tom supposed he had done from principle, it may be supposed that these solemn appeals from the lips of one, who had given to him that, which a woman values the most on earth, failed to make that impression, which they, perhaps would have done upon a heart, which had sinned from innate depravity, or from a cool deliberate system of female seduction. The weakness of woman is never displayed in a more conspicuous light, than in that moment, when the sweetest feelings of her heart are called into action, and, when under their almost irresistible influ-

ence, she lends a too willing ear to the seductive voice of the tempter, and hurried away by natures' powerful influence, springs recklessly over the boundary, which the laws of Heaven and of man have placed between vice and virtue, and which, if once surpassed, can never again be returned to.

When John Tom took his sudden departure from Somer's Town, he chose as his residence an hotel in Albemarle Street, the style and expenditure of which were far beyond his station of life, but to which he was induced to repair, from the strange delusion that was then working in his brain, that the hour was fast approaching when he would be called to take upon himself that station in the world to which he was pre-eminently born, and that, were he to be found in a humble condition of life, he should not be able to impress upon his followers those ideas of his consequence and superiority, which would inevitably be the case, were he to be known as living in a state of affluence and luxury. The punctuality, with which he discharged his pecuniary obligations, the command which he appeared to have of money were sufficient recommendations to the keeper of the hotel, to pay the most obsequious politeness to his guest, although the worthy host was at the same time thoroughly convinced that he had a very eccentric character under his roof, but that not one of his pursuits had a tendency to vice and immorality.

The setting of the sun of Eliza's terrestrial existence was however, hourly approaching; for a moment, the glorious splendour of the declining orb appeared to beam around her, in which she delighted to revel, as a foretaste of that celestial brightness, to which she was fast hastening, and where the angels of light would take her into their holy keeping, although on earth she had been rejected and despised.

One evening, Mr. Tom returned late from one of the debating societies, which he was in the regular habit of

attending, and which were at that time considered as the nurseries of our future orators, although the political principles which were therein advocated, were the crude effervescences of a distempered imagination, rendered so by the peculiar aspect of the times. They were, however, the favourite resort of John Tom, in which he boldly promulgated the principles of the Spencean system, the approaching arrival of the millenium, the downfall of the church, on account of the flagrancy of its abuses; the increasing profligacy of the higher classes, as inconsistent with manliness, truth and honesty, and above all, the taking advantage of popular commotion, accidental excesses, and foreign revolutions, having a tendency, to extend prerogative and power, and encroach on the liberties of the people—these and other such wild and visionary subjects, were generally the subject of the evenings' debate, and by means of a bribe offered to that very ingenious class of men, the reporters for the public press, one of the speeches of Mr. Tom appeared in one of the daily prints, which raised his vanity and egotism to an almost insufferable height, and which he looked upon as the fore-runner of his public appearance on the theatre of the world, as one of its most influential and powerful actors.

It was on the evening that he had delivered this speech, and had received the promise of its insertion in one of the daily papers, that he hastened to his apartments at the hotel to carry to Eliza the gratifying intelligence of his being about to be lauded in the newspapers, as one of the most promising orators of the day, when on his arrival he found Eliza reclining on the sofa, more the semblance of one, whose spirit had winged its flight to other worlds, than one that still was lingering in this nether sphere.

He entered the room with a triumphant air, his whole heart and soul appearing to be absorbed in the thought of the empty applause which he had obtained for his oratorical

effusions, and the number of converts which he had made to his wild and visionary principles. He saw before him the broken-hearted victim to some of those principles, but he deemed it not worth his while to make the inquiry of how long it might probably be, before the last pulse of that heart would beat, and lay the sufferer at rest for ever.

"To-morrow, Eliza," he exclaimed, "you will see the speech that I delivered this night in the newspapers—will you not be delighted to read it?"

Eliza held forth her hand—"To-morrow, did you say, John, it is a word of momentous import, for who can tell what may happen before that morrow comes? I feel as if there were no morrow more for me."

"Mere whim and fancy," said John, "the effect of your nervous weakness, which gives to every scene of life a dark and gloomy colour, which expels all mirth and happiness from the heart, and places in their stead, despondency and despair, ——"

"And death," said Eliza.

"Certainly," said John, "the picture would not be complete without it."

"Nor the reality," said Eliza—"these to me are solemn moments, nor in them shall my lips utter a word which shall inflict a pang upon your heart. Whilst in life I gave you all that was dear to me, and my last kiss to you shall be that of forgiveness."

The speech of Eliza appeared to falter as she pronounced the latter word, and there came over her seducer a thrilling feeling, which he would have fain shaken off, but which, for some reason unaccountable to him, he could not accomplish. He looked at her, and he thought he saw something in her face, which he had never seen before; there was a glazed look in her eye, which was directed upwards, as if in search of something that was either already there, or which she saw was fast approaching her.

With a faint voice, she requested John to open her writing desk, and bring to her a small sealed package which he would find in one of the drawers, and having delivered it to her, she returned it into his hands, with the injunction that it should not be opened until after her burial.

"Why talk of your burial?" said John, "it is only one of those gloomy presages which are ever the attendants of your peculiar malady—I must seek for a dwelling for you in the country, where a change of air and scenery will soon restore you to health."

Eliza shook her head—and said, "It is not to me a gloomy presage, but the anticipation of a release from the sufferings of a world, which on account of my sins, has rejected me—but which I trust in the goodness and mercy of God, will not exclude me from his Heaven."

"Sins!" exclaimed John, "why torment yourself with such fanciful notions—can that be sin, which God and nature have ordained?"

"My conscience," said Eliza, "tells me, that I have sinned, deeply sinned, nor can you lull the compunctions of that conscience, by the power of your pretended philosophy. But that is a subject, which in this solemn moment I will not dwell upon. I have sinned, but my God, who can see into my heart can tell that I have sinned not from a love of sin, and, therefore, will he pardon me —— I'll now to rest, John, there is some strange presentiment upon my mind that I shall awaken in another world."

With a tottering step, John led Eliza to her apartment; but it was in the middle of the night that a cold shivering came over her, for the hand of death had stricken her, although it came upon her at first with that gentleness, with which it is given to the new-born babe, and dealt more in mercy than in wrath. Eliza expressed her conviction that the hour of her dissolution was fast approaching, but that she rather welcomed it, than dreaded it—still, however, notstanding Eliza betrayed every symptom that the tide of

life was ebbing fast away, he could not bring his mind to any other consideration, than that her fears were the effect more of the nervous weakness of her constitution, than of the reality of her approaching death. In order, however, to obviate any after reflection upon his mind, for any remissness in the performance of his duty towards her, he expressed his determination to call in medical advice, not doubting that it would be found highly beneficial, and perhaps arrest altogether the progress of a disease, which perhaps, if suffered to gain a certain degree of ascendency, would be attended with fatal consequences. To this proposal, Eliza made the strongest objection, she was in her own mind too well convinced, that she was beyond the power of human skill to restore her again to the world, and therefore all medical interference could not but be the source of annoyance and vexation to her. John Tom, whose heart was by nature kind and affectionate, except when his feelings were overpowered by the force of certain unfortunate delusions, by which his actions appeared to have been governed, yielded to the wishes of Eliza in every respect, and the night passed away in that solemn and confidential intercourse, which generally distinguishes the last hours of an individual, who sees death gradually approaching, and who instead of feeling any alarm at its arrival, looks upon it as a friend, who opens the gate of a better world, and lays the throbbings of an aching heart at rest for ever.

Like the bright flashes of the expiring flame, so shone at times in Eliza's eye, the transient flickerings of departing life, anxious and struggling to maintain its hold, but forced to yield to a superior power, with whom the victory is never doubtful. It was these cheering, but doubtful flashes, the sure forerunners of approaching death, that instilled hope into the breast of Tom, who now watched every motion of Eliza with an intensity of feeling, to which he had hitherto been a stranger, and which appeared to

awaken in him certain emotions, the immediate effect of the natural goodness of his heart, but which were in some degree unwelcome to him, as there were mingled in them some faint whisperings of an accusing spirit, which told him, that but for him the being who then lay in the paleness of death before him, might still have been blooming in the world, in youth and beauty, a parent's joy, and perhaps a husband's earthly happiness.

Tom had seated himself by the side of the bed, Eliza had taken his hand, and had placed it on her heart; faint and irregular were its throbbings, and on her forehead sat the cold sweat of death. A convulsive motion appeared to thrill through her frame—another—and another—and the spirit of Eliza flew to its native Heaven.

John Tom stood for some minutes before the corpse of Eliza, as if some sudden power had fixed him to the ground: all his thoughts appeared to be absorbed in one, and that one was centred in the now lifeless form of the only being whom he had loved on earth, but who had been brought prematurely and broken-hearted to her grave, by the thoughts of the condition to which he had reduced her, although the faint consolation was awarded him, that that condition was not brought about by any of those aggravated circumstances, by which similar cases are generally distinguished, but that it was the result of a false notion, which he had imbibed of some of the relations of human society, which in their constitution were at variance with truth and reason, and consequently that he was not bound by any moral obligation to adhere to them. This was the only panacea with which he could now still those workings of his conscience, which notwithstanding all his endeavours to control them, would at times intrude themselves, and embitter the hours of his life, by the remembrance of the fatal result of his culpable adherence to a system, the principles of which he had not thoroughly, nor profoundly

investigated, and by which he had been led away by their plausible and factitious propriety.

The funeral of Eliza was completed, and John Tom now saw himself, literally an isolated creature in the world. He looked around him, and amongst the thousands of human beings by whom he was surrounded, he could not discover one who had any interest in him, or to whom he was attached by any other ties, than those which commonly bind one man to another, and in whose breasts self-interest and personal welfare are the predominant principles of action. There was no immediate pursuit to which he could attach himself, by which his prosperity in life could be promoted, nor was he in possession of those pecuniary resources, which would enable him to establish himself in any business, which might be congenial with his dispositions, and by which he could hope to amass, a sufficiency for his support in age. For very obvious reasons, he did not wish to return to his native place, as he knew that his reception there, would not be very agreeable to him from certain quarters, but still his look was directed to his native county, where he hoped fortune would so befriend him, as to place him in a respectable situation, in which, although perhaps he might not be able to amass a fortune, yet which would furnish him with a competency for his immediate livelihood, until some opportunity might offer itself for his permanent establishment in life.

With the exception of the transaction about the school, and even respecting that, there are various, and conflicting accounts, the character of John Tom, had been unimpeachable for honour and integrity in all his dealings, and although at a later period of his life, it was the fashion of the world to asperse his character, and to attribute motives and principles to him at variance with morality and virtue, yet it is certain, that in no situation in which he was ever placed, did he ever conduct himself, but to the entire satis-

faction of his employers, and to the full enjoyment of their confidence and respect.

In the situation in which he was now placed, there was no one, to whom he could apply for advice with greater propriety than to his worthy father, who, notwithstanding his displeasure at some parts of his son's conduct, arising from the false and extravagant notions, which he had imbibed relative to some of the institutions of human society, yet on no occasion did he depart from the conduct of a tender and affectionate parent, and who was willing to make any sacrifice, by which the interests of his son could be promoted.

It was Mr. Tom's advice to his son, that he should return to Cornwall, and settle himself in some line of business, at either Truro or Bodmin, at either of which places, they could hold frequent and confidential intercourse with each other, and where that assistance could be granted by which the plans of his son could be brought to maturity.

Notwithstanding that London possessed many inducements to John Tom to prolong his residence in that city, in consequence of its numerous debating societies, and philosophical institutions, at which the peculiar dispositions of his mind might be fostered and encouraged; yet it is by no means an uncommon occurrence in the affairs of human life, that a particular and unexpected event appears for a time to metamorphose the natural character of an individual, and impart to it certain dispositions and propensities, wholly at variance with those, by which he appears previously to have been governed. Thus, in several points, the death of Eliza had effected a decided change in the opinions, which John Tom had formed on certain subjects, and on no one more so, than on that of marriage. His natural good sense began to gain the ascendency over the fanciful and speculative theories of the modern philosophy, and he saw that so long as an individual belonged to the herd of

human beings, he was bound to conform to certain laws and institutions, without which confusion and anarchy would be introduced into all the relations of life, and men in general, emancipated from the wholesome restraint of the law, founded on the basis of reason and justice, and hurried on by the impetuosity of their unbridled passions, would exhibit a spectacle of universal havoc, and a general destruction of those institutions, on which the happiness and welfare of society are founded.

With this salutary change in his dispositions, although perhaps of a temporary nature, he determined to leave London, and accordingly he embarked on board a vessel in the Thames bound for Falmouth, but which was to stop for a few days at Portsmouth to take in some stores for the garrison at Falmouth, and which gave John Tom an opportunity of landing and visiting that great national nursery of our maritime greatness.

It was whilst John Tom and the captain of the vessel were seated at dinner in the coffee-room of the Blue Posts at Portsmouth, that the latter was accosted by two men, inquiring if he could provide them with a berth as far as Falmouth, they having some business of importance to transact in that place, and which they were anxious to reach with all possible expedition.

It is certain that every man possesses more or less, those peculiar characteristics, by which we are led to form at first sight a good or bad opinion of him, and it is not less certain, that when that opinion is once formed, we are not very much disposed to alter it, even although some very powerful circumstances may arise to convince us, that the opinion, which we had previously formed is decidedly erroneous.

There was something in the look and bearing of these men of so repellent a character, that Tom secretly wished that the captain would refuse them a passage, little thinking at the time, that some years afterwards he was to be again thrown into the society of one of these men, and

under such peculiar circumstances, as to have a decided influence on his future life. These men were two of the most celebrated smugglers on the southern coasts, and the captain had some good reason to suspect the nature of the particular pursuit, in which his new passengers were engaged, he, however, forbore to express his opinion, and although Tom pressed him hard upon the point, he evaded giving a correct answer, by declaring that it was not his business to pry into the private affairs of any one, who might be a passenger in his ship, all that he had to do, was to take care that they did not defraud him of his fare, and that their conduct on board did not interfere with the discipline or order of the ship. For some reason, which Tom could not exactly define, the captain appeared testy on his making certain minute enquiries relative to the character and occupation of his fellow-passengers, and in an oblique manner appeared to insinuate, that if he did not like to sail with them, the option was open to him of leaving the vessel, and he might find his way to Falmouth in whatever manner he liked best. This somewhat rude and peremptory conduct on the part of the captain, determined Tom to hold no further conversation with him on the subject, and as the two smugglers during the remainder of the voyage showed no disposition to hold any conversation with him, nor to give him the slightest clue as to the real nature of their business, he wisely refrained from troubling himself about them, and he was not a little pleased when the vessel entered the harbour of Falmouth, and thereby released him from the society of two men, to whom in his own mind he could have attributed the commission of the worst of crimes.

John Tom now found himself once more on the soil of his native country, and having no business of any moment to detain him at Falmouth, he stopped but one night in that place, and on the following morning departed to

walk to Truro, from which town it was his intention to apprize his father of his arrival, and appoint an early interview with him, in order that some measures might be immediately adopted for his settlement in life, he being well competent to undertake the superintendence of any commercial establishment, and particularly if in any degree connected with the business which his father originally followed, he being acquainted with all the minutiæ attending upon it.

At this period, one of the most extensive establishments in the spirit line in the West of England, was carried on by Messrs. Turner and Co. of Truro, with whom Mr. Tom, senior, corresponded during the time that he kept the Joiner's Arms at St. Colomb.* A situation was found for John Tom in their establishment, and without anticipating the regular course of events, we will give the character of John Tom during his stay in the establishment of Mr. Turner, in that gentleman's own words, as it was stated by him in his place in the House of Commons, on the motion of Sir Edward Knatchbull for a committee to institute an inquiry into the late riots in the City of Canterbury. Mr. Turner prefaced his own statement of the character of John Tom, by relating that which had been given of him by the respectable attorney, of whom we have already spoken, which in substance was, that he had known John Tom as a boy a few years older than himself, and that he did not recollect any instance in which Tom had evinced a cruel disposition. He was generous, open-hearted, and humane, and if in his right mind, would have been one of the last men in the world to do a cruel action. Mr. Turner then goes on to state, "that after that period, he himself became acquainted with Tom, and having been concerned in large mercantile transactions, perhaps the largest in the county

* Owing to a typographical error in a preceding part of this work, the house kept by Mr. Tom at St. Colomb, was called the *Cornish Arms*, whereas it was the *Joiner's Arms*, now changed to the *King's Arms*.

of Cornwall, he had selected Tom to superintend his establishment. Tom had served him faithfully, honestly, zealously, and justly for several years, and when he (Mr. Turner) retired from business, he made Tom his successor. He entrusted Tom with a large capital, and it was only in truth to state, that Tom had fulfilled honourably all his engagements towards him."

It is pleasing to adduce so high and indisputable a testimony of the goodness of the character of Tom, which leaves no doubt, that had it not pleased Heaven to visit him with one of the greatest calamities incidental to our nature, he might have remained an ornament to human society in the sphere of life in which he moved, and have earned the esteem and good will of all, who by any means were brought into contact with him.

The opinions which we hold in our youth, are seldom those which accompany us in our riper years; for circumstances arise which alter our relations in life, and with that change, we view the things of the world through a different medium, and many which we held to be founded on truth, led away by the enthusiasm and short sightedness of youth, we subsequently discover to be based on error and misconception. In his youth, the mind of John Tom was a fertile soil, in which every seed could germinate and come to maturity, but he was in a great degree bereft of that discrimination arising from his own individual powers, or the assistance or co-operation of others, which could enable him to judge with accuracy as to what seed ought to be received into his mind, or which for his own future benefit and welfare ought to be rejected. At the particular period, when the mind of John Tom was beginning to expand, there were floating on the surface of public opinion, a number of crude and undigested theories, which to the philanthrophist, were highly inviting and encouraging, as having for their aim, the extension of human happiness, and the eradication of many of those crying abuses, by which its more general

diffusion had been prevented. On some points, the change in the mind of John Tom had been brought about by circumstances of rather a melancholy nature, and in no one more so, than in the change of his opinion of the married state, produced by the death of Eliza. He had, moreover, arrived at the conviction, that it is the extreme of folly to run counter to those established institutions of society, which are indispensably necessary for the proper preservation of order and morality.

At the time when John Tom took up his residence in Truro, he was in the opinion of the female sex a most handsome man, and many there were, who courted his society, not only on account of the extent of his conversational powers, but with the view of enchaining his affections, and leading him by the silken bonds of love to the altar of matrimony. Amongst the spinsters who at that time shone in the galaxy of female beauty, were two daughters of Mr. Philpot, a native of Truro, by name Julia and Cattern, the former of whom was engaged to a Mr. Hugo, whilst the latter had a heart still to bestow, and was willing to bestow it, where she could gain another in return. John Tom was to the unmarried ladies of Truro, what a comet is in the heavens, all were staring at him, and following him now and then in his eccentric habits, wishing to share in his collateral brightness, although they might not succeed in exalting themselves to his sphere.

The heart of John Tom appeared for a time to be a citadel not to be conquered by all the fires which were ever shot from a female eye; in fact, he seemed to revel in his invincibility, and to treat all those who laid siege to him, as if he himself were superior to all their stratagems, and that like Achilles, there was scarcely a vulnerable part about him. Miss Cattern Philpot was, however, determined to carry off the prize; and it has been said, and perhaps truly, that a woman never yet set her mind upon an

object, but she eventually succeeded in obtaining it.—Without stopping to enumerate the number of instances, in which that circumstance could be negatived, it will be merely sufficient, in the present instance, to show that Miss Cattern Philpot did eventually succeed in bringing the haughty mortal as a supplicant to her feet, and forcing him to confess, that resolute and determined as a man may show himself in some particular circumstances of his life, he still becomes a mere puny child, when he has to contend with the beauty and fascination of woman.

One of the proudest periods of a woman's life is, when she has determined upon a conquest, and has accomplished it, and, as such, it was a proud period in the life of Miss Cattern Philpot, when she was conducted from her father's house by Mr. John Tom, to the matrimonial altar, there to be united to a man, who was the envy of his sex, and the admiration of her own. At this period of his life, he was in the service of Mr. Turner, respected and esteemed, and from the confidence that was reposed in him, in enjoyment of the prospect of a comfortable competency, with perhaps a permanent situation for the remainder of his life.

As the simple biographer of the life of John Tom, we should not deem ourselves authorised to enter into a detail of the private affairs of other families, especially when it must be considered that such a detail possesses no immediate reference to any event of the life of the individual, whose adventures we are recording, nor has any remote or immediate tendency to the elucidation of any particular parts of his history, over which the veil of secrecy is suspended. There is, however, one circumstance connected with the union of John Tom with the Philpot family, to which we cannot refrain from alluding, as it was greatly enlarged upon at the time, and with no little portion of that severity and acrimony, with which the opinions of the world are too frequently accustomed to be delivered. John Tom was

himself descended from a stock, in which the most horrible of all diseases was on the maternal side hereditary, and by his union with Miss Philpot, he had intermarried with a family, in which that disease had exhibited itself in the most fearful shape, for the mother of his wife died in a state of the most abject melancholy, and Mrs. Philpot and her sister, being grandmother and aunt to the present wife of Mr. John Tom, hung themselves on the same tree in a garden belonging to Mr. Philpot's house. It is a blessing upon mankind in general, that no offspring emanated from the marriage of Mr. John Tom, for had such taken place, it might have been considered, as nothing less than perpetuating a race of hereditary lunatics, and inflicting the direst of all human calamities upon their hapless offspring. We are by no means disposed to add to the already tremendous bulk of our statute laws, but the legislature of the country would be conferring a real boon upon society, if all marriages were interdicted between parties, in whose predecessors insanity has been known to exist, although at the same time we are fully aware of the almost insuperable difficulties, with which the question is environed, and that from the peculiar delicacy with which the point of lunacy would have to be established, the execution of the law would amount almost to an impossibility.

Mr. Tom had not long been the husband of Miss Cattern Philpot before he commenced the execution of those plans which he had had long in contemplation, and from which every prospect was held forth to him of amassing a fortune, and rendering himself one of the most respectable men in the town of Truro. At the time of his marriage, the house in which his father-in-law lived was an old, fragile building, excessively mean in its general appearance, and which by no means harmonized with the notions then prevailing in his mind of the station which he held in society, and which was likely to be further exalted, could he succeed in bringing his present plans into execution. He therefore set

heartily to work, and pulled down the old, crazy habitation of his father-in-law, and erected on its site a commodious dwelling-house; in its rear he built some spacious premises for the purpose of carrying on the business of a maltster, in which he was patronised and supported by the liberal members of the house in which he was officiating as their superintendant. If any discrepancy in this part of the life of John Tom should be discovered, it must be solely attributed to the conflicting accounts which have been received from various quarters, and respecting which it becomes almost a matter of impossibility to determine to which of the accounts the credence ought to be given. In one account that has been transmitted to us, it is stated that he did not commence the malting business until Messrs. Turner and Co. had declined business, and had appointed him as their successor; and this account has the most plausibility attached to it, for it cannot be supposed that he could carry on the malting business on his own account, and at the same time be the confidential servant of Messrs. Turner, for as his attention must be necessarily divided, it follows of course that one of the branches of his business must be neglected; nor can it be supposed that Messrs. Turner would keep an individual in their service, whose time must be necessarily occupied in attending to his own concerns to the evident injury of their own. We, however, cursorily allude to those circumstances in order that the reader may draw his own inferences as to the exact position in which Mr. John Tom stood at this particular period of his life, which in every respect may designated as carrying with it a greater degree of respectability than at any previous or after-period of his life, for we cannot exactly include that as a respectable portion of his life in which he assumed a character and an importance which did not belong to him, and which was evidently the effect of a deranged and wandering intellect.

John Tom had been seven years in the service of Messrs. Turner and Co., when that respectable firm declined business, and so great was the confidence which the principals of that house reposed in the integrity and honour of their servant, that they assigned over to him the whole of their stock, giving him at the same time the command of such a capital, as would enable him to carry on the business with credit and respectability. Consistently, however, with the usage of the world, in proportion as he rose in the scale of respectability in the town, there was not wanting those who used their utmost endeavours to prevent his further ascent, and who by every petty act which malice or envy could devise, sought to tarnish his good name, by an exaggeration of the conduct which he had pursued towards Eliza, for they must know little of the world who could for a moment suppose, that some busy, officious tale-bearers, those systematic destroyers of human happiness, had not carried the recital of the tragical history from St. Colomb to Truro, where it was received with all the additions, amplifications, and exaggerations which the most malicious ingenuity could devise, and where it was secretly and industriously conveyed to the ears of Mrs. Tom, in order that those passions might be excited in her breast, which circumstances of that kind are generally too apt to engender in the female heart, and thereby lay the foundation of the destruction of all domestic happiness. There were also some people, who remembered the levelling and democratic principles, which he had formerly espoused, when he exhibited himself as the uncompromising enemy of all church establishments as connected with the state, and also showed himself as a dangerous incendiary towards the government of the country, the major part of which accusation, was a direct falsification, for it was neither against the church establishment, nor the established government of the country, that he so boldly and undisguisedly avowed his opinions, but against the

abuses which had crept in to such an alarming extent in the administration of the spiritual and political affairs of the country, and the only error which can be ascribed to Tom was, that the means which he recommended for the eradication of those abuses, were perhaps not the most proper, nor feasible which might have been adopted, or which were consistent with the spirit of the times.

Still whatever might have been the opinion of certain envious and malicious individuals in the town of Truro relative to the character of Tom, and particularly to his political principles, there were on the other hand not a few, who looked up to him as a kind of Sir Oracle, from whose opinion it was almost an act of presumption to dissent, and who was always referred to as an authority on many of the disputed points, which then agitated the political world. It was at that time the belief of many men, who plumed themselves on the profundity of their knowledge, that we had arrived at a positive degree of perfection in politics, whereas John Tom held a decidedly opposite opinion, that we were but at the vestibule of political science, and that the systems which the wisest and most enlightened of our legislators had adopted, were founded on mere abstract principles, and actually subversive of the great aim, for the attainment of which, those systems are to be carried into execution.

There was also at this time an attempt to shackle the human mind, and to prevent its further progress on the splendid path of illumination, against which John Tom raised his indignant voice, standing forth as the champion for the diffusion of knowledge, by which the happiness and the general interests of human society could be so essentially promoted. Rewards are offered for the discovery of any great scientific object, and men are not only allowed, but encouraged to prosecute their inquiries into all other arts and sciences, but the grand art,

the art of government, which in other words, is the art of securing the civil happiness of millions is to be considered as sacred and inscrutable. Those very millions, however, whom it more immediately interests, dare not, if the despots could prevail, to lift up the awful veil. Racks, gibbets, bow-strings, chains and prisons are prepared in most of the kingdoms of the world to awe the curious, and check the spirit of political improvement. Optimism has long been established in the courts of despotic princes. *Whatever is, is right*, say they, for knowing that they stand on a rotten foundation, they fear that the very fixing of the scaffold for repair, would precipitate the downfall of the whole fabric.

The political principles of a man are by no means the test of his moral character, and yet there were not wanting those in the Town of Truro, who erected the political principles of John Tom as the standard of his general character, and affixed a stigma to it, accordingly as those principles differed from those, which they themselves had adopted, or which were supposed to be in opposition to the government of the day.

It does not fall within the intent and character of this work to enter into the arena of politics, nor to enter into a discussion of the many vague and undigested theories which were then recommended by the pseudo philosophers of those times for the better government of the human race; considering ourselves bound only to expose the political system, from which John Tom supposed that the happiness of mankind was to emanate, and which was in direct accordance with the constitution of the country, as handed down to us by our fore-fathers, the fabric of which, however, has been wofully altered and disfigured by the innovations and mutilations of the vandals of the dark ages of superstition fanaticism, and despotism.

We enter not upon either a justification or a disapproval of the political principles which John Tom espoused during

his residence in Truro, and by which he gained himself a number of friends, and on the other hand a corresponding number of enemies, the latter, however, rather preponderating, on account of the majority of the people of Truro holding opinions, by no means in unison with his own. It is, however, from the speeches which he then occasionally made in the societies and clubs, which he was in the habit of frequenting, that the peculiar bias of his mind may be gathered, and from which may be traced the adoption of those priciples, which he advocated at a future period of his life with so much enthusiasm, and the spirit of which is to be discerned in a publication, which he afterwards issued at Canterbury, under the name of the Lion.

The constituents of the rotten boroughs of Cornwall were perhaps the last men in the country, amongst whom we should have looked for any enlarged or liberal notions relative to the existing form of government, or the abolition of the abuses in the state, and, particularly, in the representation of the people, of which, they in general presented so deplorable a spectacle. A few minds, however, like that of John Tom thrown in amongst them, would soon have turned the current of public opinion, and taught them to direct their attention to the attainment of those rights, to which as Englishmen they were born, and which were unjustly withheld from them by a corrupt and aristocratical government. In striking, however, at the root of the political evils, which at that time bore so heavily upon the country, it may be naturally supposed, that John Tom in his attempt to arrest the progress of those evils, would subject himself to the infuriate hostility of those men, whose fortunes and conditions in life depended on the perpetuation of those evils, and who batten on the hard earnings of the poor, wrung from them in the shape of taxes and tithes. John Tom was not, however, the character in which these men attempted to represent him; he was by no means a leveller of all distinctions of society, but he

wished them to be confined within their just and natural limits, and not to be allowed to entrench upon the rights and privileges of the lower classes. He was in every respect a loyal man in its real and significant sense, but not in the perverted one, which is attached to it by a particular set of men, who render it rather a matter of *duty* than of *will.* On being once accused in a public room at Truro, of holding disloyal principles, he read his opponents a lecture on the subject which was for a long time remembered, and which made a deep impression on the minds of the people of Truro, in regard to the intellectual qualifications of John Tom.

Without meaning to advocate the truth of many of the positions, as laid down by John Tom, in his frequent disputes with his neighbours, we shall here merely insert an extract from a speech, which he delivered at a public meeting in Truro, on the occasion of a report being widely circulated, that he was unfavourable to monarchy, and that his pretended loyalty was of a base and surreptitious kind.

"Loyalty," said John Tom "in its true sense, means a firm and faithful adherence to the law and constitution of the community of which we are members. If monarchy be a part of that constitution, it certainly means a firm and faithful attachment to the person of the monarch, as well as to the monarchical form, and all the other branches of the system. Loyalty seems in its common acceptation, to include in it also a sentiment of affection. It is the obedience of love, and anticipates compulsion. It is a sentiment, which all good men will feel, when they live under a good government, honestly administered.

"As great respect is due to the office of the supreme magistrate, so also is great affection due to his person, while he conducts himself with propriety, and consults the happiness of the people. The most decorous language should be used to him; the most respectful behaviour preserved

towards him, every mode adopted of shewing him proofs of love and honour, *on this side idolatry.* Arduous is his task, though honourable. It should be sweetened by every mode, which true and sincere loyalty can devise. I would rather exceed, than fall short of the deference, due to the office and the man; but I will not pay a limited monarch, at the head of a free people, so ill a compliment, as to treat him, as if he were a despot ruling over a land of slaves. I cannot adopt the spirit of despotism in a land of liberty, and I must reprobate that false, selfish and adulatory loyalty, which seeking nothing but its own base ends of avarice or ambition, and feeling no real attachment, either to the person or the office of the king, contributes nevertheless to diffuse by its example, a servile, abject temper, highly promotive of the despotic spirit.

"True loyalty has no connexion with meanness and selfishness. True loyalty is manly while it is obedient, and respects itself, while it pays a voluntary and cheerful deference to authority, and the persons invested with it. It throws sordid considerations aside, and having nothing in view, but the general good, bears an affection, and shews that affection to the whole of a system established for the preservation of order and liberty. It is not misguided by pompous names, nor blinded by the glitter of external parade, but values offices and officers in the state, for the good they actually promote, for the important functions they perform, for the efficient place they fill in the finely constituted machine of a well regulated community.

"Such loyalty, I believe does abound in England, notwithstanding the calumnies of interested men, who would misrepresent and cry down all real patriotism, that their own may obtain currency. Men who possess such loyalty, will be found the best friends to kings, if ever those times should return, which are said to afford the truest test of friendship, the times of adversity.

"May those times, however, never come! But yet let

us cherish true loyalty, and explode the false, because the true is the best security to a limited monarchy, and constitutional liberty, while the false, by diffusing a spirit of despotism, equally inimical to the constitution, and to human happiness, is destroying the legal limitations, undermining the established systems, and introducing manners and principles at once, degrading to human nature, and pregnant with misery to nations.

Notwithstanding these liberal and constitutional sentiments, so openly, and so avowedly expressed by John Tom, in which the impartial observer would discover neither disaffection nor sedition, still by a particular party in the town, he was held up as the dissemminator of principles, inimical to the monarchy, and subversive of the spiritual establishments of the country. It must, however, be conceded, that in many of the sentiments expressed in the foregoing extract, will be found the germes of those principles, on which his political life was in future founded, and which exposed him to the bitter animadversions, and the unrelenting persecution of the opposite party.

There is, however, one source of consolation, which will enable a man, whose character is assailed, to look down with contempt on the scoffs and the sneers of the world, and that is, the consciousness of moral rectitude, accompanied by the conviction, that without presuming to be better than his fellow-men, he fulfils the duties of the different relations of life with punctuality and integrity. Considered from that point of view, there were many in the town of Truro, who set themselves up as the censors of his character, and who fancied that they saw in it a number of flaws and blemishes, from which in their conceit, their own was exempt, and some there were, who magnified those blemishes into direct and dangerous vices, although at the same time, they could not adduce a single instance, in which any of those vices had displayed themselves in their execution.

There was, however, one part of the character of John

Tom, which gave ample food for the penetrating powers of the inhabitants of Truro, and that was, the exact knowledge of his religious tenets. Not a single sect could, in reality, claim him as one of its members; there was no particular place of worship to which he attached himself, for he was to be seen in all, without being heard at any time to express his adhesion to any peculiar doctrine, although at all times, he was heard to declare himself, almost enthusiastically, as one of the most ardent admirers of the pure and genuine principles of christianity. It was this open departure from the general routine of human action, especially as it is distinguished in a provincial town, where a closer observance of the actions of our fellow-men is more easily obtained than in large and populous cities, in which a more positive independence of character, and a greater indifference to the opinion of others are more strikingly displayed, that rendered John Tom a kind of target, at which all the sectarians directed their arrows, but which to their great vexation and mortification, appeared to fall hurtless at his feet. The proselyte maker sought him out with the view of establishing certain convictions on his mind, but, as it happened, that those convictions had often little relationship with truth and reason, John Tom expressed his decided determination to have nothing to do with them, and, in consequence, he soon obtained the character of an incorrigible free-thinker. It was on these occasions that his polemical talent was called into action, and there were not many in Truro who showed a disposition to enter the lists with him, without in some measure having previously made up their minds to be laid prostrate in the dust; and yet the weapons employed by John Tom were in reality more imposing and showy, than solid and substantial; his knowledge was in many respects extremely superficial but he contrived by a singular display of sophistry and deep, subtile reasoning, though frequently bordering on the brink of direct nonsense, so to mystify

the subjects under discussion, that he actually confounded and puzzled his opponents, at the same time that he was himself entangled in a labyrinth of paradoxes and contradictions.

Whilst he was thus the object of the petty cavils of the illiberal mind, John Tom was pursuing his commercial affairs with credit and respectability. Still, however, there was at times an eccentricity about him, which did not exactly harmonize with the regular principles of human action, and which, consequently led him into many embarrassments, from which the dull, plodding character is always exempt. There were, however, some of the pretended wise men of Truro, who in the plenitude of their imagined discrimination, saw in that eccentricity the germe of that malady, which was known to be hereditary in his mother's family, and from which they augured that ere long, the same fate would befal him, as had befallen her. The peculiarity of his dress at this time warranted in some degree the opinion, which certain people had formed of him, for it would have been a difficult task to determine to what particular country his costume belonged, or under what particular age or century it could be classed. It was a mixture of the simple and the grotesque, of neatness and gaudiness, and in its *tout ensemble* so much at variance with the established fashion of the day, or with the commonest rules of taste, that he appeared more calculated for a masquerade, than for the interior of a counting-house. On a sudden, however, he would assume a different dress in the most outre style of fashion, and that style of dress was frequently assumed on particular occasions, when it was out of all character with the business in which he was employed and which consequently made him the laughing-stock, not only of his immediate dependents, but also of those, who in other respects held him in high esteem. He was a regular attendant at the corn market in Truro, and the principal neighbouring towns, and he would often be seen

equipped in the most gorgeous style of fashion in the midst of a group of farmers in their home-spun dresses, but he appeared not to be conscious of the contrast, nor did he put any other construction upon the titter that sat upon the countenances of the frequenters of the market, than that it was the sign of pleasure and happiness in beholding him amongst them. He was not content, however, with adopting this eccentric mode of equipping himself, as far as himself was concerned, but he attempted to induce his wife to show an originality of character, as he termed it, by deviating altogether from the prevailing fashions of the day, and following a certain costume, which he would point out to her, and which he was confident would add considerably to the graces of her person, and to a display of those peculiar charms, with which nature had invested her. No stronger proof, however, could John Tom have given of his ignorance of the character of woman, than when he supposed he could succeed in his extravagant attempt of instilling into his wife a total disregard to the prevailing fashions, and exhibiting herself to the gaze of the good people of Truro in a costume, certainly new and original, and which might have been worn by the descendants of Noah, but which certainly never emanated from the *Boutiques des Marchandes des Modes* of either Paris or London.

It was one of his favourite crotchets that every departure from an established custom betokened originality of character, and, consequently, intellectual superiority; an attainment, in which of all others, he would not be thought deficient. It is the province, the undisputed manifestation, the actual proof and sign of the existence of genius in a man, if he strikes into a different path than that, which is pursued by the common herd, and thereby divests himself of the character of a slave to antiquatated habits, which is the invariable characteristic of the low and grovelling soul.

Abstractedly speaking, John Tom might not have been far removed from the truth, but in the general application of the affairs of life, he would find, that he, who attempts to render himself particularly conspicuous by the adoption of any extravagant fashion, or an eccentric mode of action, is in nine cases out of ten, a most consummate fool, if not something worse.

Every action of life takes place with a view to some determined result, and our expectancy is wrapped up in that result. It is, therefore, in proportion to the reasonableness, or otherwise, of the chances upon which that expectation is founded, that the judgment of one man is said to be superior to that of his neighbour. It is the duly considering all the causes, with which we ought to be acquainted before we speculate, that denotes intellectual superiority, seeing, that to expect that, which is morally and physically impossible, would on all hands be allowed to savour strongly of insanity, therefore, it should be in proportion as the expectancy approximates or recedes from such impossibility, that we should estimate the soundness of the judgment exercised. It may consequently be very fairly said, that expectancy is the touch-stone of wisdom, seeing that it is the measure of discrimination.

The foregoing remarks will be found peculiarly applicable to a plan, which John Tom at this time devised, and which , if he could carry into execution, the happiness of his countrymen would be placed on a permanent and indestructible basis. It must, however, be admitted, that the formation of a plan, and the execution of it, are two very distinct and opposite things, and that in the feasibility or impracticability of any given plan, lies its comparative excellence or unworthiness. A Utopian form of government may exist in the brains of the visionary enthusiast, but the carrying of it into execution can only be expected by one, who knows little or nothing of the relations of human

society, nor of the nature of the bonds by which that society is held together. The plan, which now emanated from the prolific imagination of John Tom, was the establishment of a society, for which he issued a few thousand prospectuses, the intent of which was, a total and efficient reform of all existing abuses, political and religious, not to be achieved by the slow and vacillating process of legislation, but by the direct power and authority of the people. The parent society was to be held in Truro, and thence it was to branch away through all the inland counties, until it reached Berwick upon Tweed, establishing in its progress in all the principal towns a corresponding branch, for as the light had suddenly dawn'd upon him, that the principle of all sovereignty essentially resides in the people, and that the law is nothing more than the expression of the general will, it merely required the expression on the part of the people of this country, that such and such abuses should be no longer tolerated, to render the expression a positive law, without the formal assent of the three estates of the kingdom. Notwithstanding the extravagance of this plan, and its utter impracticability, consistent with the constitution of the country, it found in Truro many adherents, and some there was who espoused it with an enthusiasm, worthy of a better and more rational cause. It was determined at the first meeting of the society, that the hierarchy of the church was the first thing to be abolished, and not a doubt existed in the mind of the founder of the society, that the collected people of England would be of the same opinion, and grant their most cordial co-operation towards the accomplishment of so great a disideratum in the administration of the internal affairs of the country. A letter was written by John Tom and approved of by the society, directed to all the bishops, informing them of the meditated change in the government, of the affairs of the church, and that as the people of England had unanimously determined upon it, it would be immediately carried into effect, without the customary

appeal to the three estates of the kingdom, and advising them to take the necessary steps for immediately vacating their dioceses, as it was the expressed will of the people that they should no longer hold them. To the great astonishment of John Tom, and all the members of the society, the bishops paid not the least attention to the summons, nor to the expressed will of the people; on the contrary, the king at that very time filled up a vacancy in the episcopal bench by the mere act of his own will, without deigning in the least to consult that of the people, and although John Tom succeeded in convincing his followers, that it was a barefaced act of presumption on the part of the king to act in such direct opposition to the expressed will of the people, yet all they could do under the existing circumstances was, to address a sharp remonstrance to the king, to which just as much attention was paid as the bishops paid to their summons.

The formation of this society may be characteriz'd as one of the strongest paroxysms of John Tom's eccentricity, which displayed itself at this period of his life, and at the same time, it does not speak very loudly in praise of the head or the mind of the individuals, who could enrol themselves as members of such a society, which was founded perhaps on one of the wildest schemes, that ever was engendered in a human brain. Yet, if we turn over the pages of history, how many instances do we find of an individual so working upon the credulity and ignorance of a set of men, as to obtain their concurrence and support, carried frequently to the highest pitch of enthusiasm, to opinions and measures, which could only be devised within the precincts of St. Luke's or Bedlam. Superstition founded upon ignorance is said to be the parent of all those insane projects, but superstition is not always attached to ignorance, for it is, at least, as much the produce of education, or of what is called education, as of brute nature. But if the rich and the poor, the learned and the ignorant, be mixed up in

common, in some superstitions, there are other cases in which the rich have a superstition, as exclusively their own, as any which is attributed to the poor. Poverty and wealth, ignorance and learning, seem to shake hands on this point. If John Tom could succeed in deluding a number of ignorant men into the belief, that the government of the country could be carried on solely by the expressed will of the people, so have we now amongst the learned, as great a number of votaries, not to the facts and experiments of animal magnetism, but to its gross impositions and impossibilities. In fact, there is nothing too monstrous and absurd, in which a certain number of men cannot be brought to believe, particularly, if under the delusive influences of religion. A man may be sane on every other point, and be in matters of religion, decidedly insane. Pascal was a man of the most acknowledged talents, and yet in religious matters, he was mad. Barclay the quaker, was a man of the highest talents, and yet he went through Aberdeen, in sack-cloth and ashes, calling out, "Woe, woe," &c Bishop Jebb was one of the most learned men of his day, and yet, whenever he preached before Queen Elizabeth, he used always to warn her of the witches, and would always end his sermon, with the prayer, "God grant they may not bewitch your majesty." Irving was a man of extraordinary talents, and yet on the subject of his unknown tongues, he was decidedly a lunatic. Johanna Southcote, could not have accomplished what she did, had she not been a woman, of a most extraordinary mind, and yet in regard to Shiloh, she and all her followers, were a congregation of lunatics. Who can behold an assembly of jumpers, at their devotions, all eager to catch the spirit, and not fancy himself in one of the halls of Bedlam, that is to say, if any such lunatic pranks were ever carried on between its walls? John Tom therefore, forms only one amongst the crowd of talented men, who by some most extraordinary influences, have so operated on the minds of a number of individuals, as to

make them believe the most wonderful things, and under the powers of that infatuation, to lead them on to the wildest acts of fanaticism, and even to a contempt of death itself; and it was perhaps the success, which attended Tom, in the formation of his society in Cornwall, that impressed his mind with the conviction, that there is no scheme, so wild and preposterous, no doctrine so irrational and absurd, to which a certain portion of the people of England, notwithstanding their boasted mental illumination, and their enlarged education, cannot be brought to adopt.

From this *expose* of what may be called the intellectual portion of John Tom's life, we turn to his private affairs, which for some time went on in a prosperous manner, subject to only those casual losses, which are ever the attendants on commercial dealings. On a sudden, however, a calamity befel him, which destroyed all his prospects in life, and put an end for a time to all his commercial undertakings. A fire broke out on his premises, which notwithstanding every exertion, were completely consumed, and the whole reduced to a heap of ashes. Consistently with that malevolent spirit by which the world is often unfortunately governed, there were too many in the town of Truro, who pretending to know more than any other persons of the matter, began to circulate their insinuations, and to drop their malicious hints, that the fire was not accidental, but that as it was well known Mr. Tom had lately met with some heavy losses, it was more than probable that he had designedly set fire to his premises, his insurance being to a considerable amount, in fact, much larger than the whole value of his premises and the stock.

From the *probability* of his having been guilty of arson, it soon grew into the *certainty*, and, perhaps, no man's character was more blackened by the fiends of defamation than that of John Tom on the present occasion. Every act of his former life was probed into, in which the slightest criminality could be attached to it, and some people in the

fulness of their vindictive and malicious disposition, now believed that they saw in John Tom the incendiary, by whom the burning of Mr. Tom's premises at St. Colomb had been committed, for to their jaundiced opinion, it appeared to them a most mysterious coincidence, that the premises of the father and the son should both be consumed by fire, and mere accident alleged as the cause of it, and especially, as in both cases, the premises were insured to their full amount, and consequently excepting the temporary suspension of their commercial affairs, no loss was sustained by either of the party.

It was not to be supposed that reports so injurious to the character of Mr. John Tom, and which were so well calculated to affix an indelible stigma upon him for the remainder of his life, should not have been eagerly caught up by the Fire Office in which he was insured to the amount of 3,000*l.*, and thereby place in their hands the means of evading the payment of the money altogether. Under no circumstances are the Fire Offices indisposed to pay the amount of the sum insured, provided it can be satisfactorily proved that the premises or property were consumed by the usual course of accident; but on the other hand, where the slightest suspicion is raised of there having been any premeditated design in bringing about the fire, no public institutions evince a more determined spirit to sift the affair to the bottom; not so much perhaps with a view to the punishment of the offender, as to absolve themselves from the payment of the money. In the present instance, the agent of the office in which Mr. Tom was insured, was a man of respectability, and by no means disposed to lend a willing ear to the defamatory reports which were so industriously circulated relative to the fire, and more especially as he entertained a high opinion of the integrity of Mr. Tom's character, and held him incapable of committing an act, by which his life might not only be forfeited, but which would for ever deprive him of the confidence and

esteem, not only of his immediate friends, but of all the inhabitants of Truro. With that firmness, however, which was one of the most distinguished traits of the character of Mr. Tom, he challenged the strictest scrutiny into every circumstance connected with the fire; and with that undaunted front, which is ever the companion of innocence, he called upon his calumniators to come forward and substantiate the charges which they had so scandalously brought against him, or to lie under the odium of being the authors and the circulators of a gross and malicious falsehood. In conformity with the general character of the defamer, they shrunk back from the challenge which was thrown down to them, and they gradually veered round to the opposite point; they deplored the falsity of the information, which had been transmitted to them; spoke largely of their detestation of the character of the systematic slanderer; commiserated Mr. Tom, for the loss which he had sustained, and ended with a high eulogium on the general integrity and uprightness of his character.

At the express desire of Mr. Tom, the most searching investigation took place of every circumstance connected with the fire; every workman on the premises, was separately and rigorously examined, and the result was, that the cause of the fire was ascertained in the most unquestionable manner to have been accidental, and the whole premium of 3,000*l.* was paid to him without any further hesitation.

It is, notwithstanding, curious but interesting to the student of human nature, to trace the coincidences which take place in families, and which appear, like one connected chain, to have an irresistible influence over them, and despite of all exertions and endeavours, to rule over their destiny with an iron power, bringing the firmest resolution under its grasp, and rendering all opposition unavailing.

The human mind is often brought by association to the utmost state of excitement, and an event, although trivial

and unimportant in itself, will frequently by the power of association produce those effects, which were neither anticipated, nor which could have been supposed to emanate from so trivial a cause.

The first indications of insanity in the mother of Mr. Tom were brought about by the destruction of the premises of her husband at St. Colomb, at least, such was the alleged cause at that time, although there were many, who asserted, that she had evinced some strong symptoms of aberration of intellect long before the fire took place. Without stopping to discuss the question as to which of the statements, the truth should be awarded, we have only to notice the extraordinary coincidence, that whatever might have been the singularity and eccentricity of the conduct of Mr. John Tom, previously to the fire, in perfect character with that of his mother, he became also like her more unsettled and wandering in his habits; his mind being chiefly occupied with subjects of a speculative and abstract nature, and returning to many of those opinions and sentiments, which he had imbibed in his early youth, but of the fallacy of which he had many and frequent opportunities of convincing himself.

It is certain that the destruction of his premises, and the consequent ruin of his business operated very powerfully on his mind, at all times highly exciteable and easily inflamed, for although not of a sordid nor avaricious disposition, yet he saw his prospects in life for ever blighted, and he was heard frequently to declare that the association resting on his mind, that the alienation of his mother's reason was occasioned by the fire at St. Colomb, tended in a great degree to produce in him a melancholy depression of spirits, from some secret forebodings that were preying upon him, that a similar fate would befal him. At no times of a very uxorious disposition, and in the absence of that congeniality of sentiment and temper between him and his wife, which may be considered

as the basis of domestic happiness, he sought for relaxation and abstraction of thought in pursuits, of the most contrary nature, and which were in several respects but very ill adapted to compose and tranquillize a mind labouring under a strong temporary excitement like his, and which with the slightest opposition or contradiction was apt to burst forth in the most violent ebullitions of rage.

It was one of the failings of Mr. Tom that he seldom listened to the advice of others, and not even, when it was given by those, whose superior knowledge and experience enabled them to give it, and when it must have been evident to him, that the advice was tendered to him from the most disinterested motives, and founded on sound judgment and good sense. Thus, as soon as the fire-office had paid the money to him, his father strenuously advised him to rebuild the premises with all possible expedition, and thereby not lose the valuable connection which was attached to the business, but which must indisputably be the case, were the rebuilding of the premises to be deferred to an indefinite period; which were that once the case had better be relinquished altogether. John listened to this wholesome advice with some attention, like some others of his fellow-men, having in his own mind pre-determined how to act, which happened to be at direct variance with the advice that was given to him. That, however, which the advice of his father could not effect, was accomplished by a stratagem which was played upon him, the information being secretly and confidentially conveyed to him of the intention of certain parties in Truro, to erect without loss of time some premises for the purpose of carrying on the same line of business in which he had been engaged, and who, not having any competitor in the trade, would soon obtain the whole of the connection which was attached to his own business, and to gain which any new establishment would find it their interest to pay a handsome premium-

Opposition in any way was hateful to John Tom, for he was one of those contrary, ungovernable tempers, that persuasion or advice have very little effect upon; oppose him, however, in the execution of any plan, and it was the surest method of inducing him to accomplish it. Thus, he no sooner beheld, that certain parties had determined to oppose him in his business, than he informed his father, that he had maturely considered the advice, which had been given to him, and that he had come to the resolution, of following it without further loss of time.

John Tom was not one of those, dilly-dallying, procrastinating characters, who having formed a resolution, ponder so long upon the execution of it, that the actual benefit, expected to be derived from it is lost, or at least so depreciated in value, that it is not worth executing at all. With him, execution followed upon resolution, with the quickness of thunder after the lightning, and in a very short time, John Tom again saw himself in his business, with still more commodious premises, than his former and with every prospect of ultimate success.

The character of the man, appeared however, to have undergone a singular metamorphosis, for in the place of his previous steadiness, and attention to business, there were now a flightness, and a wandering from the established routine of the concern, to objects which had little or no connexion with the affair that was immediately in hand, and by which conduct, a confusion arose, in the general administration of the business, which must inevitably terminate in its entire dissolution.

There was also another peculiarity, which distinguished his conduct at this time, and which formed a very strong contrast, with that which he had been accustomed, previously to exhibit in his general intercourse with his associates, and that was his entire secession from those meetings and societies, which had hitherto been his resort

after the labour of the day was over, and where he was accustomed to shine, as a star of the first magnitude, in the constellation of congenial spirits, by whom he was at that time surrounded. A letter has fallen into our possession written by him at this period to a native of Truro, then residing in London, and who during his residence at Truro, was one of the staunchest of Tom's advocates, and the unflinching supporter of all the measures which were then whirling in confusion in his brain, for the general amelioration of human society. We will purposely omit mentioning the name of this correspondent, as he is now living in respectability at Truro, with the wonder, we believe, impressed upon his mind, how he could have allowed himself to be made the dupe of one of the wildest enthusiasts, who ever undertook the regeneration, or reformation of the human species.

The letter is dated,

Truro, Feb. 21st, 1831.

My Dear Friend,

Events of such importance have lately crowded upon me, that I feel myself almost inadequate to the task of describing to you my present situation, and more especially so, as I am convinced that the events which have occurred in my own family are but the forerunners of others of a more important nature, which will eventually have an influence on the entire condition of human affairs, which I need not tell you, is in a most ruinous and delapidated state. You remember Fox, when he seceded from the House of Commons, from the conviction that so besotted and stultified was the Government at the time, that no advice or remonstrance from him was of any avail; and on the same principle I have seceded from my regular attendance, as you know it used to be at our debating society, from the direct conviction on my mind, that the time is not yet arrived for the accomplishment of those great projects which we

have in view, and for the consummation of which I am certain we are held in reserve by the great Disposer of all events.

"My premises are rebuilt, and my malting business goes on as usual; but as I am convinced that some mighty events are germinating in the womb of time, preparatory to the arrival of the millenium, which you know is very fast approaching, and in which I am to take a very prominent part. I feel myself very ill-disposed to the drudgery of business, or to the restriction which trade places upon me, when a more extensive sphere of action is open before me, in which the whole human race are concerned, and which must eventually close with the gradual perfection of their nature. You would not place the noble game cock on a dunghill, nor would you place the eagle on a mole-hill; therefore, when I am seated at my desk calculating the value of so many bushels of malt, or so many gallons of spirits, I feel that I am as much out of my proper sphere as a Greenland whale between the tropics.

"In order to bring our present plans to maturity, we want a head, one great commanding mind, and that you will find in me. An army without a general, a government without a ruler, a ship without a pilot, a family without a head, would be objects as paradoxical in the world as that the plans which we have in contemplation for the reformation of all the existing abuses in society, could be carried into operation without some directing energy, some great comprehensive genius, which sees at once all the obstacles which can be opposed to the accomplishment of the great design, and knows at the same time the means of overcoming them.

"You would be surprised were I to tell you all the plans which are now teeming in my mind for the general reformation of the human race. Although our plans against the bishops failed, we have still laid the foundation of their overthrow, or at least of reducing them to that character

which is peculiarly their own, according to the dictation of their Holy Master. By-the-bye, the question about the tithes still keeps this part of the country in a ferment. Let me know if anything is likely to be done in Parliament on the subject, although I have no great hope from such a set of corrupt, pensioned, hireling crew. I make no doubt that I shall one day have a seat in Parliament, when the entire face of things will be changed, and the rights of the people, by my own patriotic exertions, confirmed to them on an inalienable basis.

"The root of all evil is the Church. I must accomplish the purification of that augean stable before I put my hand to the reformation of any other of the abuses existing in the state. I know that I shall have arrayed against me all those who live upon the earnings of the poor, and who extract from the labours of the husbandman the tenth of his produce; but I have no intention to pull down the Church of Christ, but to pull down the Church of Mammon; and pulled down it must be, before the country can be said to be in a wholesome state.

"The people of Truro, as you well know, are not an enlightened race—Pelf! Pelf! Pelf! is their cry from morning to night; they are looking forward with great anxiety to the glorious era, when the Spencean Society will commence their operations, and all the interest which I possess shall be exercised to place the people of Truro first in the list of those, amongst whom the division of the national property is to be made.

"You will oblige me by making some enquires at the office of the society in Bouverie Street, Fleet Street, relative to the progress, which they are making towards the attainment of their truly patriotic aims, and you may inform them, that although not present, my heart and soul are with them, and that they shall soon enjoy the benefit of my more active co-operation. I will thankfully receive any

intelligence relative to the great objects, which you know, are now occupying my attention.

"And believe me,

"Yours, most truly,

"JOHN NICHOLS TOM."

"To Mr. Samuel D——n——,
"Rainbow Hotel,
"Covent Garden."

From the rambling incoherent style of the foregoing letter, a correct estimate may be formed of the state of Tom's mind, and an insight is given us into the subjects which were then engrossing his attention, and which he afterwards prosecuted with an enthusiasm worthy of a better and more rational cause.

The father of John Tom had been for some time settled at Plymouth, where he established a school, for which, perhaps, his intellectual acquirements did not exactly capacitate him, but as the system of education at the present day is in a great degree mechanical, and formed on certain plans, which it requires little or no ability to follow, provided the preceptor be gifted with the requisite stock of patience, Mr. William Tom had reason to congratulate himself with the share of patronage which he received, and making allowance for the acknowledged fact, that the most consummate dunces of Plymouth, appeared to have congregated in his school-room, he could not be taxed with the crime of instilling into their minds a greater stock of knowledge, than they were able to receive, nor could it be said that his pupils, when according to the usual term, they had finished their education, that they left his seminary, greater dunces, than were ejected, by any other rival establishment in the town.

It was, however, the opinion of Mr. John Tom, that the

whole system of education, was defective, but that it was reserved for him to remedy the defects, and thereby not only render the acquisition of knowledge more easy and comprehensive, but also remove many of the difficulties, which now exist towards the attainment of several branches of learning, which are at present, taught only in the higher schools, and from which, the greater portion of the juvenile community are consequently excluded. With the view of obtaining that desirable end, he applied himself to the foundation of a system of education, for the use of which, his father was to possess a kind of patent right, and which no one but himself, had the power of transferring to another, which transfer, was to be accompanied by a stated premium, which was to be regulated according to the number of pupils in the school, and only for a limited time when another premium was to be paid, and a renewed licence given for the use of the system. In order to induce his father to co-operate with him in this plan, in his opinion so feasible and easy of execution, he set off one morning for Plymouth, with the programme of his system in his pocket, and by the prescriptive use of which, his father's seminary was to become one of the most celebrated in the country. The world was at this time teeming with systems of education, by which the juvenile mind was to be carried along with a kind of railroad expedition to all the fountains of knowledge; we had the pestalozzian system — the hamiltonian system, the inductive system, and the interrogative system, the latter of which met from John Tom with the severest ridicule, as it was his opinion, that to call upon a pupil to answer a long series of questions, pre-supposes the actual existence of a knowledge of the respective subjects, and consequently it cannot be called education, seeing that the pupil is already educated.

There are many, no doubt, who will coincide with John Tom in that opinion, and who will award to him the merit of exposing the folly of a system, which for a time inflated

the heads of some speculative professors of education, and which eventually added to the number of the scientific abortions of the age.

John Tom arrived at Plymouth, full of his project, and to the great astonishment of his father, he burst unceremoniously into the school-room, just at the moment when one of the classes was ranged before him, with the monitor, puffed up with the pride of superior knowledge at their head. Without much circumlocution he began to expound to his father, that the system which he was then adopting, was founded on a wrong conception of the powers of the juvenile mind, and that it was no longer any wonder to him, that the race of the dunces was rather encreasing than decreasing in the world.

Mr. William Tom considered it prudent to humour his son in this new conceit which had filled his brain, well knowing that an open opposition would only irritate him, and render him more determined to prosecute the visionary scheme, which had then taken possession of his mind. His father, therefore, appeared to listen to him with the greatest attention, extolled the excellence of his plan, promised that an experiment of it should be immediately made in his school, and if successful, that a public advertisement should be immediately issued, announcing it as the invention of his son, and no doubt then whatever could exist, that so great would be the influx of scholars, that the dimensions of his school-room would have to be enlarged.

The reception which John Tom met with from his father was highly flattering to his vanity, but on the other hand, it was not without considerable pain that Mr. Tom perceived in his son an unsettled state of mind, which if not immediately remedied, might in a short time incapacitate him for the proper execution of any of the regular pursuits of life. The manner, however, in which that remedy was to be applied, was a matter of the most serious considera-

tion; all restraint or opposition he well knew would only aggravate the evil, and the next question was, whether by humouring him in all his visionary schemes, and extravagant speculations, he was not actually feeding a fire which would eventually consume him altogether. Mr. Tom was fully sensible of the delicate situation in which he stood in regard to his son, and with the view of having him under his own immediate eye, he suggested to him the benefit, which he would derive by removing his establishment from Truro to Plymouth, more especially as there was little doubt, of meeting with some parties at Truro, who would be willing to give him a handsome premium for his business at that town, which, with the sale of his premises, would realize a capital sufficiently large to enable him to establish a business on a larger scale at Plymouth, where the demand for the articles of his trade was much larger than at Truro, independently of the advantage, which he would derive from the export trade. This very plausible proposal on the part of Mr. Tom met, however, with the most decided objection from his son, who argued the matter very properly with his father, that his former employers, to whom he was so greatly indebted, might accuse him of unhandsome conduct in removing the business, which they had established in Truro to another place, without first apprizing them of his intentions, at the same time that he had not the slightest expectation of meeting with their sanction or concurrence in the intended change. This was a line of argument which Mr. Tom did not expect from his son, but it was of that nature that he could not undertake to dispute the justness of it, and he therefore forbore so press the subject any further upon him.

It was not the intention of John Tom to make any long stay in Plymouth, having so far succeeded in the object of his journey as to obtain the consent of his father to the

experiment of his new system of education; he, therefore, determined to depart on the following day, when an event occurred which obliged him to defer his journey for a few days, and which was attended with some circumstances not of the most pleasant nature to him.

During the morning school-hours he had strolled into the town, and he was standing on the quay when, to his great surprise, he was accosted by one of the men, who had sailed with him from Portsmouth to Falmouth, and who greeted him with all the familiarity of an old acquaintance. John Tom could not all at once shake off the evil impression, which this man and his associate had made upon him during the passage from Portsmouth, and therefore he did not exactly return the greetings of his former fellow-passenger with that cordiality, which the latter thought, perhaps, he had a right to expect. There was, however, an intrusive disposition manifested on the part of the smuggler, which rather tended to increase the repugnance, which John Tom entertained towards him, than to exalt him in his opinion; there was also an evident inclination to enter into a confidential conversation, which, as they were by no means related to each other in matters of business, John Tom evinced no corresponding disposition to encourage. The smuggler, however, was not one of those men to be repulsed by any coldness or indifference which he might encounter in his intercourse with his fellow-men; himself a roving outlaw, he knew little, and cared still less for any of the courtesies of human society, and not looking for, nor expecting any show of kindness from those with whom he came into collision, he considered that he was not called upon to show any in return. John Tom was, however, rather startled at the following question which the smuggler put to him:—"Are you not in the spirit line?" The affirmative was given, coupled with an inquiry of the manner by which the smuggler had obtained the knowledge of his exact line of business. "It is of no consequence,"

said the smuggler, "by what means I arrived at that knowledge; but if you will act honourably towards me, I will put you in the way of getting thousands, where you now gain only hundreds." This was a tempting bait to the cupidity of John Tom, who, if the assertion of the smuggler could be verified, would soon see himself in the possession of a fortune, which might render him one of the most independent men of the county of Cornwall. The open streets were, however, not a place in which the smuggler could develop his plan for this sudden accumulation of a fortune, and he, therefore, invited Mr. Tom to accompany him to a public house, which he was in the habit of frequenting, where they could in private talk over the business, without the fear of being overheard. Although John Tom had heard much of the tricks and frauds of the smugglers, who infest the Cornish coast, yet, blinded by the love of wealth, he agreed to accompany him, and in about ten minutes John Tom found himself at the door of a mean public house, of the very lowest class, into which, however, he was invited by the smuggler, although a secret misgiving preyed upon him, that he was acting in defiance of every rule of prudence and discretion. The appearance of the landlord at the bar was alone sufficient to intimidate a stouter heart than John Tom possessed, and to instil into him a wish that he had never entered the house. His stature was of the most masculine nature, and there was in his general bearing that bold and hardy character which told that he had spent his life in "braving the battle and the breeze," and, like the element on which he had lived, that he was free from all subjection and control.

"All right," said the smuggler to the landlord.

"All right," was the answer.

"Follow me," said the smuggler to John Tom, and they ascended together a narrow flight of stairs; at the top of which the former applied a key to a door, which being opened, admitted them into a small room, in one corner of which was

a truckle bed, two chairs and a table constituting the remainder of the furniture, but the walls of the room were hung with the insignia of the profession of the tenant; pistols, sabres, and those heavy cloaks and great coats which the hardy smuggler throws around him in his perilous trade on the ocean.

The smuggler was not long in entering upon the business, on account of which he had invited John Tom to accompany him; the purport of which was, that he had then a vessel in a small bay on the Cornish coast, which had just landed a cargo of contraband spirits, which, on taking the whole, he would sell at a very moderate price, and which, at Truro, would yield a profit of between three and four hundred per cent. profit, by reducing the spirit to its regular marketable strength. John Tom, although fully aware of the danger of entering into this contraband trade, and the ruin that impended over him on a discovery being made, yet he could not withstand the tempting offer which was made him, and he agreed to purchase the whole, on condition that the smuggler would undertake to convey the spirits half way to Truro, he undertaking to convey them the remainder. This was agreed to on the part of the smuggler, and it was arranged that they should meet at the village of Cornelly on a particular night, when the spirits were to be delivered into the possession of John Tom, on the payment of the stipulated sum. Every thing appeared for a time to be honourable on the part of the smuggler, and John Tom saw himself already in perspective surrounded by the affluence which this new source of emolument was to bestow upon him.

A man who possesses a great deal of self-conceit, who considers that all his plans and schemes are conceived with judgment and prudence, whose self-sufficiency is so great as to disdain to listen to, or to follow the advice of others, will always meet with severer losses and disappointments than the more diffident and unpretending man, who sus-

pects the accuracy or soundness of his own judgment, and hesitates upon the threshold of every action, as if fearful of entering upon it; not that a man who is continually running after the advice and opinion of others, will ever perform anything great, but the self-sufficient man, in the fulness of his conceit, and a false confidence in his own powers, will be often repelled by obstacles which his pride would not allow him to see, but over which, with the advice and assistance of others, the less confident man marches slowly, but surely, to the aim which he has in view.

John Tom was one of those men who posses the fullest confidence in their own powers; and as the vice of obstinacy is generally allied with that peculiar trait of character, no wonder then need be excited that he forbore, in the first place, to apprize his father of the illicit trade in which he had engaged, and in the second place, that having once engaged in it, he followed it up with a spirit of determination, which is generally necessary in order to command success even in actions of the most trivial nature, and from a default of which, the frustration of so many plans is to be attributed.

In conformity with the arrangement entered into with the smuggler, John Tom was ready at the appointed place to receive the spirits, and the smuggler was also punctual to the appointment, delivering the spirits, into the possession of John Tom, and receiving from him the whole of the stipulated sum. He had taken the precaution to place some sacks of corn over the spirits for the purpose of eluding the vigilance of the excisemen, and an arrangement having been made between the smuggler and Tom, that the latter should have the first offer of the next cargo, which the latter might bring over, they parted, each excessively pleased with the transaction, Tom seeing before him the 3, or 400 per cent profit, and the smuggler secretly triumphing at the disposal of his contraband goods, and the facility with which he had succeeded in

adding another to the already numerous list of victims, to his villanous and dishonorable practices.

Day had scarcely broken, when John Tom left Cornelly, with his contraband property, and he had not proceeded many miles on the road, when he was overtaken by two men on horseback, who very politely wished him good morning; and imparted to him the usual information of one Englishman to another, that the weather was very fine, in the truth of which information John Tom perfectly coincided. One of them expressed his conjecture that Mr. Tom was on his way to Truro market with a cargo of wheat, and Mr. Tom declared that the conjecture was founded in truth, the other hoped he would obtain a good price for his commodity, and Mr. Tom in return hoped, that the hopes so kindly expressed by his new acquaintance would be realized. John Tom, however, could not refrain from remarking, that the two men, instead of riding together, as he supposed they ought to do, had now taken their station at each side of the wagon, and appeared to be examining the contents of it with a keenness, not exactly in character with that indifference which it might be supposed a casual traveller would pay to it. In his turn, John Tom scrutinized the look and appearance of his new acquaintance with an equal degree of keenness, and there was something about them which did not exactly please him, but at the same time, it would have been a difficult task for him to define from what cause that displeasure exactly originated. With this impression on his mind, he could not exactly divest himself of all alarm for the safety of his valuable cargo, as well as for the consequences which might ensue, were the nature of it to be discovered, and an action brought against him for the recovery of the penalties to which he would be liable, on such a considerable quantity of contraband goods being found in his possession. It was therefore with feelings of the greatest satisfaction, that after the two men had conferred together for a few minutes, they politely took

their leave, expressing their sincere hope, that he might dispose of his cargo to advantage.

John Tom now began to breathe more freely, when he saw his new acquaintance at some distance from him, and he proceeded on his journey without any event of importance occurring to attract his particular notice, his mind gradually returning to the calculation of the profit which must accrue to him from his present hazardous speculation.

The spire of Tresilian, now appeared before him, where it was his determination to breakfast, and not wishing to subject, either himself or his cargo, to the observation of the inhabitants of the town, he stopped at a small inn, at the outskirts. He had, however, scarcely seated himself at the breakfast table, when to his great alarm, his two former travelling companions entered the room, in the most abrupt, and unceremonious manner, and informed him ironically that they had taken possession of his cargo of wheat, in the King's name, and advised him to buy no more such wheat of strangers, before he knew a little more of their character. John Tom was completely dumb-founded, and so great was the perturbation of his mind, that he could not for some time so far collect himself, so as to give any reply, or make any observation to the questions which the two excisemen put to him, who now, with the characteristic insolence of their calling, began to taunt him with the failure of his illegal practices, and the ultimate ruin which would befal him. They, however, expressed their determination, after having properly secured the spirits, to return and have some further conversation with him. It struck John Tom, however, that although he could not possibly prevent the former, he should be a great simpleton, if he allowed the latter to take place, especially as he had every reason to suppose, that he was a perfect stranger to the excisemen, and that were he to make a precipitate departure from the house, his only loss would be the sum, which he had paid for the spirits,

which, although of a serious amount, it were better to endure, than to suffer a still greater loss by the fine which would be inflicted upon him, independently of his being taken before a magistrate, and committed to prison, in default of the immediate payment of the fine, which would be awarded against him. Without stopping to reflect further upon the subject, John Tom opened the window of his apartment, which looked upon a back-garden, and not seeing any one about at that early hour, he made his escape. and in a short time was on the road to Truro.

Considering himself now in safety, he began to reflect on the strange events, which had lately befallen him, and he taxed his ingenuity to the utmost to discover, by what means the officers of the excise had arrived at the knowledge of his contraband proceedings, and he supposed that the information had been given to them, by some of those unprincipled fellows, who earn a dishonourable livelihood, by lodging informations for any infraction of the excise laws, which opinion distinctly showed, that John Tom was a decided novice in such matters, and that he was wholly ignorant of a villainous trick, which smugglers generally practise upon strangers, who purchase their contraband goods to any amount, although they dare not practise it upon those, whom they look upon as their regular dealers, as they know that the law of retaliation would be put in force against them, and that, ultimately, they would be the greater sufferers of the two. The trick which they practise is as follows. Having disposed of a quantity of spirits, or other contraband goods to a stranger, and having received the money, they have always one of their confederates at hand, prepared to lodge an information of the place, where a quantity of contraband goods is to be found, knowing well that half of the sum for which the goods are sold will be paid to them, and then the smuggler not only receives with one hand, the stipulated price of the articles, but

with the other, he receives also, half the value of them, from the proceeds of their sale.

The loss, however, sustained by John Tom in this transaction was of a very serious nature, and involved him for some time in very unpleasant embarrassments, which contributed in no small degree to increase that irritation of the nervous system, and that extreme excitability of feeling, which rendered him at times wholly unfit for the avocations of life, and subjected him to many of those impositions, which the unprincipled are always ready to practise upon those, whose peculiar weakness or disposition renders them an easy victim. Subject to the common human infirmity of attaching ourselves to those, who flatter our weaknesses, and who administer to the little vanities, which are more or less the attendant of every character John Tom associated at this time with a set of men, who had nothing to lose in the world, and everything to gain, and who to obtain their private ends, hesitate not to stoop to the most degrading acts, in order to ingratiate themselves with an individual, whose pecuniary means might enable him to pamper their depraved appetites, but who was too much blinded by the dust of flattery which they threw into his eyes, to see the real drift of their intentions towards him, and though he himself was never addicted to the odious vice of intoxication, yet he was now to be seen amongst those, who brutalized themselves by their intemperate habits, and threw a shade upon his own character, which in other respects had hitherto been immaculate.

An intercourse with disreputable company, and a neglect of business generally go hand in hand, and although it could not be said that the immediate associates of John Tom were exactly his inferiors in the ranks of society, as some of them belonged to the most respectable families of Truro, but who had deviated from the paths of morality and virtue, to yield themselves up to the intoxicating

habits of vice, yet there were many of the more reflecting inhabitants of the place, who saw with great regret the sudden change in the habits and dispositions of John Tom, and which in connection with the general eccentricity of his conduct authorized them in some degree to draw the conclusion, that his present mode of life proceeded more from a temporary derangement of intellect, than from any real attachment to a life of dissipation and debauchery.

It is by no means unfrequent that a sudden change of circumstance or an unexpected loss, will cause almost a complete metamorphosis of the character of an individual, and change him from a votary of virtue and sobriety, to the slave of intemperance and dissipation, and it is from the experience which we have acquired of the truth of the above remarks, that we cast an indulgent eye upon the temporary wanderings of John Tom from the path of morality in which he had hitherto moved with so much credit to himself, and in charity attribute it, not a natural disposition to vice, but to one of those sudden transformations of character, which are the consequence of a change of circumstances, or which may occasionally arise from an aberration of intellect, either hereditary, or produced by some powerful external influence, operating on a highly sensitive and excitable disposition.

In some extenuation, however, of the mode of life, which John Tom now pursued, it must be stated, that his home, in regard to domestic happiness, was not the most enviable. Not the slightest congeniality of opinion existed between John Tom and his wife, nor was there that harmony of pursuit apparent which can smoothen the vexatious hours of life, or operate as a relaxation to the man of business after the arduous occupations of the day. In his domestic circle, there was little of intellectual life, nor with the exception of the books which composed his library, which in some respects resembled that of Don

Quixote, on account of the want of judgment displayed in the selection of it, he had few or no opportunities of encreasing his stock of knowledge by a reciprocal communication of ideas, for beyond the last new fashion from the metropolis, or some extraordinary event which had happened in the town, there was scarcely a topic which appeared to possess the slightest interest for the female part of his family, and, consequently, he absented himself from their society, to seek for that recreation, which he could not find at home. In the opinion of the rigid moralist, the state of his domestic relations ought perhaps not to be urged as a palliative for those extravagances by, which his conduct was at this time distinguished on the broad and admitted principle, that the commission of a fault, under whatever circumstances it may take place, is a direct infraction of moral law, and subjects the offender to all the penalties of such infraction, even though he should be able to adduce the strongest proofs of extenuation, and bring forward the most irrefragable evidences, that the vice was not natural to him, but brought upon him by circumstances over which he had no control.

It is not only singular, but interesting, to examine on what a trifle sometimes hangs the destiny of an individual, and even of a whole people. The fluttering of the wings of a fly once caused the demolition of a whole village with all its inhabitants, and the want of a comma once saved the life of one of the Kings of England. It was a casual visit which John Tom once made to the tabernacle at Truro, when the Rev. Mr. Pearce was preaching one of his edifying sermons, that appeared to effect an entire change in his disposition, and as it were to produce a complete regeneration of his character, as far as his dissolute habits were concerned. On entering the place of worship, the worthy divine was preaching from the 3 Thessalonians, iii. 6., in the following words:—

"Nothing is able to deter a man more from the com-

mission of any act of vice, than the reflection, of the influence which it has upon his happiness, and how great is the injury which it may occasion him. Picture to yourselves in the most lively colours the melancholy consequences of idleness, and of a neglect of your worldly occupations. With truth does the well known proverb exclaim to us, that idleness is the mother of all evil. Idleness teaches a man every thing that is evil, it drives him into bad company, where the purity of his morals soon becomes contaminated, carrying with it the most melancholy consequences to his body and soul, for his temporal, as well as his eternal welfare. The idler is a dead, unworthy member of society; he becomes a burden to others, and is depised, as he justly deserves, by all industrious and upright men. For who would willingly have anything to do with him? Who will confide to him any affair of consequence or trust? But the idler commits the greatest ruin upon himself. His soul becomes degenerated and depraved, for how can he, who does not extend the sphere of his knowledge, who does not use and exercise his skill and talents, how can he increase in experience? In his imagination, he generally falls on absurd and extravagant things; he devises useless and impracticable plans, at variance with reason and common sense; and his conscience continually reproaches him with having hidden his talent under a bushel, and abused the power which God has given him. And how can it be otherwise constituted? On the same principle that the water that is stagnant becomes putrid and unwholesome, or the iron that is not used, becomes rusty; so is it also situated with the powers of our soul. They become dull and obtuse, if they be not cultivated by continual practice. The idler, therefore, becomes always more unfit for, and incapable of all application to business. However industrious he might formerly have been, he loses by degrees all relish for labour; whatever was good in his soul is stifled, and that which was evil is augmented; he loses all plea-

sure or satisfaction in his former meritorious pursuits, and he flies to riotous and dissipated assemblies, to low and demoralizing conversation, to fill up the tedium of his life. Thus his household affairs, his business, fall to ruin; his good name becomes blasted, and his terrestrial happiness is destroyed for ever. Labour keeps the man cheerful, happy, and healthful. How sweet to him is his rest after labour; how refreshing to him are the hours of his repose. But the indolent, the dissipated man sows in himself the seeds of every malady. Poverty overtakes him. He sees himself obliged eventually to borrow money, and how difficult and almost impossible will it be for him to liquidate the loan, seeing that he prefers the company of idle and dissolute companions, who live perhaps upon the flattery of his weaknesses, to the laudable and reputable life of the virtuous man. He runs at last into the danger of obtaining that by fraud, artifice, and theft, which he will not obtain for himself by the ordinary paths of diligence; and how can such an idler stand before God in eternity, when he demands from him an account of his household? What will he answer, when he is asked, 'In what manner hast thou employed the powers of thy body and thy soul? How hast thou performed thy duties? How hast thou employed the opportunites to do good?' Will he not be struck dumb and covered with shame? O, therefore, let us employ the time that is still granted to us on earth, which stands in such an intimate connection with our eternal condition and destiny; let the thought be ever present to us, that it depends upon our present conduct, what we shall be in eternity, and that every one will there reap, accordingly as he has sown here."

John Tom went home and pondered on the import of the words which he had heard, and he saw at once the abyss on the brink of which he was standing. The truths, which had fallen from the lips of the reverend minister of Christ, proved their power over a heart, which was not habituated

to vice, but which, unable to withstand the temptations by which it was assailed, had temporarily yielded to its seductive voice, and had sought in its fleeting and unsubstantial enjoyments for that happiness, which is only to be found in the exercise of the duties of virtue and religion.

It is a peculiar feature in the human character, that on any change taking place in its habits and dispositions, it generally runs into the very opposite extreme to that, by which it was previously distinguished. Thus, a spendthrift generally becomes a miser, a reformed libertine becomes a man of the most extraordinary virtue; the infidel becomes a saint, the drunkard, a pattern of the strictest sobriety and temperance, and similarly was it constituted with John Tom. From a dissolute and dissipated mode of life, he now adopted a wholly different course. He shunned all his late associates, as if contamination issued from their association; he inveighed with his customary power of language, against every excess, and particularly, that of intoxication, and a most extraordinary idea took possession of his mind, which was, whether he were not actually committing a heinous sin, in manufacturing an article, which had such a pernicious effect upon the morals of the people, and was the cause of the ruin of so many families. Am I not, he frequently asked himself, the actual instrument by being the manufacturer of a poisonous liquid, of destroying the health and the welfare of my fellow-men? May not in fact the very destruction of their souls be attributed to me, who supplies them with the means, by the prodigal, and vicious use of which, they commit all those crimes and riotous excesses, which place their very souls in jeopardy? The man who places a murderous weapon in the hands of another, with which to kill himself, is equally as guilty, as if he committed the murder himself; and, continued John Tom, when I look at the riches which I have amassed, and consider by what means they have been acquired, by the ruin, perhaps, of a thousand families, can I then stand

acquitted at the bar of my conscience, for the prosecution of a calling, which is the cause of so much misery to my fellow-creatures on earth, and perhaps of their rejection from Heaven? When I send forth the produce of my distillery into the world, do I reflect on the injury which I am committing, on the morals of my fellow-men? When I read of the crimes which have been perpetrated in the moment of intoxication, do I ever consider, that those very crimes may have been committed under the brutifying influence of the poison, which I have circulated, merely with a view to personal gain? When I behold the father or the mother of a starving family, reeling in a state of beastly drunkenness from the public-house, that den of infamy and vice, does the thought ever come across me, that my coffers have been filled by the drunken habits of those people? No, I shall never henceforth behold an intoxicated man, but I shall look upon myself as the cause of his crime, and consequently amenable to God for the consequences of it.

From this examination of himself, John Tom proceeded to that of the government of a country, which for the purpose of enhancing its revenue, can offer every encouragement to vice and drunkenness. The aim of a wise and provident goverment ought to be the improvement of the morals of the people, as on that improvement depends in a great degree the prosperity and welfare of the country. What opinion, however, can be formed of that government, which extracts a considerable part of the revenue necessary for the administration of its affairs, from a source, from which flows the destruction of those morals, which fills our prisons with criminals, our workhouses with paupers, and our streets with the most disgusting and injurious examples of human vice in its lowest and most degrading state. Is that government worthy of being called civilized and enlightened, which in its very enactments contributes to the vices of the people, and the revenues of which are augmented in

proportion as those vices are carried to greater excess? Can the man of temperance, who is hastening to the bank to receive his dividend, behold the squalid, wretched creatures, who are issuing every moment from our gin-palaces, and not have some unpleasant feelings come across him, when he reflects that his debtor, the government of the country, would not be able to pay him the interest of his money, were it not to encourage by every means in its power the consumption of an article, which, whether in its manufactured state, or in materials with which it is made, brings its hundreds of thousands to the revenue, and spreads misery, ruin, crime, and wretchedness through the country? if then the welfare and prosperity of a country depend on the morals of the people, and the government of the country sanctions and adopts those measures, by which those morals are destroyed, it then becomes a syllogistic truth, that that government must be founded on the very worst of principles, and being at direct variance with the dearest interests of the people, is unworthy of their support or countenance.

It was from a similar train of ideas revolving in the mind of John Tom, that he formed the singular resolution of retiring from the business, in which he had hitherto been engaged, and having at that time a considerable stock of malt on hand, for which no immediate sale could be expected at Truro, he resolved to convey it to the Liverpool market, and, accordingly, he freighted a vessel for that purpose. Previously, however, to his departure for Liverpool, his conduct had excited the attention, not only of his own family, but of his own immediate connections, and the general belief was, that he was not perfectly sane; the slightest intimation of their suspicions, however, raised his choler to the utmost pitch, and in proportion as they showed a disposition to oppose him in any of his projects, the more determined he appeared to be to carry them into

execution. It was considered by his friends, as by no means advisable or even safe, that he should proceed to Liverpool without some one to superintend the sale of the property, and to protect him from any of those undue advantages being taken of him, which some people might be disposed to take, on account of the incoherency and eccentricity of his conduct, added to that natural weakness of his character, which enabled any unprincipled or designing person, by the aid of flattery, to accomplish with him, whatever purpose he might have in view. The very suspicion, however, of his incompetency to manage his business, or that he was not in possession of such a stock of discrimination, as not to detect any intention to overreach him, was sure to be met with by him, with the most marked indignation. In vain were many experiments tried upon him, for the purpose of practically convincing him, that it was a very easy task to impose upon him, yet as it was his invariable custom, to boast of his knowledge of human nature, he could not endure that any positive proofs should be adduced, that his stock of that knowledge was not quite so great as he imagined it to be; yet in some respects, it must be admitted, that he had studied human nature more profoundly, than those, by whom he was immediately surrounded were inclined to give him credit for, but on the other hand it must be acknowledged, that it was only, in what may be called his lucid intervals, that he could turn that knowledge to any account, but even then, his method of accomplishing it, was so decidedly original, and so opposite to the line of conduct, which any other person would have adopted, that the casual observer would have been inclined to consider him as acting rather under the influence of some delusion, than from the convictions of a sound and reflecting mind. Originality of action was indeed always with him, one of those traits of character, by which he wished principally to distinguish himself, no

matter how much it deviated from that line of conduct, which a more sound and mature judgment would have adopted. His action was generally more the result of the immediate influence of the moment, than the effect of consideration and reflection, and for that very reason, he met with so many failures and disappointments, which a man of far less talent and ability than himself, would never have experienced. He never turned his attention to the immediate removal of any of those obstacles, which the more plodding character would have attempted to remove, before he could entertain the slightest hope of success; on the contrary, he looked upon the existence of an obstacle, and the removal of it as almost synonymous, for he was wont to say, it is the province of the common mind to meet a difficulty, it is the province of the great one to bound over it.

For the purpose of dissuading his son from his intended projects, Mr. Tom came from Plymouth, but all paternal influence appeared to be lost upon him; he talked to him of the heavy responsibility which was attached to him in the manufacture of an article, by which the morality of the people was destroyed, and the salvation of their souls placed in the greatest jeopardy. On what ground he said could he look forward to the perfectibility of the human race, when he was actually co-operating in the prevention of it? how could he enlarge upon the blessings, which would flow from the millenium, when on its arrival, the human race would be found wallowing in vice and profligacy, and totally incompetent to appreciate the inestimable advantages, which that approaching era was destined to pour upon them? How could he appear upon the stage of the world as the appointed champion of reform, as the annihilator of all existing abuses, when the advocates and abettors of those abuses might turn round upon him, and with truth accuse him of assisting in the perpetuation of them, by contributing largely to the revenue of the country in the manufacture and consumption of an article, which tends to the degradation of

human nature, and consequently to the entire frustration of those plans which he had in view, and for the consummation of which, he considered himself as specially appointed by Heaven.

His father attempted to show him that he had taken a very erroneous view of the subject, for that it was not in the use of the article, but in the abuse of it, that the injury of which he complained could be said to exist; and analogically reasoning, the manufacturer of a sword might hold himself as guilty of the murders, which are committed by it, as the individual who actually perpetrates the murder. The revenue of the country is considerably augmented by the importation of sugar, but are the dealers in that article to be held responsible for the terrible acts which are committed on the coast of Africa, in order to obtain the necessary labour for the cultivation of it, or are they guilty of a crime in the vending of it, because the ground on which it grew has been moistened, perhaps, with the blood of the slave? "It is," said Mr. Tom, straining the chords of the conscience too tightly, to burden it with the crimes which may spring from the vicious abuse of an article, which if used with moderation, may be considered as conducive to health."

John Tom listened to the arguments of his father, as he was in general accustomed to do with the most respectful attention, but before he had even heard one of them, he had determined to follow the plan, which he had chalked out for himself, and which he considered as the result of the most mature consideration, combined with a sound and correct judgment of the affairs of life, and the most approved method of confirming the happiness of the human race.

Mr. Tom found it was totally in vain to contend against the obstinacy of his son, which, although a part of his natural temperament, was now considerably increased by an excited imagination, acted upon by many delusive influences, not exactly in accordance with a sound and pure

judgment, but springing from a perverted view of things, seen through media which perfect sanity would have rejected, but which an inflamed fancy embraces with an enthusiasm at once uncontrollable and irresistible.

There was, however, one circumstance which in some degree reconciled Mr. Tom to the plan which his son had in view, of disposing of his business, and that was, the deranged state of his accounts which had latterly crept into great confusion, and to the rectifying of which no immediate clue presented itself. It might be easily accounted for from the loss, which was sustained in the purchase of the smuggled spirits, but John Tom had purposely kept that item back in his accounts, from the general principle, that we do not like to expose those actions of our life, which have been distinguished by the most convincing evidences of the weakness or falsity of our judgment.

Despairing of effecting any change in the plans of his son, either by expostulation or argument, and being convinced from various acts that he committed, that his mind was not exactly in a sane condition, he began to consider, whether he were not acting contrary to the duty of a parent, in hesitating to take those immediate steps on a system of actual coercion, by which, whatever property that was remaining might be saved from that ruin, which awaited it under the present management of his son, and which might be reserved as a fund for his future support during his life. He consulted a very able medical practitioner on the subject, but he gave it as his decided opinion, that although his son might have given many proofs of a disorganized mind, yet it had not yet gone to that extent, as to warrant any coercive measures, and which, if put in force, might most probably rather aggravate the evil, than contribute to its removal.

With the view, however, of ascertaining the state of his mind, and at the same time, that no suspicion whatever should rest upon his mind, of the real object which his father had in view, a small party was invited to sup at the

house of Mr. Tom, at which the medical gentleman was to be present, as John Tom supposed by special invitation as a common acquaintance of the family, and with no reference whatever to any point belonging to his immediate profession.

Fortunately for John Tom he conducted himself on this evening in the most decorous and exemplary manner; his conversational powers were displayed in the most extraordinary light, his knowledge of the various subjects, which were brought under discussion, was various and original, and not the slightest suspicion could have rested on the mind of any one present, that the intellect of the individual, then before them, was in any degree disordered, until unfortunately, the question was mooted of the unequal distribution of property in this country; when on a sudden, the natural enthusiasm of the man burst forth, and he astonished those around him, by a specification of the plans of the Spencean Society, in which he was a zealous co-operator, and which he said, would in a short time place the country on a pinnacle of grandeur and unexampled prosperity. He then burst forth into a violent invective against tithes, of which he was always the most uncompromising enemy, and the following rhapsody which he delivered on this occasion, might have furnished his medical observer, with a clue to the actual state of the mind of the individual, who delivered it, and which might be reduced to the conclusion, that in the general intercourse of life, his mind was rather of a high and superior order, but that on certain subjects, it was evidently in a state of derangement. It may not, however, be unworthy of remark, that in the following expression of his sentiments, a peculiar trait of his character presents itself, which followed him in all his actions, and from which he never could be brought to deviate, although his own immediate interests might be connected with it. We will give the speech as he delivered it, and then point out the passages, which are but the transcript of his own character.

"You will all allow," said John Tom, "that this country is an agricultural one, for what would England be without her cornfields, the envy of all European nations, and which under a wise government, would be the source of inexhaustible riches to her. But I will now put a simple question to you,—for what purpose does the farmer pay his tithes? It cannot be for the purpose of hearing the sermons, that are now delivered from the pulpit? No, for our farmers are so wise as to know, that really no man deserves to hear a good gospel sermon, who is to pay for it. The very idea to pay money for the unsearchable riches of Christ, is incompatible with reason itself."

"How, then, Mr. John Tom," asked the medical man, "would you have the ministers of the Church of Christ repaid for their meritorious services?"

"Not by any forced exaction," answered Tom, "from the people in the shape of tithes. The word of Jesus is very explicit on this head,—'come,' says he to me, 'buy oil and water of a living principle, without money and without price.' If then Christ be God, he does not want his ministry to be paid for it, for really it is too barefaced in the present preachers, to assert that truth or the Almighty God, wants to be paid in money for his word and worship. Who paid the apostles for their services? and yet they were more useful men in preaching the word of Christ, than any of the preachers of the present day. Under the foundation of Christ's erection by faith, upon him, we are free from all payments whatever. Christ's Church is a free gift to man, to keep him from Satan's power, but the present church and ministers make the souls and bodies of their hearers, mere tools to work upon, caring but little, for the true shepherd or the sheep. All a minister wants, is your money, all he cares about is the income; when that is attained, his object is attained, and all the clergymen think about, is the fattest living. Christ, being God, can provide, and will provide shepherds for his own flock; they will not take filthy lucre

for preaching his gospel; it is contrary to the spirit of christianity, to take gold as a remuneration for the truth. Whoever he may be, who takes one shilling for preaching the gospel, that man was never called by the spirit of Christ, to be his minister, and no man dares to presume on Christ's ministry, unless the spirit of truth and wisdom, is given him so to be. These are truths, which no man can alter, being the word of God himself, and agreeable to the principles of Christian foundation and when a minister is appointed by God himself, by his Spirit, then a congregation will be provided, and everything be made agreeable to the will of heaven. This doctrine is the very truth of the gospel, as it gives all the honour, praise, and glory, to the one undivided God, Jesus Christ the righteous, being of the Godhead bodily. Whatever opinion the world may form as to tithes, our knowledge of Christ's gospel, and his intent in it, we will firmly maintain, is in direct opposition to tithes, for what is truth? It can support itself without any assistance from the mammonites or followers after works. By thy works thou shalt be judged, but in the sight of God no flesh living shall be justified, therefore what avail are works for justification; away with it then, and stand by faith alone, for it is the heir of righteousness. We have no need to bring forward more passages of holy-writ, spoken by Christ to support his church; therefore that man, whether he be a farmer, tradesman, or labourer, who pays tithes in any shape or form, that man is an enemy to Christ and his church.

"The present clergy bring disgrace upon the word of God, by taking tithes as a payment for that word, and the lay proprietor of tithes, by the original agreement made with the nation, is bound to pay all poor rates. You will, however, keep in your recollection, that tithes were at first instituted to pay the poor, and defray the parson, and upon this principle alone. No man dare to say that tithes are a private property, or vested right; if they were intended to

discharge the poor rates, to that they must be applied. All the arguments in the world would not convince a clergyman or lay-proprietor, that the tithes are a public nuisance, but I tell them, and that under the direction of our Saviour's gospel, that they are the very means by which immorality is brought into the land, for while a parson is well paid for his doctrines, the truth of Christ's word and works are left to wolves in sheep's clothing; thus I clearly prove that from the scriptures all payments of whatever kind, or quality, or description, either in offerings, seats, or faculties, is not Christ's foundation nor intent.

"Truth must be held forth in any society or company, whether in a church, chapel, or pot-house, without fee or reward, for no sooner is a parson paid for supporting truth, than it is no more truth. If we admit for a moment that a man is to be paid for speaking the truth, or supporting it, that man from this mode of remuneration, becomes interested from selfish motives, and wherever a man is interested, he must be partial, and wherever there is no partiality, there is no truth nor justice in them, and I fearlessly tell old England in truth, that tithes are the greatest curse to all of us. It produces as the first roots of the following lamentable results; Firstly, perversionof the truth in Christ. Secondly, immorality and all the calendar of crime that now presents itself at our assizes. This is the effect of not preaching the truth by faith upon Christ, as the only remedy, Thirdly, tithes keep our barren lands out of cultivation. and throw those estates which are inferior in quality backward in cultivation, the farmer having no encouragement to put on agriculture or lay out his capital, for the parson and the landlord claim all. Fourthly, it operates the most upon the poor man, and the hardest too, for he must pay for all and get the least to do it with, being the consumer. While I have presumed thus to explain one or two of those heads, to show where the tithes fall the heaviest, I would

to God that the lay proprietor or clergyman would give them up in time to that poor man, whose property they are, before the vengeance of an all-powerful Creator overtakes them in his fury, and hurl them into darkness, where there is weeping, wailing, and gnashing of teeth."

It was in this rhapsodical strain that John Tom was wont, as he termed it, to edify the company into which he might be accidentally thrown, but which to a particular party, was any thing but edification, for it was direct wormwood, and that too of the bitterest kind, nor could it be for a moment supposed that the open promulgation of certain opinions, tending to shock the antiquated prejudices of a great number of people, did not procure for him a number of enemies, who in their turn, used every endeavour to defame his character, by every means which their ingenuity could devise. These people had neither the good sense nor the judgment to let the temporary effect, which these incoherent harangues occasioned, die away of itself, but they became themselves the active disseminators of the poison contained in many of his opinions by the very means, which they adopted to crush them. They never thought of separating the truth from the falsehood, which prevailed in his harangues, but they indiscriminately condemned the whole of them, whereas even to the most superficial observer, it must have been apparent, that some truth lay open in them although falsity and error might in general predominate.

There is, however, one part of the foregoing rhapsody, which was perfectly in unison with the character which he in general displayed, and that is, his uniform abstinence from all actions which appeared to be regulated by interested motives, and yet the general knowledge which he had acquired of human nature must have taught him, that there are very few actions committed in this world, which have not self-interest as their basis. It was a well known principle of his action, that as soon as he discovered that

an individual was particularly actuated by the promotion of his own interests in any action which he had in contemplation, he made up his mind to thwart him by every possible means in his power. "Man was born," he said, "for a mutual participation of benefits, and he who strove to advance his own interests, beyond that of his fellow-men, was guilty of a gross deviation from one of the most universal principles of social brotherhood, and consequently was guilty of a moral crime." It was this extravagant idea, that led him to the admiration and the espousing of the principles of the Spencean Society, in which everything was to be shared in common, and every feeling of selfishness and personal interest abolished.

If however the medical man entered the house, with the preconceived idea, that he was to be thrown into the society of a deranged person, he left it with the conviction upon his mind, that although the sanity of Mr. John Tom, on certain subjects, might be unquestionable, yet in others, that his insanity was equally so, but he strenuously advised his father to desist at present, from all coercive measures, and rather by indulgence and humouring him in his whims and conceits, to avoid that additional irritation of the nervous system, which a direct opposition would infallibly produce.

In the mean time, the plan of the Liverpool speculation, appeared to be uppermost in his mind, for which purpose, he obtained the address of one of the principal houses of that great commercial town in the corn trade, requesting their opinion, as to the state of trade, in the article of malt, and whether a cargo of that article, was likely to sell to advantage. An answer was received to this application, stating that the market was at present overstocked with the article, that the price was declining daily, and that as the approaching harvest promised to be superabundant, a speculation in it could not but be attended with loss.

In this case, however, John Tom followed the example of his fellow-men, in general; he had determined in his own mind, upon the commission of a certain act, but before venturing upon it, he sought the advice of those, who were well able to give it him, relative to the prospect of ultimate success, and those persons had decided, that success was highly problematical, if not altogether out of the question. Thus it might have been supposed, that a prudent man would have desisted from any further prosecution of the speculation, not so, however, John Tom; he thought he read in the answer from Liverpool, a desire to dissuade him from the speculation, in order to promote the private views of his correspondent, who perhaps might have a large stock of the article in hand, and therefore wished to keep a further supply out of the market; in fine, he had received the advice not to persevere in the speculation, and for that very reason, he was determined to do it. Without therefore consulting his father, or one of his family, any further on the subject, he set off for Falmouth, for the purpose of freighting a vessel, he having determined to ship himself on board, as the super-cargo, and on the arrival of the vessel at its destination, to superintend the disposal of the malt, wholly independent of any assistance, which the leading houses in that line might be able to afford him.

Ne sutor, ultra crepidam, was one of the wise sayings, of our forefathers, and he, who does not adhere to its principle, in the pursuits of life, will be sure to meet with loss and disappointment. With all the experience, which John Tom had acquired in matters of business, he was still by no means an adept, in many of those arts, and low chicanery, with which the spirit of trade is accompanied, and although it was his belief, that few or none could overreach him, yet in many instances, on no one were grosser impositions practised, than on himself.

Thus, in negotiating for the price of the freight, of a

vessel to Falmouth, John Tom had not the slightest suspicion, that he was the dupe of a stratagem, for the purpose of obtaining a high price of freightage from him, at the same time that he flattered himself, that he had completely got the better of an attempt to impose upon him, and which tended in no small degree, to exalt the opinion which he entertained of the extent of his discriminating powers.

The circumstance of the freightage of a vessel for Liverpool being wanted, was soon known amongst the commercial circles of Falmouth, and accordingly an offer was made to John Tom, by the owner of a brig of about 100. tons, at a price, which far exceeded the calculations, which he had made, but whilst he was considering on the acceptance of the terms, another offer was made him, at a reduction of 10*s*.a ton, from the original one, to which he hesitated not a moment to accede, considering that the former was decidedly an attempt to impose upon him, whereas, the whole was nothing else than a trick played upon his inexperience, and his entire ignorance of the nature of the business, in which he was then engaged.

The party who made the first offer, entertained not the slightest expectation that it would be accepted, on account of the excessively high price that was asked, in order, however, to secure the job, the same party made another offer through a different channel, which appeared to John Tom to be very reasonable, especially as it was 10*s*. a ton cheaper than the first, and he hesitated not a moment to close with the offer, and signed an agreement accordingly, when he discovered, that the price which he had agreed to pay, was a most exorbitant one, and that notwithstanding all his caution and penetration, he had been most grossly imposed upon. He however, had gone too far to recede; he had affixed his name to the agreement, by which he bound himself that the cargo should be on board by a particular day, after which he was to pay a stipulated sum per day for

demurrage. He, however, succeeded in getting the cargo on board by the time agreed upon, and the day following he sailed for Liverpool. The result of this transaction may be gathered from the following letter, which he wrote to his wife, dated,

Liverpool, May 3, 1832.

"My Dear Wife.

"I merely write to inform you that I have just discharged the vessel of the malt, which has given every satisfaction to the purchaser, the measurement has exceeded my expectation by twenty-four winchesters. There are the malt sacks in the vessel, and also about half a bushel of the bottom scrapings, this you will get screened immediately. I am well and in good spirits, (thank God for it,) As I shall write to you again in a day or two, my letter will be short. The letter you will receive by post shall contain all I have to say, and as it will be subsequent to this, I need not prolong. I have paid the captain of the vessel all the freight.

"With my kindest regards to all,

"I remain, yours affectionately

"JOHN NICHOLS TOM."

P.S. In haste, with bad materials.

The writing of the foregoing letter may be considered as the last act which John Tom committed, with which the public have as yet been made acquainted, previously to his appearance at Canterbury in the character of Sir William Courtenay, in that state of mental derangement, which although it cannot be designated exactly as lunacy, yet it is so nearly allied to it, that it is difficult to draw the line of demarcation, as to where sanity ends, and insanity begins. That John Tom was in some degree under the influence of the latter during his stay at Liverpool cannot admit of a doubt, in fact, his entire conduct is declaratory of it. Having converted his property into money, it would

have been supposed that he would expedite his return to his family with the proceeds of the sale, but he adopted a very different line of conduct. He appeared to discard from his recollection that he had a wife, or any other tie to which any duties were attached, or which required from him the demonstration of any act of affection, and at this period of his life, so completely did he withdraw himself from all association with his former connections, that the indentity of John Nichols Tom with Sir William Courtenay became actually a matter of question, there being, as far as has yet come to the knowledge of the public, no records existing of those years of his life, intervening between his temporary residence at Liverpool, and his memorable career at Canterbury. We, however, have it in our power to fill up that hiatus in his life, and thereby place the identity of the individual beyond the possibility of a doubt.

CHAPTER III.

Diversified as may be the character of man, and distinguished as it may be by a greater or less degree of eccentricity, according to the irritability of the temperament, or the vivacity of the imagination, yet there is a particular aspect in which may be considered, which possesses a peculiar degree of interest, and which opens a new leaf in the great book of human nature. It is not from the dull, plodding, common-place individual that the student of mankind increases his knowledge of the diversified shades and niceties of the human character, for an individual of that stamp presents himself at every step, which is taken in the world; but it is from a close observation of the actions of an individual like John Tom, who diverging from the common track of human agency, strikes into an orbit of his own, that a deeper insight is obtained into the difficult mysteries of human character, and a more correct knowledge acquired of those hidden springs by which the machinery of the human mind is governed. It may, indeed, be urged that all actions proceeding from a deranged or disordered intellect belong not exactly to the study of the physiologist, as they must be tried by a wholly different standard than that, by which the actions of a sane intellect are accustomed to be tried, and although coinciding in the truth of that proposition, still, an accurate observation of the motions of an individual, arising from intellectual aberration, carries with it a peculiar degree of interest, as independently of the novelty and originality with which those actions are in

general attended, we are introduced to a view of the most extraordinary effects produced on the general relations of human society by the opinions and sentiments of an eccentric mind, operating on the uneducated and the ignorant, who under the influence of fanaticism and superstition, break asunder the bonds of social order, trample on the laws of the country, desecrate the altars of their God, and overthrow those wise and glorious institutions, which Christianity has founded for the benefit of the human race.

We have been led into the foregoing reflections, by the contemplation of the peculiar character, in which the subject of this history will henceforth appear in the world, and whose name is now identified with the history of the country, as constituting one of the principal actors in one of the most tragic scenes, which have lately been incorporated in its annals.

We have in former parts of this work alluded to the unhappy conceit which had taken a deep root in the mind of John Tom, that he was destined to achieve some great purpose in the world, from which the entire regeneration of the human species was to emanate, in fact, that he was the precursor of the millenium, if not the actual being himself, by whose advent the arrival of that epoch was to be known. Consistently, however, with tradition, it was evident to him that the assumption of that character could not be accomplished in the commercial town of Liverpool, nor indeed in Europe, but that the sphere of his action was in the Holy Land itself, where thousands he knew were living in anxious expectation of the second coming of the Messiah, and where he entertained no doubt that he would be received as St. John was, as the herald or messenger of the forthcoming advent of Christ, and thereby fulfil the great purpose for which he was destined.

With this singular conceit operating in his mind, and having by the disposal of his cargo, obtained possession of

the necessary funds for the accomplishment of his enterprize, he began to think seriously of carrying it into execution, and he therefore applied himself indefatigably to the study of all the works, which had any reference to the great project which he had in view, and which would give him an insight into the character, manners, and particularly the religious prejudices of the people, over whom it was necessary for him to obtain a certain degree of influence, in order to impress upon their minds a high sense of the dignity of his destination, before he could rationally expect to succeed in the accomplishment of the important mission for which he was delegated by Heaven. He even considered that his temporary sojourn in Liverpool, at a distance from any of those tender associations which bind a man to his family and country, was a direct intervention of a superior power, to strengthen him in his purpose, and place him beyond the power of those influences, which might have a tendency to divert him from his purpose, and abstract his mind from the contemplation of those subjects, which appeared to have obtained such an extraordinary ascendency over him.

Amongst those subjects was one which appeared to inflame his imagination to the highest pitch, and that was the singular fanaticism of the celebrated Lady Esther Stanhope, who had settled herself in the Holy Land for the purpose of awaiting the second coming of the Messiah, whose fame had gone forth throughout all Palestine, at the same time that she was the object of the most profound astonishment throughout Europe. It may well be supposed that a character like that of Lady Stanhope was well calculated to work in an extraordinary manner upon a mind constituted like that of John Tom, and a singular idea shot across his distempered imagination, whether he was not in reality the person appointed by heaven to announce to the anxious expectants of the coming of Christ in the Holy Land, that the long-wished for period was near at hand, and conse-

quently that he would be the harbinger of good tidings to all the people of Palestine. He had read the prophecies which were on record relative to the second coming of Christ, and particularly that one, in which it was foretold that the mare on which the Messiah was to ride into Jerusalem was to be foaled already saddled * and finding

* In Huish's translations of Lamartine's Travels in the Holy Land, we find the following interesting account of this celebrated animal, but which is a direct and melancholy proof of the power which fanaticism and superstition possess over the human mind, "Since destiny," said Lady Esther to Mr. Lamartine, "has sent you hither, and that such an astonishing sympathy between our stars, permit me to confide to you what I have hitherto concealed from so many of the profane, come, and you shall see with your own eyes a prodigy of nature, the destination of which is only known to myself and my immediate votaries. The Prophets of the East have announced it centuries ago, and yourself shall be the judge if a part of those prophecies have not been accomplished." She opened a gate of the garden which led into a smaller inner court, where I perceived two magnificent Arab mares of the finest blood, and of the most beautiful symmetrical form. "Approach," said she to me, "and examine that bay mare, see if nature has not accomplished in her everything which is written about the mare which is to carry the Messiah—*She was foaled ready saddled.*

"I saw in fact in this beautiful animal a freak of nature sufficient to contribute to the illusion of a vulgar credulity amongst a semi-barbarous people; the mare had in the place of the shoulders, a cavity so broad and deep, and imitating so well the form of a Turkish saddle, that it might be said with truth, that *she was foaled ready saddled*, and but for the want of stirrups, she might indeed have been mounted without experiencing the want of an artificial saddle. This animal more magnificent than the rest, appeared to be accustomed to the admiration and respect which Lady Stanhope and her slaves paid to her, and to have some presentiment of the dignity of her future office. No one, has ever, mounted her, and two Arabian grooms are appointed to take care and watch over her, without ever allowing her to be out of their sight. Another mare, and in my opinion infinitely more beautiful, partakes with the mare of the Messiah, the respect and attention of Lady Stanhope, this mare had also never yet been mounted. Lady Esther did not inform me, but she gave me to understand, that although the destiny of the latter mare was less holy, she nevertheless had one assigned to her, a destination of a very important and mysterious nature, and I was led to believe that Lady Stanhope kept the latter mare in reserve for herself, to mount on the day on which she should make her entry by the side of the Messiah into re-conquered Jerusalem.

that Lady Esther Stanhope had in her possession the very mare which was really foaled with a saddle on, every doubt vanished with him that the coming of the Messiah was very near at hand, and that his own presence in the Holy Land was imperative upon him, in order to prepare the Jews for the reception of the Messiah.

Having ascertained, that certain externals were requisite in order to enable him, to sustain the character, in which he was shortly to appear, he dispensed with the operation of shaving, and he began to equip himself, in the style of the orientals, with his neck and breast bare, and there was in reality, something in his countenance, which bespoke the dignity and grandeur of the natives of the East.

The Holy Land was now the object, which appeared to absorb all the energies of the mind of Tom, but as it was his opinion, that an act of such wondrous import, as that in which he was about to be engaged, ought to be kept a profound secret from the profane multitude, he disclosed not his plan to any living being, but the most superficial observer might have detected by his manners and countenance, that some powerful influence was operating on his soul, and there was also a decisive impression of character, about him, which distinguished him most eminently, above the common herd of human beings.

We are not able to adduce his reasons for determining to visit France, previously to his departure for the Holy Land, but his actions appeared at this time to be guided by some mysterious influence, hurrying him on into a course of eccentricity, which had little or no relation with any of the principles of reason, or common sense. Had he been conversant with the French language, his visit to that country might have been attributed to a desire, to make himself thoroughly acquainted with the localities of the Holy Land, from the numerous works that have been published in that country, upon that subject, nor was he exactly aware that his entire ignorance of any other

language than his own, was likely to prove one of the greatest drawbacks to the attainment of any success, in the plans which he had in view, in the Holy Land, and where the spuriousness of the character, which he intended to assume, would be immediately detected, by the discovery, that he could only converse in one language, and that one, the most unlikely of all others, to be natural to the messenger of Jesus Christ.

It must also be taken into the account, that at this period of his life, the mind of John Tom, was in that extraordinary state of excitement, as to render him no longer subject to the immediate influence of reflection or reason, but resolution and action followed in him with the rapidity of the thnnder after the lightning, and it was, perhaps, in one of those moments that he formed the resolution of embarking for France, without being able to adduce any real substantial reason for the act, but that once having formed the resolution, he put it into execution, scarcely conscious to himself whether he was promoting or impeding the great object which was uppermost in his mind.

There is, however, one proof existing that his determination to embark for France, was formed on a sudden, which is, that he had given instructions to a tailor in Liverpool to make him a tunic and vest according to the costume of the Arabs, which was to be ready on a particular day, but before that day arrived, he had sailed for Havre, on board the Nelly, Capt. Smith, leaving the tunic and vest in the hands of the tailor to be disposed of to the next adventurer in the Holy Land.

From some circumstances, however, which transpired during his residence in France, we are induced to draw the conclusion, that he had it in contemplation to embrace the Catholic religion, which he knew could be accomplished more easily in France than in England, and where that publicity would not be given to his apostacy, which would inevitably be the case in his own country. It was at once evi-

dent to him that his reception in the different monasteries which are scattered over the Holy Land, and which are generally the domicile of the Christians travelling in that country, would not be so cordial nor welcome, if he claimed their hospitality as a Protestant, as if he came amongst them professing their own faith, and above all, if he declared himself a proselyte to their creed, which is certain to insure an individual the most flattering reception. He knew that with the Mussulmans and the Arabs, a difference of faith would prove no obstacle to the success of his plans, for amongst them exists an extreme spirit of toleration, an example which it would well become the enlightened Christian to follow. An individual entering the monasteries of Palestine in the character of a heretic, such as John Tom would have been obliged to appear in, would receive very little information as to the state of the country; nor would those instructions be imparted to him by which his progress through it might be rendered less difficult. It must, however, have been apparent to John Tom, that the learning of a new religion, with all its forms and ceremonies, its obligations and its doctrines, is not the work of a day, and that before he could be received into the fold of the holy mother Church, he would have to undergo a kind of scholarship for a considerable time, and be subject to an ordeal which, in his impatient and irritated state of mind, he never could be brought to undergo. On the other hand, however, so great was the infatuation which at the time rested upon the mind of John Tom, so strong was his belief that he had a commission from a superior power to accomplish the great purpose which then absorbed all his thoughts, that little doubt rested on his mind, that he would be received with open arms both by Jew and Catholic, and be hailed as the precursor of that great Being who was to reconquer Jerusalem, and rescue the Holy Land from the power of the infidel.

It is certain, that during the stay of John Tom at Havre,

he regularly frequented the Roman Catholic Chapels; but whether with a view to make himself acquainted with the particular forms and ceremonies of that imposing religion, for the purpose of conforming to them in the Holy Land, and thereby impressing upon the minds of the bishops and monks, with whom he might be thrown into association, the belief that he in reality belonged to their flock; or whether it was his ulterior view to enrol himself as a member of that Church, is a matter to which a considerable doubt is attached. It must, however, be generally stated, that no man ever set forth upon an expedition with a more lamentable ignorance of the character and habits of the people amongst whom he was going to reside, of the qualifications which were necessary to command their respect, or of the direct line of conduct which he would have to assume, by which they could be brought to promote his views, than John Tom displayed in his projected expedition to the Holy Land. He unfortunately imbibed the opinion, that he should follow the example of his great Master, and commence his career in lowliness and poverty. He was to conquer by the power of the halo of holiness, which was to be thrown around him; not by the show of riches, nor the splendour of a numerous retinue, nor the gaudy adjuncts of nobility and royalty; but he was to appear in the holy garb of the saint: locusts and wild honey were to be his food, and the persecution of his enemies the strongest proof of the divinity of his mission.

On the arrival of John Tom at Havre, there was a vessel fitting out for the Dardanelles, from which place he was told, it would be easy to procure a passage to Beirout, on the Coast of Syria, and thence by the caravans to Lebanon and Jerusalem. He, therefore engaged a berth, on board the vessel, although the commander hesitated at first to receive him, from the general eccentricity of his conduct, and his wild and uncouth appearance, which altogether bespoke the existence of a disordered mind, and

which was likely to render him a very unpleasant, if not a dangerous companion in a vessel, which was likely to be crowded with passengers, and who might perhaps, object to hold any association with him. It was, however, at a dinner, to which John Tom invited the commander, who was a kind of a mongrel, between an Englishman and a Frenchman, that the latter was inclined to alter his opinion of the state of the intellect of his future *compagnan du voyage*, for fortunately for John Tom, the conversation never diverged into any of those subjects, on which his mind was apt to run riot, but it was confined to those, on which he was not only able to converse with considerable talent, but in which he was capable of distinguishing himself, in a manner, far superior to the generality of his fellow-men. The commander of a vessel, is generally made acquainted with the business or profession of his passengers, but there was in John Tom a studied reserve, and a direct unwillingness, to be in the least communicative relative to the object of his voyage, and although the commander did succeed in obtaining from him some information as to what he was *not*, he could not extract from him the slightest clue as to what he really *was*. This secresy on the part of John Tom was a part of the system of conduct which he had laid down for himself, as particularly appertaining to the dignity of the character which he was shortly to assume; he was, however, not a little confounded, when one even as he was partaking of a glass of wine with the commander, at one of the cabarets at the mouth of the harbour, the latter said to him in the course of conversation :— "You will find your business a bad speculation in the Levant."—Tom looked aghast at the discovery which he supposed that the commander had made of the motive of his voyage to the East, and then to call his business a speculation, when it was connected with the second coming of the Messiah, was in his eyes a direct and positive profanation. "My business, a bad speculation !" exclaimed John Tom,

with the utmost spirit of indignation, "my business is only known to myself, and although the result of my voyage will soon be known all over Europe, and the whole world, yet at present I think it necessary to confine it within my own breast." "Are you not in the spirit line" asked the commander, "a bad article to traffic with amongst the Turks.?" If the surprise of John Tom was great before, it was now boundless, for it was evident to him that he had been recognized by some one, who had known his former vocation; he, therefore, hesitated not to confess that he was originally in that line, but being destined for higher purposes in the world, he had relinquished it; he, however, importuned the commander to inform him from whom he had obtained his information, as some fears rested upon his mind, that he had been traced from Liverpool by some of his family, and he was not without some alarm, that forcible means might be resorted to, in order to compel him to return to his family. To all his importunities, however, the commander maintained an obstinate silence, and he directly told him that he would not inform him from whom he had his intelligence. This problem, however, which Tom attempted in vain to solve, was on the following day most unexpectedly solved to him by his being suddenly accosted by the very smuggler, by the purchase of whose goods he was to realize three or four hundred per cent profit, and who very kindly wished him a safe voyage to Constantinople. John Tom was stricken with wonder, for he really thought he had fallen into a world, where every one was acquainted with his motions, which, perhaps, under any other circumstances, would have exalted him in his own opinion, but on questioning the smuggler as to his authority for his information, that he was on the eve of a voyage to Constantinople, he acknowledged that he was personally acquainted with the commander of the vessel in which he was going to sail, and that being once accidentally

together, and seeing John Tom at a distance, the captain had informed him that he was one of his passengers, and in return, the smuggler informed him that he had once transacted some business with his passenger, which was conducted with the greatest honour on their side, but which tnrned out unfortunately, on account of the rascality of an informer. Thus was the enigma solved, and all alarm subsided on the part of John Tom, of his motions being watched by his family, or that any coercion would be used to force him to return to them.

It was with the proudest feelings of satisfaction, that John Tom saw the sails of the vessel unfurled, which was to convey him to the theatre of his future exploits, and from the shores of which, his name was to be rebounded to every part of the civilized world. At the commencement, the voyage was very prosperous, and they entered the Meditterranean with the prospect of arriving at their destination without a single accident, or of any of those reverses to which a voyage by sea are so liable. On arriving, however, off the coast of Greece, the weather became excessively foul, and they found it necessary to take shelter in the Pirœus, the port of Athens. Although John Tom was now on the first classic ground of the world, strewed with the monuments of the mighty dead, and of those great heroes of antiquity, to whom history has awarded immortality; yet John Tom strode over the ruins of tombs and edifices, of columns and capitals, as if nature had huddled them together in one of her frantic moods, and not as momentoes, of the genius of the human race, bearing the names, the enterprises and the misfortunes of those, who in times, long, past, and gone, have illuminated the world by the dazzling splendour of their achievements. In company with some of his fellow passengers, he visited the temple of Minerva, and in its glorious facades, he saw nothing but a range of mouldering columns; he saw that one of the vacant spaces, from

which a statue had been taken, was filled up by a pillar of masonry, but on the statue next to it, was inscribed, OPUS PHIDIÆ, and on the pillar of masonry, was inscribed, OPUS ELGIN. Neither the one, nor the other, however, possessed any interest for him; he had a far greater aim in view, than contemplating the crumbling monuments of the dead, and therefore, he was by no means grieved, when the vessel sailed from the Pirœus, to the place of its destination.

During the voyage, several of the passengers, attempted to inflame the imagination of John Tom, with a glowing picture, of the glory and splendour of Constantinople, but for some reason unaccountable to them, his mind appeared to be impervious to their animated descriptions, for it seemed to be absor bed in one great commanding subject which he would not communicate, and on account of which the most extraordinary and conflicting opinions were formed in regard to his character, not one of which, however, had in reality, the slightest relation with the actual truth. On arriving within sight of the seven towers of Constantinople, he exclaimed, "and are these the seas, the shores, is this the wondrous city, for which the masters of the world abandoned Rome, and the glorious coasts of Naples? Is this the metropolis of the universe situate on Europe and on Asia, for which all the conquering nations of the world have in their turn disputed, as the sign of the royalty of the world? Is this the city, which the painters and the poets fancy to be the queen of all cities, hovering over her hills and over her double ocean, encompassed with her bays, her towers, and her mountains, and containing in itself all the treasures of nature and the luxury of the East? Is this the place, that is compared with the Bay of Naples, with her vast amphitheatre and resplendent cliffs? Vesuvius at its side, losing its gilded tops amidst clouds of purple smoke; the forests of Castellemare dipping their dark foliage in an azure sea, and the Islands of Proceda and Ichia, with their

volcanic peaks, their declivities yellow with vines, and whitened with villas, shining in the immense bay, like gigantic moles thrown out by the Deity himself at the mouth of that glorious harbour?

If such were his exclamations on the first view which he obtained of the Queen of the East, he was still more struck with the view of the interior of it, its elegant structures, its magic fountains, its dirty and narrow streets, its hideous hovels, and gorgeous trees. As he passed, the Turks elbowed him, the Jews made him an obsequious bow, and had they known his real character, he supposed they would have kissed the hem of his garment; the Greeks smiled on him; the Armenians tried to cheat him; the dogs followed him in crowds, the pigeons alighted confidently on his shoulder, and he was afraid of touching a single individual for fear of dying of the plague. He caught a glimpse of the most celebrated mosques with their courts, and their marble porticoes, supported by a forest of columns, and refreshed by jets of water. The figures, the costumes, the customs presented throughout to him the most picturesque and most varied spectacle. It was Tyre, it was Bagdad, it was the great market of the East.

He saw Sultan Mahmoud on his way to his prayers, followed by an immense retinue, mounted on a white horse, with trapping of a tissue of gold and pearls, and the harness richly ornamented with diamonds, but he thought of the horse in the stables of Lady Esther Stanhope, and of the great Being who was to ride upon it, and the Sultan and his horse with all its splendid trappings dwindled into insignificance.

Constantinople, however, was not the place of the destination of John Tom, nor where he could commence the important, labours which then exclusively engaged his attention. He, nevertheless did not neglect to purchase many things, which he was informed would be necessary for him on his journey into Palestine, from which he was

dissuaded by many, who knew the country well, and who were competent to lay before him the danger to which he would be hourly subject, considering that he had not the means to provide himself with that retinue which was necessary for his protection, and would consequently be obliged to accept of that which the caravans afforded, but which was of itself a system of travelling by no means favourable to the object which he had in view, as it furnished him with few or no opportunities of making the object of his mission known, nor of bringing him into immediate contact with those people, to whom his labours were principally directed. Influenced, however, by an invincible spirit of enthusiasm, in the cause in which he was engaged, he looked upon the dangers, which awaited him, as a kind of indispensable concomitant, and which were rather to be courted, than shunned.

To travellers in general, Constantinople is a city of the most extraordinary interest, but it failed of its general effect on the mind of John Tom, who had his eyes directed to another quarter, where visions of future fame and glory hovered round him, and where he was to be the founder of a new era in the world, from which the regeneration of the human race was to commence, and those mighty prophecies fulfilled, which have been handed down from the patriarchs of old, as the immediate inspiration of a superior power. It was therefore with great delight that he heard of a vessel being about to sail for Beirout, in which he engaged a berth, and he felt himself comparatively happy, when he saw the towers of Constantinople behind him, and a favourable wind impelling him to his destined port. It was, however, now that he first began to feel the want of the knowledge of those languages which are principally spoken in the East, and had it not been for the dragoman belonging to the French consulate at Beirout, who had been sent on some business of importance to the French ambassador at Constantinople, and who was then on his return to Beirout, John Tom

would have found himself totally bereft of all society, and unable to make his wants known to a single individual on board. The crew were composed half of Greeks and half of Armenians, a rude, uncivilized horde, who carried with them the appearance of a gang of banditti, and the ferocity of whose countenances bespoke that there was no crime, which they would not commit to effect some private end.

On the eighth day of their departure from Constantinople they came in view of the mountains of Asia, that sacred land, the scene of such wonderous events, and which was now on the point of beholding that great consummation, for which the great Christian family had looked so long, which was to restore the holy city to its pristine glory, and lay the foundation of the everlasting happiness of the human race. The Dragoman and Tom were standing on the poop together, when the former suddenly exclaimed, "There's Lebanon." The fire of the enthusiast blazed in the look of Tom, it was his first look of the Holy Land, the land from which he had come from so great a distance to view its glorious and its sacred scenes, to tread upon the soil of the patriarchs of the human race, and to bend his knee on the spot, where the Son of God first drew the breath of this terrestrial life. It was indeed Lebanon, with its white and golden crest, and which appeared bright and serene in the dark blue depth of the firmament, whilst its base and its sides were envelopped in the mists of the sea. Tom could not avert his look from the glorious scene, for they now began to distinguish the deep and black valleys of the mountain which opened on the shore; the ravines became more distinct; the summits of the rocks became more clear and conspicuous to the eye, and in fancy he could descry the villages scattered on the declivities of the hills, and the extensive monastaries, which crown like gothic castles, the summits of the intermediate mountains.

At nine o'clock on the following morning, the vessel

cast anchor in the roadstead, before Beirout, and a new and interesting scene now presented itself to the wandering gaze of the enthusiast. The quay was crowded with a multitude of arab's, in all the splendour of their glittering costume and their accoutrements. The same activity, and appearance of business were here visible, as on the quays of the great maritime cities of England; several European vessels were at anchor in the roads, and sloops laden with the merchandize of Damascus, and of Bagdad, were incessantly, passing to and fro from the shore to the vessels. The houses of the town, appeared in confused groups, the roofs of some, serving as terraces to the others. These houses, with their flat roofs, and some with embattled balustrades; the windows with their multiplied ogives; the wooden painted grates which close them hermetically, like a veil of oriental jealousy; the heads of the palm trees, which appear to germinate in the stone, and which rise above the roofs, as if to gladden the eyes of the female captives, in the harem, with the sight of a little verdure—all those things made a strong impression upon the imagination of Tom, for they announced to him that he was in the East. He heard the shrill cry of the Arabs of the desert, quarrelling on the quays, and the rough and mournful groanings of the camels, uttering their cries of pain, when they were made to receive their burdens. There was, however, in the midst of this novel scene, one object which he hailed with peculiar pleasure, and that was the flag of England, which floated over the house of the English consulate, and where he was certain of receiving that advice and assistance, which were necessary for him, for the accomplishment of the purpose, which he had in view.

It is said, that first impressions are of a lasting nature, and as such, the impression which was made upon John Tom by the extreme civility which was paid to him by the Arabs on the beach, must have been highly in favour of the country, and operated upon him as a presentiment of what

he had to expect in future. Some of the Arabs, with their naked legs, carried him in their arms as far as the entrance of a steep and gloomy street, which led to the English consulate. It is much to be deplored, that the pride of office distinguishes itself in every quarter of the globe, whether it be on the banks of the Thames, or the arid shores of Asia; and great was the disappointment of Tom, when instead of being received with that courtesy and urbanity, which ought to distinguish the conduct of an individual, appointed expressly by the government of his country, for the protection and assistance of all the subjects of his king, whom business or pleasure might draw to the shores of a foreign land, he was met by a cold and repellent demeanour, and a total absence of even that common civility, which a functionary, who is paid for his services, is bound to show to the meanest applicant for his assistance It must be admitted, that the first appearance of John Tom before the English consul, was not very well calculated to impress upon his mind, the most favourable opinion of the character or respectibility of his newly arrived countryman. For he came without one of those credentials, which the majority of travellers consider as indispensable to the confirmation of their respectability and condition in life, and without which, no one can expect to be received in a foreign country with any token of respect or consideration. He had not brought with him a single letter of introduction to any persons residing in any of the principal cities, which it might be his intention to visit, and therefore, he would be everywhere looked upon with jealousy and distrust. When, however, John Tom proceeded to acquaint the consul with the object of his journey, and that letters of introduction would be wholly superfluous to him, who would be every where received with open arms, the consul began to regard him with an eye of commiseration, and hesitated not to tell him, that he would most unquestionably forfeit his life in the attempt; and that if he had no other object in view, his more prudent plan would

be to return without further delay to his native country, and leave the second coming of the Messiah to take place without his further interference. There was also something in the general costume of Tom, which could not fail to give rise to some suspicions in the breast of the consul, that he was more fit to be a tenant of a large house in St. George's Fields, than to be a traveller in the Holy Land, as the herald of the second coming of Christ. It was not to be measured by any of the established standards of national costume, for it was a gross intermixture of European, Turkish, and Arabic, with all the gorgeous trappings and ornaments, which are usually the adoption of a depraved taste, and which are generally assumed by the ignoble, to establish an idea of consequence and dignity on the minds of the ignorant and the weak.

Tom informed the consul, that it was his intention to proceed direct for Jerusalem, in order to assemble the Jews in that quarter; and on his way thither, it was his determination to pay a visit to Lady Esther Stanhope, to whom he had matters of high import to reveal, and for which he was particularly commissioned by the direct inspiration of a superior power. The consul inquired of Sir William Courtenay, (for we must henceforth call him by that name, as it was on this occasion, that he dropped his patronymic of Tom, and assumed the more sounding one of Sir William Courtenay,) whether he had any letters of introduction to her, for otherwise so great was her aversion from the admittance of strangers into her presence, that many had attempted it, but few had ever succeeded, and that unless he had some particular credentials, or that he was the agent of some of her immediate connections, not the slightest chance existed of his obtaining an introduction. Sir William turned these observations of the consul into direct ridicule, for he was certain, that her ladyship, so far from objecting to see him, would, as soon as she was apprized of

his arrival in the country, send an escort to conduct him to her residence, herself travelling with a numerous retinue to meet him on the road, and to welcome him with the most enthusiastic delight to the Holy Land. And further, that he entertained not the slightest doubt, that her ladyship possessed a fore-knowledge of the great events with which the womb of time was pregnant, and that his coming was anticipated by her with all the zeal and enthusiasm, which the magnitude of the occasion deserved.

If the consul had previously imbibed some suspicions, that his native country had sent into the Holy Land one of its most confirmed fanatics, not to designate him by another character of stronger import, this conversation respecting Lady Stanhope, converted those suspicions into positive belief. He therefore, forebore from dilating any further on that subject, and simply inquired, under what name he intended to travel. This was rather a startling question to the future regenerator of the world, for the idea having very properly struck him, that the name of John Tom was not exactly of that high and imposing character, as to instil any respect into the minds of the individuals, on whom he had to impress the dignity of his mission, and having in consequence of that act of sound judgment, assumed the more pompous one of Sir William Courtenay, he considered that he had done all, which prudence or caution could demand, and judging by analogy, that as he well knew there were a great many fools in his own country, who attached great importance to a title, he made no doubt, that he should meet with an equal number in the Holy Land, who would pay all due homage to the dignified name, in which he should appear amongst them. The consul assured him that not the slightest respect whatever would be paid to his title, and that unless he assumed an Arabic, or a Turkish name, and conformed as much as possible to the manners and customs of the people with whom he was about to asso-

ciate, his life was worth scarcely an hour's purchase. Sir William assented to the policy of travelling under a fictitious name, and he therefore assumed that of Hassan Abdallah, under which he was subsequently known during his residence in the Holy Land.

The consul next inquired of him what escort he intended to take with him, as it was not to be supposed that he would venture into the interior, without a sufficient guard to protect him from the plundering habits of the Arabs; but to this Sir William expressed a decided objection; for it did not become his high dignity and office, to present himself before the expectant multitudes, who were anxiously looking out for him, surrounded by armed men, and thereby imply a want of confidence in that power, whose great cause he was sent on earth to advocate. Independently of which, it was his intention to travel to Jerusalem by the next caravan, that departed, which would be much more in conformity with his character, than travelling in the style of some potent prince under the protection of his guards. It was consistent with the great purport of his mission, that like his divine predecessor, he should appear amongst his expectant followers in humility, lowliness, and poverty; for all pomp and ostentation could only tend rather to weaken, than to augment the respect and veneration, with which he would be everywhere received.

The consul, in answer to these objections, informed Sir William Courtenay, that it would be full three months before another caravan departed for Jerusalem, independently of which, the residence of Lady Stanhope did not lie within the route of the caravan, and therefore, he must either relinquish his visit to her, or adopt some other method of travelling than by that of the caravan, if it were his fixed determination to visit that lady, and in which, if he should succeed and obtain an introduction, he would find it of essential benefit to him in his future progress in the Holy Land, as from the extreme veneration with which she was

regarded by almost all the Arab tribes, a passport signed by her would be a more efficient protection than an army of horsemen. Sir William informed the consul, that his visit to Lady Stanhope was one of the most absolute necessity, and that in fact the great purpose for which he had left his native country, could not be fulfilled without her immediate co-operations. The consul continued, in the execution of his duty as the protector of all British subjects to urge the necessity of Sir William taking an escort with him, and Sir William finally consented to the arrangement, the consul kindly offering him one of his Carvas to attend upon him as far as the residence of Lady Stanhope, after which, her passport would be sufficient to protect him through the whole of Palestine. These Carvas are Turks who supply the place of the Janissaries, whom the Sublime Porte formerly granted to ambassadors or travellers, to whom the government was willing to grant its protection; they are at the same time soldiers and police officers, nearly corresponding with the *Gendarmeie* of the European States. Every consul has one or two of these men as attaches of the consulate, travelling with him on horseback, and announcing his name and rank in the different cities through which they pass, at the same time intimating the arrival to the sheik, the pacha, or the governor. They clear and prepare for the temporary abode of their employer, whatever house they may please to fix upon in the towns and villages, and they protect by their presence and authority every caravan to which they may have been appointed as guards; they are habited in a costume more or less splendid, according to the profusion or importance of the person who employs them. The ambassadors and the European Consuls are the only strangers who possess the right of employing them, and it is undoubtedly no mean recommendation to a person journeying through the country to have one of them in his retinue.

Everthing being prepared, Hassan Abdallah with a small

escort of six Arabs, a Dragoman and a Carva, began his route into the interior of Syria, his enthusiastic spirit enabling him to surmount many difficulties, and to endure many privations, at which the common mind would have quailed and have disheartened the individual from any further prosecution of the business, in which he might be engaged.

It is impossible to form any conception of the rapidity with which intelligence circulates from mouth to mouth in Arabia. It was soon known at Damascus, at Aleppo, at Latakia, at Saida, and at Jerusalem, that a stranger of some importance had arrived in Syria, and that he was about to commence his travels through the country. In a land, where the routine of life is almost a monotony, and the mind is seldom excited by new events, the most trivial circumstance becomes immediately the subject of general conversation, and circulates with the rapidity of sound from one tribe to another. The sensitive and inflamed imagination of the Arabs magnifies and colours everything, and the fame of an individual is established in a fortnight at the distance of one hundred miles.

That this peculiarity of the country. was well calculated to exalt Sir William in his own opinion, may be easily conceived, for on the carva or the dragoman frequently informing him that his arrival had been for some time expected, he did not think of attributing it to a characteristic trait of the country, but to a kind of foreknowledge, which had been imparted to the natives of his appearance amongst them, and this very circumstance contributed not a little to strengthen him in his belief, that he in reality was the person that he had given himself out to be.

Hassan Abdallah left Beirout about four o'clock in the morning, and passed through the magnificent forest of fir trees, planted by the Emir Fakardin, after which, he entered upon a kind of desert of red sand, accumulated in enormous moving waves, like those of the ocean. Not a

single trace of a human being or of an animal, was to be seen in this undulating arena. They soon after struck into a kind of road or path, strewed with enormous blocks of angular stones. This road which runs by the side of the sea, led them to a ruined dwelling, being the remains of an old fortified tower, in which they passed the gloomy hours of the night, stretched on a mat, made of rushes, and wrapped up in their cloaks.

With the rising of the moon, they proceeded on their course. It was one of those nights, when the sky sparkles with stars, and the most complete serenity appears to reign in those ethereal depths, which we contemplate from below, but where nature, which then surrounded the travellers, appeared to groan, and writhe in the most hideous convulsions.

In the evening, they reached Saida, the ancient Sidon, where by the influence and authority of the Carva, a house was soon made ready for their reception. The figure, and manly countenance of Courtenay were well calculated, to command respect and homage, and the splendour of his dress, contributed not a little to impress a belief upon the minds of the natives, that he was an Emir Frangi, a Prince of the Franks. His apparent generosity, obtained for him also, the good will of the people, for he distributed his alms amongst the squalid wretches, who lay huddled in heaps, before the entrances of their hovels, and it was here, that he circulated the report, that he was able to cure the sick by the pronunciation over them of some calabistic words, which information was no sooner spread abroad, than a number flocked to him to be cured, and he pronounced over them the mysterious words, but whether their efficacy was proved to be genuine, and the cure in consequence effected, never came to the knowledge of the miraculous physician, for he departed from the town by daybreak, on the following morning, and if any of them were actually cured, they are not the only ones who have fancied themselves to be cured by

the miraculous power of some quack, who, if nature had not kindly stepped in to thwart him, would have handed over a few more victims to the power of death.

After leaving Saida, which projects into the sea like the glorious remembrance of a dominion that has passed, the travellers began the ascent of chalky, bare, and rugged hills, which rose insensibly from stage to stage, and led them to that altitude, which they endeavoured in vain to discover with their eyes. Every hill which they surmounted, discovered to them one more elevated, which they were obliged either to ascend, or to make a circuitous rout to evade it. Mountains were piled on mountains, like the rings of a chain placed upon each other, leaving only between them ravines without water, whitened and strewed with masses of a greyish rock. These mountains are entirely divested of all vegetation and even of mould. They are the mere skeletons of hills, which the winds and the waters have preyed upon during the lapse of ages. It was not in such a desolate spot, that they expected to find the habitation of a female, who had visited the greater part of the world, and who had had all the world before her, where to choose her place of rest. At last from the summit of one of these rocks, their eyes fell upon a deeper and broader valley, and bordered on each side by still more majestic, but less sterile mountains. In the middle of the valley, and resembling the base of a large tower, the mountain Dgioun takes its rise, rounding itself in shelves of circular rocks, which contracting on approaching their summits, form at last an esplanade some hundered yards in breadth, and covered with a beautiful and luxuriant vegetation. A white wall, flanked by a kiosque at one of its angles, surrounded this spot of verdure, and here was the place, where Lady Esther Stanhope had fixed her residence, in full expectation of the second coming of the Messiah.

They arrived there at noon. The house in which her ladyship resides, is not what we should call a house in

Europe, nor does it resemble any of the houses of the east, for it is a grotesque assemblage of ten or twelve small cottages, each containing only one or two rooms on the ground flour, without any windows, and separated from each other by small courts and gardens; an assemblage in every respect similar to those poor convents, that are to be met with on the high mountains of Italy and Spain, and which belong to the order of mendicants.

On arriving at the principal entrance, Sir William sent forward his dragoman, to announce to the slave, who was standing at the door, that a person of consequence on a mission of high import, requested an interview with Lady Esther Stanhope. Sir William and the dragoman were accordingly conducted into a narrow cell, deprived almost of all light, and wholly destitute of furniture; here they were ordered to wait, until the pleasure of her ladyship should be known. After waiting full three hours in the most suffocating heat, the slave returned with rather a peremptory message, demanding on the part of her ladyship, to know who and what the stranger was, who had solicited an interview with her. Sir William wrote with his pencil, that he had travelled from the county of Cornwall, to announce to the expectant faithful in the East, the approaching advent of the Messiah, and that as her ladyship had established herself in the Holy Land, for the direct purpose of awaiting that glorious event, which was so near at hand, he considered that he was acting only in conformity to the high destiny, which was awarded to him, to communicate to her ladyship in person, the near arrival of the millenium, that she might co-operate with him in spreading the glad tidings throughout the Holy Land, and acknowledge him as the harbinger of the great event, which was, to restore Jerusalem to its primitive power, and see the Son of God on the throne of David.

Fully satisfied, that Lady Esther Stanhope would in a short time, rush into his arms, and hail him as the

accredited messenger of Heaven, Sir William felt not the torrid heat to which he was exposed, but stood in dignified complacency with himself, proudly awaiting the result of his message. In a very short time, the slave returned, followed by several others, and it would rather be a difficult task to describe the astonishment and indignation of Sir William, when he was informed, that it was the decided opinion of her ladyship, that he was a great imposter, for that not one of the prophecies had been yet fulfilled, which were to precede the coming of the Messiah, nor in any one of those prophecies was the slightest mention made of a messenger being appointed to announce his coming, and therefore it was her belief, that the person, who could attempt to impose upon her with the assurance, that he was a messenger of Heaven, was nothing more than some impudent fanatic, who, the sooner he returned to his native country, the better it would be for him !—

Sir William stood as if dumb-founded, and if he was in a perspiration before, he was now doubly so; for thus to be mistaken in his character; to be branded with the name of an imposter, of an impudent fanatic; to be literally turned out of the house, the very head-quarters of the glorious cause, which he was come to preach, was an imputation upon him, which, no after-circumstances could possibly remove. Sir William, however, was one of those men, who possess the happy disposition of accommodating themselves to the events as they rise, and who can put a favourable construction upon the actions of others, when in reality, a very opposite one ought to be put upon them. Was not a greater Being than himself looked upon as an imposter, by a stiff-necked generation? was he not reviled, scoffed at, contemned and despised? but, did he sink under his humiliation? did he not, conscious of the goodness and divinity of his cause, proceed undauntedly on his course? why then should one of the humblest of his followers be dispirited or

abashed, at any ignominious treatment which he might receive? What right had he to expect that he should be able to go through his arduous mission without meeting with any of those taunts and rebuffs, which invariaby attend the great and the virtuous in their progress towards the accomplishment of any mighty purpose? Independently of which, he ought not to feel discomfitted at the repulse which he had received from Lady Stanhope, for he could only look upon such conduct as the result of an unsocial and eccentric disposition, still not the slightest doubt rested upon his mind, that when she heard of the thousands, who would soon flock around him, eager to touch the hem of his garment, she would express her contrition in the humblest terms, and acknowledge him to be the real personage, whom he had declared himself to be.

These, or sentiments very nearly resembling them, must have arised in the mind of Sir William, as he egressed from the residence of Lady Stanhope, with a train of slaves at his heels, whose language it was, perhaps, fortunate for him that he did not understand, or he might have heard some things, which would have disturbed his equanimity, and have taught him, that whatever opinion he might entertain of himself, there were some who held a contrary one, and who did not hesitate to express it, whenever an opportunity presented itself.

The Carva, whom the Consul of Beirout had appointed to conduct Sir William to the residence of Lady Stanhope, now informed him that he had fulfilled the instructions which had been given to him by his master, and therefore he would hasten back to Beirout, requesting from Sir William a certificate of his good behaviour, which was willingly granted, accompanied by a handsome present, for it must be generally admitted, that Sir William gained the good will of many, by his extreme generosity, amounting sometimes to actual profusion.

On leaving the residence of Lady Stanhope, Sir William descended the steep declivity, which leads into the deep valley, through which flows the river Belus; after which they began to ascend the lofty mountains of Lebanon, which separate Dgioun from Deir-el-Kammar, or the convent of the Moon, a palace of Emir Beschir, the sovereign Prince of the Druses, and all the mountains of Lebanon. About noon they arrived at the highest mountains, which they had to cross, and commenced their descent by paths of extraordinary steepness, on which the feet of their horses trembled on the rolling stones, which alone separated them from the precipices After descending for about half an hour, they perceived on turning suddenly round a hill, the fantastic palace of Dptedin, in the vicinity of Deir-el-Kammar.

The Dragoman who accompanied Sir William, furnished him with some information relative to the character of the Emir Beschir, and impressed upon him the necessity of apprizing that prince of his arrival in his dominions, and throwing himself upon his protection on his passage through them. This advice was followed by Sir William, and the Dragoman himself was sent forward to announce to the Emir the arrival of a Prince of the Franks in his territory on his way to Jerusalem, whither he was going on a mission of the highest importance, in which he was the representative of all the Kings of Europe. Hospitality is one of the cardinal virtues of the Arab, and the Dragoman soon returned with an invitation to the Prince of the Franks, to take up his abode in the castle of Dptedin, where everything should be provided for his accommodation. This was very gratifying to Sir William, who not being an expert horseman, nor very little accustomed to ride on horseback, especially over such roads, as were to be found on the mountains of Lebanon, was very nearly exhausted with fatigue, and his retinue parched with thirst, and suffering with the cravings of hunger.

On their arrival, Sir William and his Dragoman were conducted to an apartment, provided for them by the hospitality of the Emir, and some slaves conducted the horses to another quarter of the palace, the interior of which by no means corresponded with its external grandeur. The apartment to which they were conducted would have appeared in a condition too mean and poor for the habitation of the most humble of the peasants of our cottages. The windows had no glass, a luxury unknown in the East, notwithstanding the rigour of the winter in these mountains; there were neither beds, furniture, nor chairs, nothing but the naked walls, with large holes made by the rats and the lizards. The floor was nothing else but common earth, well beaten, rough and mixed with chopped straw. In a short time, the slaves brought them some rushen mats, which were spread upon the floor, and a damascus carpet, which was spread over the matting. A small Bethlehem table made of wood, was also brought, about half a foot in diameter, and the same in height, affording room only for a small tray, upon which the Mussulmans place the five or six dishes, of which in general their meals consist.

In a short time, dinner was served upon this table, consisting of a pilaw of stewed rice, a dish of sour milk mixed with oil, and some slices of hashed mutton, pounded with boiled rice, with which they stuff a number of gourds, somewhat resembling our cucumbers. It is one of the choicest and most savoury dishes of which the culinary department of the East can boast. Their beverage was simple water, which is drunk out of long necked earthen jugs, passed from hand to hand, and poured into the mouth without touching the lips. They had neither forks, nor knifes, nor spoons, consequently they were obliged to eat with their fingers, but the repeated ablutions, which the Mussulmans practise, render this habit less repulsive.

Dinner was scarely over, when the Emir sent one of his slaves to announce to them that he was in readiness to

receive them. They were accordingly conducted across a very spacious court, ornamented with fountains, and introduced into a very handsome saloon, the pavement of which was of marble, and the ceiling and walls painted with lively colours and elegant arabesques by the artists of Constantinople. Here they found the Emir sitting cross-legged on a divan, who appeared to be a fine old man, with a quick and penetrating eye, a fresh and animated complexion, and a grey and flowing beard. Sir William saluted him according to the custom of the country, by placing his hands first on his forehead, and afterwards on his heart. He returned the salutation with grace, and invited Sir William to seat himself near him on the divan. An interpreter was on his knees between them, and the Emir put a number of questions as to the purport of the visit of the Prince of the Franks to the Holy Land, and he was informed, that he was sent on a mission of the highest import to the Christians of Jerusalem, to announce to them the approaching arrival of a great event, on which their future happiness depended, and that he had been selected by a superior power as the most proper person to communicate to them the good tidings, which would spread the utmost joy throughout the Holy Land. The Emir in return for such valuable information, congratulated himself on having so great a personage in his castle, and commanded his slaves, that the noble Frank should be allowed to inspect the whole of his establishment, and that an additional escort should be granted to him as a protection against the Arab Chief Abougosh, and his predatory horde.

On the following day, Sir William departed from Deir-al-Kammar, highly pleased with the reception which he had met with from the Emir Beschir, nor were the ideas of his own consequence in the least diminished, when he saw in his rear, the splendid retinue which that Prince had appointed as his guard, at the same time, he reflected within himself, that it was not in that manner that a

greater personage than himself made his entry into Jerusalem, being content to ride on an ass, whereas he was mounted on a noble Arabian stallion, and surrounded by a splendid retinue, adapted more for a potentate, than for the humble herald of the arrival of the millenium.

In the evening, they arrived at a lonely Khan, or Arab Inn, which was nothing more than a mean hut, the walls of which were erected with ill-connected, uncemented stones, and completely pervious to the wind and rain. These walls were nearly seven or eight feet high, and covered over with some pieces of rough wood, the whole of which was shaded with dry fagots, and serve the purpose of a roof. The interior was not paved, and according to the season, it is either a bed of dust, or of mud. In one corner, was a small fire-place, in which a charcoal fire is continually burning, and one or two coffee pots, are always full of thick, farinaceous coffee, the customary refreshment, and apparently the only necessity of the Turks and Arabs. One or two Arabs are authorised, in return for a tax they pay to the pacha, to do the honours of the inn, and to sell coffee and barley-flour cakes to the travellers and caravans. When a traveller arrives at the door of one of these Khans, he dismounts from his horse or camel, which is immediately unloaded of the straw mats, or the Damascus carpets, which are to serve him for a bed. These are spread out in the corner of the well-smoked house; he then seats himself, calls for coffee, lights his pipe, and waits whilst the slaves have collected some dry wood, wherewith to prepare his repast, which generally consists of two or three cakes, half baked on a heated stone, and of a few slices of hashed mutton, which is boiled with rice in a copper saucepan. It frequently happens, however, that there is neither mutton nor rice to be purchased in the Khan, and the traveller must then content himself with the cakes, and some excellent fresh water, of which there is never a deficiency, in the vicinity of these Khans.

Sir William had scarcely laid himself to rest on his rushen mat, a leaden silence reigning throughout the Khan, when he saw an object creeping out of a hole close to him, which was by no means a welcome visitor to him, for it was a huge snake the species of which abound in that quarter, and which though not of a very venomous nature, are still much dreaded by the natives, and certainly not a little so by Sir William.

The reptile was soon despatched by one of the moukres or slaves, but in vain did Sir William attempt to sleep; the thought that another such reptile might be invited to crawl over him, banished all sleep from him, and day was scarcely breaking, when he gladly took his departure from this Arab inn, not very well pleased with the reception which he had met with from some of its inmates.

As he passed along, he was frequently saluted by the friendly Arab, placing his hand upon his heart, and exclaiming, *Sala el Kaer*, "Blessed be this day to you, travellers;" and as he drew nearer to the place which was to be the great scene of his mission, the enthusiasm of his character grew stronger; every difficulty which he met with appeared to him as a trifle, every privation that he underwent acted upon him rather as a stimulus than a repellent, and his manly and noble appearance commanded everywhere a high degree of respect and homage.

On the third day after leaving the Khan, Sir William and his party arrived at the Wells of Solomon, which are said to have been constructed by that celebrated king, as a reward to Tyre and its King Hiram, for the services which the Syrian marine and its artists rendered him in the building of his temple. Hiram brought the marble and the cedars from Lebanon.

They took their departure from the Wells at daybreak, and behind them the shadow of what once was Tyre showed itself at the extremity of a promontory, which at a distance might have been taken for a lighthouse, but it was the

pharos of its solitude and its desolation, not acting as a beacon to the mariner, but simply sparkling in their eyes, and exciting only a look of pity upon its ruins.

The route on the precipice, with all the varied, solemn and sublime circumstances of the night, of the moon, the sea and its abysses, made the deepest impression on the enthusiastic disposition of Sir William, who looked upon it as the sublime gate, through which on the following day, he was to enter upon the land of miracles, that land of testimony, on which are still imprinted the traces of the old and new covenant made between God and man.

On the following day, they pursued their journey, and having crossed a hill planted with olive trees and a few green oaks, dispersed in groups, or growing in thickets, exposed to the browsing teeth of the goats and camels, the Holy Land, the land of Canaan, showed itself before them in its full extent. The impression was grand, delightful, and profound. They did not there behold that land naked, rocky, and barren, nor that crowd of low and sterile mountains which, on the faith of a few prejudiced travellers, smitten with the love of writing, had been represented to Courtenay as the Holy Land. Men who never saw the immense and diversified domains of the Twelve Tribes, but only the rocky path which leads between the rising and the setting of the sun from Jaffa to Jerusalem. Deceived by these writers, Sir William expected to find nothing more than what they had described; that is, a country circumscribed in its limits, without any horizon, without plains or trees, and without water; a land dotted with great and white hillocks, behind which the Arab bandit conceals himself in the shade of the ravines, for the purpose of surprising the helpless traveller. Such may be the road which runs from Jaffa to Jerusalem; but such is not the picture of Judea, as Courtenay saw it on the first day from the summit of the hills which border the plain of Ptolemais; nor such as he found it on the other side of the hills of

Zebulon and those of Nazareth, at the foot of Mount Herman or Mount Carmel; nor such as is seen in all its breadth and all its variety, from the heights which command Tyre and Sidon, to the Lake of Tiberias, and from Mount Tabor to the mountains of Samaria and Naplousia, and from thence to the walls of Zion.

The land of Jehovah and of Christ was now spread before the enraptured gaze of the enthusiast. He felt within him as if something that was cold and dead had just sprung into life again. He might have prayed to God in silence, and in the solitude of his thoughts have rendered thanks to him for having permitted him to live so long as to behold the sanctuary of the Holy Land, and from the summit of the mountains of Galilee to view at its source that all-comprehensive and fruitful religion, which for nearly two thousand years has established, and is establishing itself in the universe, and which has refreshed so many generations by its pure and vivifying waters. There was the source in the hollow of the rock, which he was soon to tread under his feet, and the hill, of which he was soon to ascend the last heights, which has borne on its sides the salvation, the Life of the light, the Hope of the world. It was here, a few paces from him, that he, the model of man, was born amongst men, to withdraw them by his word and his example from the abyss of error and corruption, in which the human race had been for some time immersed.

If he reflected on these important subjects in the character of a philosopher, it was the period at which the greatest event took place, which ever affected the moral or the political world; an event, the repercussion of which still impresses at the present time a principle of life and motion upon the whole of the intellectual world. It was here that the greatest, the most just, the most wise, the most virtuous of all men emerged from obscurity, from ignorance, and misery; here was his cradle, here was the

theatre of his actions and of his affecting and eloquent discourses; thence he departed, whilst still in his youth, with a few obscure and illiterate men, whom he had inspired with confidence in his genius, and with courage for the accomplishment of their mission, which was, with their knowledge, to contend against an order of men and things not strong enough to resist him, but still strong enough to cause his death. Thence, however, he went forth to conquer death, and the universal empire of posterity; thence has flowed the mighty stream of Christianity; its source humble and obscure; like a drop of water unperceived in the hollow of the rock of Nazareth, from which a sparrow could scarcely allay its thirst, which a single beam of the sun could have absorbed, and which at the present day, like the vast and unfathomable ocean of mind, has filled every abyss of human wisdom, and bathed with its pure and inexhaustible waves, the past, the present, and the future; were it possible to entertain a doubt of the divinity of that event, still must the soul be strongly affected in approaching the first theatre on which the glorious deed was enacted, and the traveller on beholding it should uncover his head, and bend his forehead in reverence at that occult and governing will, which has made such mighty and important things to flow from so weak and so imperceptible a commencement.

But on considering the mysteries of Christianity as a Christian, it was under this small portion of the blue firmament, at the bottom of this sombre and narrow valley, under the shadow of this little hill, the old rocks of which appear even at the present day to be all split with the trembling of joy, which they experienced in giving birth to and in bearing the infant WORD, or with the shivering of grief, which they felt in entombing the WORD crucified; here was the fatal and holy spot of the world, which God selected from all eternity, in which his truth, his justice, and his incarnate love in an infant God, was to descend

upon the earth, it was here that the divine breath descended in its proper time upon a poor cottage, the abode of humble labour, of simplicity of mind and misfortune; it was here that within the bosom of a pure and innocent virgin, she gave life to something like herself, sweet, tender, and compassionate; as a man, it was full of suffering, patience, and lamentation; as a God, it was all powerful, supernatural, wise and strong. It was here that the god-man submitted himself to our ignorance, our weakness, our labour, and our misery, during the obscure years of his retired life, and in some measure entered into the exercises of it, and practised the ways of the world, before he edified it by his word, healed it by his prodigies, and regenerated it by his death; it was here that the Heavens opened, from which burst forth on the world his incarnate spirit, his fulminating word, which was to consume till the end of time all error and iniquity, in order to try as in the fire of the crucible our virtues and our vices, and to kindle before the only holy God that incense, which was never afterwards to be extinguished, the incense of the renovated altar, the perfume of universal charity and truth.

From this, we hope, pardonable digression, we return to the travels of Sir William. It was late in the evening that they arrived at the monastery of the Latin Fathers of Nazareth, at the moment when the last beams of evening still faintly gilded the high yellow wall of the monastery. A large iron gate was opened before them, and their horses entered, sliding over the polished and sounding slabs of the fore-court of the monastery, making them echo beneath the iron of their hoofs. The gate was closed behind them, and they dismounted before the very gate of the church where formerly stood the humble dwelling of that mother, who tendered her bosom to the immortal Host, which gave its milk to a God.

The superior and the father guardian were both absent. Some Neapolitan and Spanish brethren were occupied in

winnowing the corn of the monastery at the gate; who received the travellers very coldly, and conducted them to a vast corridor, into which opened the cells of the brethren, and the chambers appropriated for the accommodation of strangers. They waited a long time for the arrival of the minister of Nazareth, who at first received Sir William with the greatest politeness and courtesy, but on a sudden his conduct appeared to undergo a direct change, approaching nearly to absolute rudeness. Sir William was convinced, that he had not exposed himself to this conduct, by any want of good manners on his part, and therefore he was wholly at a loss to account for it; had he, however, for a moment reflected that there are certain ceremonies which the rigid catholic always performs, even on some most trivial occasions, and that the non-observance of those ceremonies is at once confirmative of the individual being a heretic, he would have arrived at once, at the solution of the cause of the sudden change in the conduct that was pursued towards him, for toleration in matters of faith forms no part of the character of the Spanish, or Neapolitan monk, to which class all the fathers of Nazareth belonged. Independently of which, he had attempted, through the channel of his dragoman, to make known to them the purport of his visit to Jerusalem, the whole of which was so shocking and revolting to their belief, that they considered the walls of their monastery in some degree actually polluted by the presence of such a determined, heretical fanatic. It appeared rather singular to Sir William, that on the explanation being given by his dragoman, of the design of his visit to Jerusalem, that is, as well as the explanation could be given to individuals, having a very slight knowledge of the language in which the explanation was given, that they did not immediately commence to sing Te Deum, and pour upon him the richest of their blessings. It was however, the decided opinion of Sir William, that this failure in his expectations, did not proceed from any repugnance, which

the monks might have felt, to the acknowledgement of the truth and importance of his mission, but that in reality, his dragoman or interpreter, was not able to make them understand the high dignity of his mission, and that perhaps, in reality, he had told them what was not true. That man is to be envied for his disposition, who with every failure or disappointment that may occur to him, can throw over it the varnish of satisfaction, and cheat himself with the belief that of all persons, he is the last to be blamed for the want of success that has taken place.

Sir William was now at the habitation of the Holy Virgin and of Joseph, and as such he was conscious that he was treading on sacred ground. It was not, however, until many urgent entreaties, that the fathers of the monastery would allow one of their fraternity to show the heretic the sacred localities of their edifice. A decrepit old man was at length chosen for the office, who conducted the party to the church, and the subterraneous sanctuary, which was formerly the house of the Holy Virgin and of Joseph. The church consists of a broad and lofty nave of three stories, the upper one of which is occupied by the choir of the Fathers of the Holy Land, and which communicates with the convent by a back-door; the lower story is occupied by the faithful, communicating with the choir and the great altar by a handsome double flight of stairs and gided balustrades. From this part of the church and under the great altar, a staircase composed of a few steps, leads to a small chapel, and to an altar of marble lighted with silver lamps placed on the very spot, where tradition reports the Annunciation to have taken place. This altar is raised under the vault of a rock, half natural, half artificial, against which the holy dwelling was undoubtedly built; at the back of this first vault two subterraneous vaults still more obscure, served according to tradition as the kitchen and the cellar of the Holy Family. These traditions are more or less accurate, or more or less altered by the pious necessity of

popular credulity, or by the desire natural in all these monks, being the possessors of so precious a relic, to augment the interest of it, and to multiply its details, by adding perhaps some benevolent fictions to the powerful reminiscences of the place, but it is by no means a matter of doubt that the monastery, and especially the church, were originally erected in the very place where stood the dwelling of the divine Heir of earth and Heaven. At the time when his name was spread, abroad like the light of a new aurora, a short time after his death, whilst his mother and his disciples still lived, it is certain that they continued to transmit to one another the worship of love and suffering, which the absence of the divine master had left them, and often went themselves to conduct the new christians to the places where they had seen him whom they then adored—live—speak—act—and die. There is no human piety which could preserve so faithfully the tradition of a place so dear to its memory, as was accomplished by the faithful and the martyrs. We may therefore place the greatest reliance on the exactness of the principal sites of the redemption in the fervour of a primitive worship, and the vigilance of an immortal one.

It would appear that the Latin Fathers of Nazareth are not beyond the influence of a bribe, and that even their hatred and abomination of heresy, can for a time be mollified, by the view of a purse of piastres. An objection had been raised by the guardian to admit Sir William, to what may be called the sanctuary of the monastery, in which the identical clothes are preserved which the Holy Virgin wore on the night that she gave birth to the Saviour of the world, but how they came there, was a question which Sir William was too wise to put to the fortunate possessors of them. As, however, Sir William was leaving the church, he put a purse into the hands of the old monk, who had shown him all the sacred places, expatiatiug largely at the same time on the blessings which were in consequence poured out

upon their favoured dwelling, with a request, that he would hand it over to the superior of the monastery, that it might be applied to the wants of the Holy Fathers. The crime of heresy lost on a sudden a great part of its enormity, and the superior himself, with a most affable condescension, undertook upon himself the task of conducting Sir William, over the whole of the monastery, impressing upon him, nevertheless, the injunction that he would abstain from touching any of the holy relics, which he would see strewed about him.

The monastery is an edifice vast and commodious, resembling in its general appearance, the monasteries of France and Italy, and where the Latin Fathers exercise as freely, and with as much security and publicity the ceremonies of their worship, as they could do in a street of Rome, the capital of Catholic Christianity. In this respect the Mussulmans have been much calumniated. Religious toleration, and we will go further and say, religious awe is deeply impressed in their manners. They are themselves so religious, and look with such a jealous eye upon the freedom of their religious exercise, that the religion of other men is the last thing which they would allow themselves to make an attempt upon. They frequently entertain a kind of horror for a religion, the symbol of which is offensive to their own, but they feel contempt and hatred only for that man, who in some language or another does not offer up prayers to God; it is such men that they cannot comprehend, because the pure thought of God is always present to their mind, and constantly prepossesses their soul.

At daybreak on the following morning, Sir William took his departure from the hospitable Fathers of Nazareth, which hospitality, he was, however, pretty well assured that he as a heretic, would never have enjoyed, but for his purse of piastres, and he also brought away with him a number of their blessings, which, whatever the cynic may say, are not be scoffed at, if they be pronounced by the lips

of a good man, no matter whether he be a Mussulman, a Catholic, or a Pagan.

Sir William directed his course for Mount Tabor, the the spot assigned to the Transfiguration, which, however, carries with it, a great degree of improbability, for at the time when that event is described as having taken place, the summit of Mount Tabor was a Roman citadel. The isolated position, and the elevation of this charming mountain, which rises like a tuft of verdure from the plain of Esdraelon, caused it to be chosen in the time of St. Jerome as the site of the sacred scene. A chapel is erected on the summit, whither the pilgrims go to hear mass.

At midday, Sir William set out for Jordan and the sea of Galilee, and after travelling about six hours over a yellow, rocky, but fertile plain, the land was perceived to slope before them, and on a sudden, the immense valley of Jordan burst upon them, with the first azure glimmerings of the beautiful lake of Genesareth,or the sea of Galilee, as it was styled by the ancients, and in the gospel.

Sir William was now on the confines of the tribes of Ephraim and Benjamin, and also at the entrance of a narrow, sterile valley, celebrated for the depredations of the Arabs. The celebrated Abougosh, the chief of the Arab tribes of the mountains is in possession of the key of these defiles, which lead to Jerusalem. He opens or closes them according to his will, or to the ransom which the travellers are disposed to pay. His head quarters were at this time at the village of Jeremy. They expected every instant to see his cavalry advancing upon them, but they met with no one, except a young Aga, a relation of the governor of Jerusalem. He saluted Sir William with great politeness, and drew up with his suite, to allow the retinue of Sir William to pass, without touching their horses or clothes.

Towards evening, they descended the steep declivities of the valley of Terebinthus, where David with his sling slew the Philistine giant, and ascended by steps cut in the rock

to the Arab village of St. John the Baptist. They bent their course to the monastery of St. John in the desert, but the monks refused to open the gates, on account of the prevalence of the plague, and Sir William was obliged to continue his route to Jerusalem.

It was early on the morning of the following day, that Sir William obtained the first glimpse of the sacred city, the place where the great object of his mission was to be accomplished, and from which his name was to be sent forth to all the nations of the world. He saw the Mount of Olives, with the identical olive trees, the ancient witnesses of so many days, described on earth and Heaven, and watered by the tears of a God, flowing for the human race.

In a short time, Sir William passed before the gate of Damascus, and he had now nothing within sight but the deep and rugged ravine of Cedron, and the tops of a few other olive trees, which in this place cover the whole breadth of the valley of Jehosophat. Not a sound arose from the dry bed of the brook; Sir William might have closed his eyes for a moment, and in imagination have been carried back to that night, the eve of the redemption of the human race, when the Divine Ambassador drank to the dregs, the cup of agony, previously to receiving his death from the hand of man, as the reward of his celestial mission. He might have imagined to himself the depth of agony, which must have lacerated the heart of the Son of man, when with one look he contemplated all the misery, all the darkness, all the bitterness, all the vanity, all the iniquity of the lot of man, when alone he was willing to take upon himself the burden of crimes and misfortunes, under which the collected human race, bent down and groaning, pass through this vale of tears; when he understood, neither truth nor consolation could be conveyed to man, but at the sacrifice of his life, when shrink-

ing back with affright before the shadow of death, which he already felt upon him, he cried to his father, "*Let this cup pass from me.*"

The city of Jerusalem, when viewed from the Mount of Olives, is, perhaps, the most splendid view which the eye can possibly have of a city, which may be said to be no more, but which was now as it, were, to be resuscitated by the second appearance within its walls of the same glorious Being, who had there confirmed the salvation of the human race, by his blood, and reconciled an offended father to his erring children. The city, indeed, appears to be still in existence, and to shine as if full of youth and life, and yet if it be regarded with closer attention, it is nothing more in effect than a beautiful vision of the city of David and Solomon. No sound arises from her streets and squares, there are no longer any roads which lead to her gates from the east and the west, from the north and the south; there are only a few paths winding amongst the rocks, on which are to be seen only a few half naked Arabs mounted on their asses, or a few camel drivers from Damascus, or some women from Bethlehem or Jericho, carrying on their heads some baskets of grapes of Engeddi, or a basket of doves to sell in the morning under the turpentine trees on the outside of the gates of the city. Not a living being entered or came out of the city; not a beggar was even seated on the boundary stones; no sentinel showed himself at the entrance; nothing was seen; nothing was heard, there was the same void; the same silence, at the entrance of a city of thirty thousand inhabitants, as if the travellers had been passing the deserted gates of Pompeii or Herculaneum.

Acting in conformity to the high dignity of his character, Sir William preferred to receive the multitudes, which were soon to flock around him, as soon as his arrival was known, on one of the most memorable sites of the scenes of the Redeemers, life than to be surrounded by them in the narrow

streets of Jerusalem, especially as the plague had just then broken out, and every one dreaded to come in contact with his neighbour. In the wild and enthusiastic imagination of Sir William, the city appeared, as if in solemn waiting of the momentous scenes, which were soon to be enacted within its walls, not a sound arose from its enclosure, which was as dumb and mournful as the couch of a man in agony; its large gates were open, and at intervals the Arab soldier was to be seen with his white turban and his red cloak, the useless guardian of those deserted gates. A death-like silence reigned over the whole scene; the morning breeze alone raised the undulating dust of the roads, and formed for the moment the illusion of a caravan, but when the gust of wind had passed or had died away, whistling through the embattlements of the Tower of the Pisans, or through the three palm trees of the House of Caiphas, the dust fell, the desert appeared again, and no foot of a camel or a mule sounded on the stones of the road.

It was the Sabbath of the Christians. About two hundred paces from here, behind the thick and lofty walls of Jerusalem, Sir William heard, borne on the gusts of the wind as they flitted by him, the weak and distant echoes of the vesper service, issuing from the black cupola of the Greek Convent. Thus, after the lapse of nearly three thousand years, the hymns and psalms of David rose to Heaven, pronounced, by stranger voices and in another language, on the very hill which had first inspired them, and Sir William beheld on the terraces of the convents, some figures of old monks, passing to and fro with the breviary in their hand, and muttering those prayers which have already been pronounced through so many ages, and in so many different languages and rhythems.

The mind of Sir William was at this time a chaos; he beheld himself at the gaol of all his most sanguine desires; the great theatre of his glorious actions was before him, and yet such a strange confusion prevailed amongst his

ideas, that he could not fix upon any determined mode of action, nor could he lay down for himself any direct plan, by which the great object was to be made public, for which he had visited the Holy Land, and which was to render him the object of such extreme veneration. With a total ignorance of the state of human society in Jerusalem, he knew not to what particular portion of it to communicate first the object of his mission, for he found himself in this extraordinary dilemma, that he would have to preach two very opposite doctrines, namely, with the Christians he must tell them of the second coming of Christ, but with the Jews, he would have to convince them first, that the Messiah had yet appeared at all upon the world, before he could talk to them of his appearing a second time, and he therefore felt, that it required no little ingenuity on his part, to extricate himself from the embarrassment in which he saw that he was involved. It was also obvious to him, that, that embarrassment was not a little augmented by the circumstance, which had come to his knowledge, that the number of resident protestants in Jerusalem, was very small indeed, and that the chief part of the christian community consisted of Catholics, and all of them deeply immersed in fanaticism and bigotry. The Latin Fathers of Nazareth had afforded him some insight into the manner in which the doctrine of the second coming of the Messiah was received amongst them, and he, therefore could not rationally expect, that he would meet with a more favourable reception amongst the Catholics of Jerusalem, than he had experienced amongst those of Nazareth.

On weighing these matters deliberately in his mind, he determined to make a kind of *reconnoissance*, before he publicly declared himself. He therefore set forward with his Dragoman, and entered Jerusalem by the gate of Bethlehem. Three corpses, victims to the plague, and which had died during the night were carried out at the same moment, the bearers of which disputed with them the passage

for an instant under the gloomy arch of the entrance of the city. Immediately after passing through this arch, they found themselves in a broad place where several streets met, the houses of which were most miserable and small, with some uncultivated gardens, the walled enclosures of which had fallen to ruins. For a short time, they followed the broadest street of this crossway, which led to one or two little streets, equally dark, barren, and gloomy. In these streets they saw no other objects then a few miserable vendors of bread and fruits, covered with rags, seated on the threshold of their little stalls with their baskets on their knees, and crying their articles for sale in the same manner as in the markets of our cities.

They had wandered for some time amongst these gloomy streets, all resembling each other in filth and dirt, when they fortunately met with the interpreter of the Latin monastery, who conducted them to the small house belonging to it, which was then alone open to strangers, the monastery itself being closed during the prevalence of the plague. The house contained but two chambers, into which, however, they were not allowed to enter, being already occupied, and they were therefore conducted into a small square court, surrounded on all sides by high arcades, with terraces on the top. The Fathers came upon these terraces and conversed a few moments in Spanish and Italian, and in return, Sir William informed them through the medium of his interpreter, of the import of his mission to the Holy Land, on which the holy fathers crossed themselves, muttered a paternoster, and hurried away with all possible expedition into the monastery. This was a bad omen of the reception, he was likely to meet with from the Catholic monks, and in a few minutes, his hope of success in his mission was further frustrated, by a peremptory message being sent to the resident father, who had the care of the house, to turn the blasphemingheretic into the streets, and not to allow him for a moment to pollute their sacred edific

by his presence. The order was without hesitation carried into execution, and Sir William was very uncourteously shown into the streets, and the doors of the monastery closed against him.

But was Sir William to be discomfited by such ignominious behaviour? On the contrary, was he not treading the very soil, where a greater than he suffered every species of indignation, where his back was exposed to the scourges of his ignorant and bigotted enemies, and where a crown of thorns was put upon his head, in mockery of his sovereignty? Did not the priests and the rabble of Jerusalem mistake his character, why then should he be abashed and cast down, if the same circumstance should befal him?

Proudly, therefore, he proceeded on his way, determining to visit the Archimandrite of the Greek church, where he entertained little doubt, that he should meet with a more flattering and gracious reception, and be venerated by all the Caloyers of the church in a manner commensurate to his dignity and character. On his way thither, he found himself in a little square, open to the north to the Mount of Olives, and on his left, a descent of a few steps conducted him to an open place, on which the facade of the church of the Holy Sepulchre exhibited itself, and he entered the gloomy and vaulted vestibule of the nave, in which the Turks have established their divans. They are the guardians of the Holy Sepulchre, possessing in themselves the sole right to open or to shut it. On Sir William passing it, five or six venerable figures of Turks, with their long white beards, were seated on the divan, covered with the richest carpets of Aleppo, on which were placed round them some pipes and cups of coffee. They saluted Sir William with dignity and grace, and issued their orders to one of their attendants, to show him every part of the church. There was not any thing in their countenance, their discourse or their gestures of that irreverence of which they are accused. They do not enter

the church, but remain at the door outside, and address themselves to the Christians with that gravity and respect which become the place and the object of the visit. Although in possession by the chance of war, of the holy monument of the christians, they do not deface nor destroy it; they do not throw its ashes to the wind, on the contrary, they preserve it; they maintain in it an order, a police, a strict reverence, which the christian communities, who contend for its possession, are themselves far from maintaining. They keep a continual watch, in order that the relic common to all, who bear the name of Christian should be preserved for all, and that every community may enjoy in their turn, the worship which they would pay to the holy tomb. Without these Turks, the tomb, which is contended for by the Greeks and the Catholics, and the innumerable ramifications of the christian faith, would already have been a hundred times the object of a fierce contest between those two rival communities, full of hatred for each other; it would have passed by turns exclusively, from one to the other, and the worship of it would doubtless have been interdicted to the enemies of the triumphant community. There is not anything in all this, wherewith to accuse or to blame the Turks. The pretended brutal insolence, of which they are accused by the ignorant, was only manifested by the toleration and respect, which they show for that which other men venerate and adore. Where ever a Mussulman discovers the image of God, in the mind of his brethren, he bows down and respects it, for he thinks that the idea sanctifies the form. They are in fact the only tolerant people. Let the Christians examine and ask themselves in good faith, how they would have acted, if the vicissitudes of war had given them the possession of Mecca and the Kaaba? Could the Turks have come from all parts of Europe and Asia to worship there in peace the preserved monuments of Islamism?

At the end of the vestribule, Sir William found himself

under the large cupola of the church. The middle of this church, which local traditions affirm to be the centre of the earth is occupied by a small monument enclosed within a greater, like a precious stone imbedded in another. The exterior monument is of an oblong shape, ornamented with several pilasters, a cornice, and a marble cupola, the whole executed with bad taste, and a laboured and grotesque design. Between the pillars, some large and deep chapels are discerned, each of which is assigned to one of the mysteries of the passion of Christ; they all contain some real or supposed testimonies of the scene of the redemption. A flight of steps cut in the rock conducted Sir William to the summit of Mount Calvary, where the three crosses were erected. Thus Calvary, the tomb, and several other sites of the great scene of the redemption, are there found collected under the roof of a single edifice of moderate extent. This, however, does not harmonize with the histories of the Evangelists, and it is not to be expected that the tomb of Joseph of Arimathea, should be found cut in the rock outside of the walls of Zion, about fifty paces from Calvary, the place of execution, contained with the enclosure of the modern walls, but such are the traditions, and as such they have prevailed.

Sir William now re-descended to the body of the church, and there penetrated into the interior monument, which serves as a kind of stone curtain or covering to the tomb itself; it is divided into two small sanctuaries, in the first of which the stone is shown on which the angels sat, when they answered the holy women, *He is not here, he is risen.* The second and last sanctuary encloses the sepulchre, still covered with a kind of sarcophagus of white marble, which surrounds and entirely conceals from the eye the substance of the primitive rock in which the sepulchre was hewn. Some lamps of silver and gold, the light of which is never allowed to be extingushed, illumine this chapel, in which some incense is burnt night and day.

Whatever may be the form, which the internal meditations, the perusal of history, time, or the vicissitudes of the heart and mind of man may have given to the religious sentiment in his soul; whether he has preserved the letter of Christianity, the dogmas of his parents, or whether he professes only a philosophical and intellectual Christianity; whether Christ be to him a crucified God, or that he only sees in him the most holy of men, rendered divine by his virtues, inspired by the supreme truth, and dying to render witness to his Father, whether Jesus was in his eyes the Son of God, or the Son of man; divinity made man, or humanity rendered divine; which ever of these be the case, it always happens that Christianity is the religion of his reminiscences; of his heart and his imagination; that his head is not so much filled with the frothy conceits of the age and of life, as that the soul, which it is poured into should not preserve the first influence, and that the view of the places, and the visible monuments of his early worship should not revivify in him those impressions, and effect him with a solemn trembling. Whether for the Christian or the philosopher, for the moralist, or the historian, the tomb is the boundary, which separates two worlds, the ancient and the modern; it is the point of the departure of an idea, which has renewed the universe; of a civilization, which has transformed everything, of a word which has resounded over the whole of the world. This tomb is the sepulchre of the old world, and the cradle of the new. No stone of this world was ever the foundation of so vast an edifice; never was there a tomb so prolific; no doctrine entombed for three days or three ages, have ever broken so grandly and victoriously the rock, on which man had put his seal, nor proved the impotency of death by so splendid and incontrovertible a resurrection.

Sir William Courtenay was in every and the most legitimate sense of the word, a devotee, a fanatic, and an

enthusiast. At the view of all these sacred places, his heart was profoundly affected by the most intense impressions which remain a mystery between man and his soul, between the thinking insect and the Creator. All the holy impressions, which have affected our soul at every period of our life, all the prayers which have emanated from our heart and our lips at the name of Him, who taught us to pray to his Father and to ours; all the joys, all the sorrows of the mind, of which those prayers were the intrepreters, were awakened at the bottom of his soul, and produced by their echoes, by their confusion, that dazzling of the understanding, that softening of the heart, which cannot be expressed by words, but which resolve themselves in a moistened eye; in an oppressed bosom, in a head, which in reverence bows itself, and in a mouth, which glues itself in silence to the stone of a Sepulchre. Sir William might have prayed for truth and courage, before the tomb of Him, who diffused the greatest of all truths over the earth, and who died with the greatest devotedness to that truth, of which God had made him the word. Deeply on his memory were perhaps engraven the words, which he uttered at that hour of the crisis of his moral life. Perhaps his prayer was heard; a mighty beam of reason and conviction might have flashed through his mind, and divided more distinctly the day of darkness and of error, from that of truth. There are moments in life, when the thoughts of a man, for a long time, doubtful and indefinite, and floating like the waves of a bottomless sea, finish at last by touching a shore on which they break and return upon themselves, under new forms, and with a current contrary to that which first impelled them. This moment was perhaps for him one of those moments. It was a mystery in his life, which sooner or later will reveal itself.

Accompanied by his interpreter, Sir William directed his course to the residence of the Archimandrite of the

Greek church, for the purpose of disclosing to him the purport of his visit to the Holy Land, and from whom he made no doubt, that he would meet with a more favourable reception, than he had received from the monks of the Holy Sepulchre. In this, however, he found himself most egregiously mistaken. The Superiors of the Greek church were never celebrated for their spirit of toleration, and although perhaps not exactly guilty of that persecuting zeal, which at one time distinguished the Roman Catholic church; yet, in regard to those, who adhere to a different mode of faith than themselves, a more intolerant sect cannot be found within the pale of christianity. The Archimandrite of the Greek church, then residing at Jerusalem, was one of the most furious bigots of his sect, and with his inveterate hatred of all schismatics, it is not to be wondered at, that he heard the statement of Sir William not only in regard to the object of his mission, but to the sacred dignity of his character, with every token of the most violent indignation, and declared, that if he again heard of him attempting to promulgate amongst his people, the scandalous heresy of the approaching advent of another Christ, he would have him delivered over to the Turkish authorities, to be dealt with as a common disturber of the public peace, and put into a sack and thrown into the Jordan. This threat was by no means agreeable to Sir William, and he retired from the presence of the Archimandrite, wondering at the blindness of the individuals, who would not, or could not see into the truth of the cause which he came to establish amongst them, and who wilfully closed their ears to the sound of the blessed tidings, which he came to circulate amongst them.

Thus repelled, insulted, and threatened both by the Catholics, and the heads of the Greek Church, his hopes were now fixed upon the Jews, who he was certain would hail the announcement of the coming of the Messiah with the most rapturous enthusiasm, and amply recompense him

for the contempt and vilification which had been heaped upon him by the stiff-necked, bigotted members of the Christian Church. Never, however, was a man in a greater error in his calculation, for he had no sooner began to talk to them of the object of his mission to Jerusalem, and of the glorious tidings, which he had to communicate to them, than not merely satisfied with reviling and abusing him, but they proceeded to treat him with the greatest personal indignity, tearing his splendid dress from his back, and following him along the streets, spitting at him and heaping upon him the most opprobrious epithets, until he escaped through one of the gates, and joined his retinue on the Mount of Olives. But even then, the Jews, irritated beyond all measure, at the idea of a Christian coming to impose upon them with the bare-faced falsehood, that he was sent to announce to them the approaching advent of the Messiah, surrounded his tent, and had it not been for the boldness and fidelity of his Arabs, they would have forced their way into the tent, and perhaps sacrificed his life to their vengeance.

In the mean time, the population of Jerusalem appeared to be pouring out at the gates, directing their rapid course to the Mount of Olives, and the guards of Sir William, fearing that they should not be able to withstand the assault of such an infuriated populace, advised him to save himself and his property by flight; an advice which he wisely did not reject, and throwing himself upon his horse, he dashed through the crowd, followed by his faithful guards, nor did he restrain his course, until he saw that he was safe from all further danger, and from the summit of a hill, he beheld his enemies returning in crowds to Jerusalem.

Amidst this frustration of all his plans, he consoled himself with the idea, that he was not the first man, recorded in history, who had failed in a great and meritorious undertaking, independently of which, that he had it in his power

on his arrival in his native country, to follow the example set before him by other travellers, and to tell the world not only all that he had seen, but also a great deal that he had not seen, and to promulgate amongst the milleniarians, the welcome tidings, that the Christians of the Holy Land had canonized him, and that his name was now mentioned in the East as one of the greatest prophets of the age.

We could point our finger at many travellers of the present day, whom Sir William could select as his example, for the line of conduct which he intended to pursue on his landing in England, and as he travelled over the desert mountains of Syria on his return to the coast, he flattered himself that the extraordinary extent of his achievements would place him in the highest rank of the benefactors of the human race.

After a perilous and tedious journey, he arrived at Beirout, where a ship was about to sail for Malta, on which he embarked, and after a residence of about three weeks on that island, he sailed for England, and arrived in safety in London.

CHAPTER IV.

It might have been supposed, that the first thing which Sir William would do on his arrival in London, would be to apprize his family of his return, but he desisted from taking that step altogether, perhaps, from a supposition, that were he to disclose his return, he would not be able to carry those plans into execution, with which his mind appeared now to be occupied, and which were decidedly the concoctions of a disordered brain.

On his arrival in London, he stopped for a few days at a public-house in the vicinity of the London Docks, where notwithstanding the proprietors of the public-houses in that part of the town, are accustomed to behold in the English sailor, the utmost eccentricity of human character; yet, so thoroughly convinced was the proprietor of the house, in which Sir William had taken up his temporary residence that his guest was not simply an eccentric, but a madman, that he was determined to get rid of him, and Sir William was therefore given to understand, that the room which he occupied was wanted for another guest, and Sir William taking the hint, took his leave, and directed his course to the very opposite part of the town, where he fixed his abode in a respectable lodging-house in Pentonville assuming the name of the Hon. Sydney Percy. There he described himself as having recently returned from one of the colonies, where he had filled an important and highly responsible situation under government, and in order to account for a member of the high and haughty family of the

Percy's, occupying such humble lodgings, he attributed it to a desire on his part, to avoid the interruption of his noble and titled friends, who, would from the respect in which he was universally held by them, flock around him, should they discover his abode, and consequently abstract his mind from a proper attention to the important business, for which he had visited the metropolis. He frequently declared to Mr. Smith, the proprietor of the house, that his living incognito was a direct piece of policy in him, for he was then watching in secret the proceedings of the House of Lords, on a question relative to a dormant peerage, to which he asserted, that he possessed an indisputable title. There happened however, to be another claimant to the title, whom the Hon. Sydney Percy, declared to be one of the greatest impostors, who ever sought to be placed on the dignified roll of the nobility of this country. The said impostor, however, little thought, that the real heir to the title was then in London, watching his proceedings, for he was supposed to be in the West Indies, and consequently, that he would step into the possession of the title without any opposition; but the Hon. Sydney Percy intended to let him proceed to a particular stage of the business, when he would suddenly pounce upon him, and expose at once the falsity of his claim. He always spoke of the Duke of Northumberland, as his worthy father, and frequently expressed a desire to go down to Alnwick Castle, to see the stud of horses, that he had left at that place, and in order to carry on the deception, he once requested one of Mr. Smith's sons to leave a package for him at Northumberland House, to be forwarded with all possible despatch to Alnwick Castle, as the package contained papers of the greatest import. By these and similar means he succeeded in impressing a belief on the minds of the worthy people with whom he lodged, that he was in reality the person he gave himself out to be, and consequently, he was treated with that respect and attention to which his rank in society entitled him. In other

respects however his habits were of the most eccentric kind, nor did his actions appear to be guided by any of the common rules of sound reason. Sometimes he would remain in bed for several days together, although he acknowledged to be at the same time in perfect health, but he declared that he was then cogitating upon some great plan for the general improvement of the condition of the human race, and therefore he did not wish to be interrupted in his cogitations by the usual distractions of the day, nor mingle with any society, the intercourse with which might break the chain of his ideas and thereby bring about a serious loss to the whole human race. On a sudden, however, he would change his mode of life to the very opposite extreme, and take no rest at all. For several nights, he has been known never to undress himself, but to perambulate the room, or at the hour when the family were just retiring to rest, he would leave the house, and not return until four or five o'clock in the morning. It was the general belief of the family with whom he resided, that he was in the habit of attending the gaming houses at those unseasonable hours, but from a general view of his character, we should not be authorized in accusing him of being addicted to that ruinous vice, and, therefore, in charity we will attribute his temporary nocturnal perambulations more to a disorganized intellect, than to the gratification of any vicious passion.

In his sedate and rational moments, Mr. Smith, and all the branches of his family found him an agreeable and entertaining companion. He informed them that he had travelled through every part of the Holy Land, where he had been received with every respect due to his rank, that he had received the present of a sword, from one of the pachas in Egypt, the hilt of which was studded with diamonds, the value of which was above five thousand pounds, and which he regretted he had not brought with him, that he might wear it on the day, that he was to be presented at Court, on coming to his

title. The government of this country had also conferred upon him a pension for the diplomatic skill which he had evinced in an important affair, which he was sent to negotiate between the Grand Seignor and Ibrahim Pacha, in which he had acted as a mediator between the contending parties, and that so great was his influence with both of them, that he brought them to sign the preliminaries of peace, but, unfortunately, government required his services in another quarter, and he had no sooner withdrawn himself from Syria, than hostilities again burst forth, and he doubted not that as soon as government was apprized of his being in England, that he would be sent out again, to bring the disputants to terms of peace, and thereby save the Ottoman Empire from the ruin which impended over it. As he happened to be in possession of those vouchers which proved that he had been in the Holy Land, a great degree of faith was attached to the accounts which he gave of himself, and by the junior branches of the family he was regarded as one of the greatest men, that had ever come under their observation.

The Hon. Sydney Percy remained at his lodgings at Pentonville for about five months, during which period, however, it must be remarked that he held no communication whatever with his immediate family, and so far from its being in the least degree suspected that he was a married man, several of the spinsters in the neighbourhood were loud in their praises of the manly beauty of Mr. Smith's lodger, and some there were, who attempted to attract his notice of them, whilst others could not presume to exalt themselves so high as to aspire to the hand of the Hon. Sydney Percy, allied to one of the most ancient and opulent families of the kingdom, the heir to a title, and the holder of a high official situation in one of the colonies, and the diplomatic mediator between the Grand Seignor, and Ibrahim Pacha.

It is the general opinion of the uninitiated in the practices and stratagems of the world, that where there is mystery, there is usually connected with it a certain degree of importance, and, consequently, the great mystery, with which all the actions of the Hon. Sydney Percy were accompanied, was a strong corroboration in the minds of the inmates of the house in which he lodged, as well as in those of the immediate neighbours, that Rodney Street then contained an individual of considerable rank and importance in the world, and Mr. and Mrs. Smith, the latter in particular, looked upon it as a very fortunate day in their lives, when the door of their house was opened to admit within its walls, so respectable a lodger as the Hon. Sydney Percy.

During the whole of the time that he was at Pentonville, not a single individual paid him a visit, although several letters came to him addressed under his assumed name, which letters, there is every reason to believe were written by himself, and the address inscribed by some one, with whom he might accidentally meet, at some of his places of resort, although, he was never known to enter a public-house during the whole of his stay at Pentonville.

It amounts almost to a truism, that there are no bounds to female curiosity, and that when once excited, it does not stop to hesitate long upon the propriety of the means, by which that insatiable passion can be gratified. It may also be affirmed, without the fear of contradiction, that a woman possesses far more acuteness and discrimination, in penetrating into the character of those around her, than a man generally evinces; and in confirmation of that proposition, it may be stated, that although Mrs. Smith might be convinced, that the Hon. Sydney Percy was in reality the individual he pretended to be, yet, from some circumstances, that had come under her immediate knowledge, some suspicions would now and then intrude themselves, that he

was something more, or in other words, that he was some thing less than what he gave himself out to be. Now it happened one evening, that Mrs. Smith was alone, when the postman delivered a letter, addressed to the Hon. Sydney Percy, on the envelope of which was written in large letters, in one of the corners. "PRIVATE." Mrs. Smith turned the letter over and over in her hands, and was proceeding to take it up to the apartments of the son of the Duke of Northumberland, when the same individual who had formerly tempted the mother of all mankind, resolved to tempt the mother of Mr. Smith's children, by instilling into her mind the idea, that if she could obtain an insight into the contents of the letter, much that was now mysterious to her, might be unravelled; many of her suspicions might be either allayed or verified, and she should enjoy the satisfaction, which is no little satisfaction to every woman, of knowing more, than any other woman knows. The temptation was too strong to resist; by the application of the steam from the spout of the kettle, the wafer was made to yield, and the curiosity of Mrs. Smith was on the point of being gratified. There is a particular look, which every one puts on, when they find more in a letter, than they expected to find, and on the other hand, there is a look of a very different kind, which is put on, when they find less than was expected, and the latter was exactly the look, which Mrs. Smith put on, when she found within the envelope, nothing more than a sheet of paper on which there appeared not the slightest trace of a pen, nor the formation of a letter, and the only conclusion which Mrs. Smith could draw from this discovery was, that the Hon. Sydney Percy was an imposter, but like many other persons, who arrive at the knowledge of a truth by unfair means, she was obliged to keep the discovery of it, a secret within her own breast, until some circumstance should transpire, which would warrant her in openly expressing her opinions, and

giving the Hon. Sydney Percy an opportunity of proving that he was not the imposter, which she took him to be.

For the first four months, he continued to discharge all his bills with much punctuality, and a virtue of that kind is very seldom overlooked in a lodger.—There appeared not to be any deficiency of pecuniary means, although his style of life was anything but expensive or extravagant. On a sudden, however, the Hon. Sydney Percy disappeared from his lodgings, nor could either the landlord or landlady solve the enigma of by what means he had contrived to remove his clothes and other property, for on examining his apartments, nothing was found but a few books, and copies of certain documents relative to the noble family with whom he claimed kindred, which documents it was conjectured were his own fabrication, and which he purposely left on the table of his sitting room when he went out, to impose upon those who might take the trouble to inspect them. The arrears of debt for lodgings were then five pounds, and the following singular document was found in one of the drawers in his bed room :—

"TO WIT,

"I promise to pay Henry Smith, Esq., of Rodney Street, Pentonville, in the County of Middlesex, the sum of Five Pounds, whenever I succeed to the Title of Lord Courtenay of the County of Devon, or Six Months after I come into possession of the Hales and Powdersham Estates, or any other Estates which may fall to me by virtue of my claim to the Peerage of Courtenay. Witness my hand this fifteenth day of October, 1831, or the 10th Moon, according to the Hegira,

"SYDNEY PERCY."

Mr. Smith did not attach any great value to the security which his lodger had left behind him for the arrears of rent,

and in regard to the books, which according to a written document were to be presented to Mrs. Smith as a token of the remembrance of the Hon. Sydney Percy, the extent of their value consisted in how many pounds they would weigh in the cheesemonger's scales, for it was a strange collection of odd volumes, commencing with Smith's Wealth of Nations, and progressing through the adventures of Don Quixote, and Volney on the Ruin of Empires, to a bundle of reports of the proceedings of the Spencean Society, with marginal notes written by himself.

There is very little doubt existing that at this period, he first entertained the design of enrolling himself in the intellectual order of authors, for although the identity cannot be positively proved, yet there is very little doubt that he was the identical person, who under the name of Percy made several fruitless attempts to induce some of the metropolitan publishers, to undertake the printing and publishing of a small pamphlet, to which he had affixed the title of, "*A Plan for the Division of Landed Property in Great Britain, without injury to the existing holders.*" No one, however, would risk the publication of the tract, probably from the wild and visionary character of the speculations which it contained. He then tried to get it printed on his own account, and a small portion of it was actually set up in type, when on a sudden the author was not to be found, and all the remuneration the printer ever received for his labour, was the mass of farrago contained in the M.S. of the Hon. Sydney Percy, the value of which was in reality not worth a farthing.

From several circumstances which occurred at this time, it may be supposed that the finances of the Hon. Sydney Percy, were at a very low ebb, for various were the means and shifts which he adopted, to recruit his exhausted purse, and some of those means did not speak very loudly for his honor or integrity. On one occasion he fell upon the following expedient. He inserted an advertisement in the

daily papers, offering for sale an academy of the highest respectability. The advertisement was speedily answered by a schoolmaster residing in Leicestershire, who appeared extremely anxious to become the proprietor of an establishment of such first rate note, as was described in the advertisement; a negotiation was entered into, and the terms agreed upon, one of which was, that a considerable sum should be paid down as a guarantee for the fulfilment of the agreement. The condition was fulfilled on the part of the intended purchaser, and a day appointed when he was to be put into possession of the academy. The day did come, but the vendor was no where to be found, and the schoolmaster discovered too late, that he had been completely duped. A reward was offered for the apprehension of the Hon. Sydney Percy; but that gentleman had suddenly left town on a speculation of a very different kind, which was no other than to offer himself as a candidate for the representation of the town of Wolverhampton in parliament, to which he was induced by the perusal of a paragraph in one of the papers, stating that a candidate on the liberal interest was much wanted at Wolverhampton, where the Conservatives were likely to walk over the course, without any opposition. He, therefore, lost no time in hastening down to Wolverhampton; but the people of that town were too cuning to be made the dupe of such an imposter, and he returned to London, and took up his residence at the Clarendon Hotel, under the significant cognomen of Squire Thompson. His temporary stay at that truly respectable house enabled him to obtain a rough sketch of the upper circles, of certain members of parliament, who generally locate themselves in hotels, from a want of a residence of their own; and of many dishonorable right honorables, who like Squire Thompson himself, were living entirely upon their wits; nevertheless, Squire Thompson appeared to be possessed of plenty of money, and the landlord was very well pleased with his guest, and the guest was very well

pleased with his landlord, who in retun for the good conduct and gentlemanly deportment of his guest, presented him with letters of introduction to several influential gentlemen in Kent, who were in the habit of frequenting the Clarendon; but it is rather singular, that Squire Thompson never made use of one of those letters, perhaps for the obvious reason, that he was in the letters described as William Thompson, esquire, whereas it was his intention to appear in Kent in a much higher character, than a simple esquire. He, therefore, committed the letters of introduction to the flames, relying upon the stock of effrontery and impudence, which he possessed, to inveigle the good people of Kent into the belief of his noble origin and the validity of his claim to a peerage, and the vast estates connected with it.

One of the most extraordinary schemes for recruiting his almost exhausted finances, now emanated from his prolific brain, which was to introduce himself amongst the Jews of the east end of the town, as the accredited agent of the distressed Israelites in the Holy Land, for which occupation, it must be admitted that he was well calculated. His manly and commanding person, his sunburnt visage, which had assumed almost the hue of the native Arab, his thick and bushy beard; his knowledge of the localities of Jerusalem, and the particular quarter of the City in which the Jews resided; and his personal acquaintance with the High Priest, all were well calculated to impress upon the minds of the Jews of London, that their distressed brethren of Palestine, had in reality deputed him to lay their deplorable situation before the Jews of London, and the highly respectable name which he assumed, which was nothing less than Count Rothschild, tended not a little to favour the imposition, and to extract a few pounds even from the purse of a Jew. It might have been the fashion of those days as it is at present, to pass a high eulogium on the charity, the benevolence, and the philanthropy of the Sons of Israel, and it would indeed be strange, if amongst such

a numerous people, a few philanthropists could not be found; as far, however, as our experience extends, we will give the Jews all due credit, for the charity which they bestow upon their distressed and needy brethren, but we will go no further, and if Count Rothschild had gone amongst them, calling upon them to grant their assistance to the distressed Christians of the Holy Land, he might have travelled from one end of Duke's Place to the other, and treaded all the alleys and avenues in the vicinity of Houndsditch, and Count Rothschild might have deemed himself fortunate, if he did not meet with the same treatment which he experienced from the Jews in Jerusalem. Nevertheless it was well known to the Jews, that their people were suffering much in the Holy Land, persecuted by alike Arab, Turk, and Christian, and therefore in what other light could they look upon Count Rothschild, but as their generous and disinterested benefactor, and as it was his determination to return with the least possible delay to the Holy Land, to contribute their mite for the purpose of alleviating the distresses of their brethren, and entrust the funds to so respectable an individual as Count Rothschild, who no doubt would distribute them with the greatest judgment and circumspection, according to the respective necessities of the individual. The only merit which is due to Count Rothschild in this transaction, that is, if it can be called a merit, is that of having been able by his address and cunning to extract a few pounds from the pockets of a Jew, which being once deposited there, are seldom known to emerge from it again, except a usurious interest be attached to it.

It might, for aught we know to the contrary, have been the intention of Count Rothschild, to return to the Holy Land, for the purpose of appropriating the funds in his possession, to the purpose for which they were collected, but that he did not do it, is one of the most indisputable facts of his life. On the contrary, we find him paying a

visit to Ramsgate, Margate, Herne Bay, and other places, for the purpose of making himself thoroughly acquainted with the operation of steam engines, as he had then resolved to take the agricultural interests under his immediate protection, for which purpose it was his intention to establish a society, under his particular auspices, from which no doubt, as great an advantage would flow, as flowed to the distressed Jews of the Holy Land, from his disinterested, and philanthropic interference.

Having, as he supposed, made himself master of the application of steam to agricultural purposes, he returned to London, taking up his abode, at 43, Albany Street, Regent's Park, and No. 9, Half Moon Street, Piccadilly, and afterwards, took his departure for Canterbury, where he arrived in the month of August, 1832.

From the recommendation of Mr. Chaplin, of the Clarendon Hotel in London, Count Moses Rothschild presented himself at the Fountain Hotel in Canterbury, but the worthy host of that inn, not perhaps, exactly fancying the appearance of his newly-arrived guest, expressed his sincere regret at his inability to accommodate him, his beds being all engaged, on which the Count turned his back upon the Fountain, although every thing that flowed from it was "Wright," and hastened to honor the Rose with his presence. He had not been long a resident in that inn, before the respectable proprietor of it, Mr. Clements, and the whole of his establishment were thoroughly convinced, notwithstanding the decided eccentricity of his character, of his perfect docility and mildness of conduct, insomuch so indeed, that he would scarcely leave his sitting room, unless to keep the Lord's day at the Union Chapel, or elsewhere, as his duty called him, making himself happy in his own studies. It must be admitted, that the Rose Inn was most properly situated for the future career of Sir William Courtenay in the town of Canterbury; its central situation being near the

market, and a good posting house, commanded a ready approach to all sources of local and foreign information, and it may with truth be affirmed, that not a little did he learn there practically of men and manners, of high life and low life, of rogues and honest men.

About the period of his first attracting notice, a large political dinner was given to the poorer class of reformers in a field near the Dane John, and here he first betrayed symptoms of a most violent and outrageous disposition. As the general election approached in December of the same year, 1832 ,he became highly attractive to the lower orders, by assuming costumes of a most extravagant character; by theatrical displays of himself from the balcony in front of the Rose Inn; and by riding through the streets on horseback and in carriages, generally attended by two young men of the names of Robinson and Denne; and from the latter gentleman, whose friends are very respectable and reside in the neighbourhood, he succeeded in obtaining considerable sums of money. He continued to harangue the populace daily with novel and ludicrous addresses, encased in a superb dress of crimson velvet, richly ornamented with gold lacings, tassels, and rich gold epaulettes, armed with a valuable sword and dagger, and with which he occasionally used to menace any person who interrupted him in his addresses. His dress was stated to have cost upwards of two hundred pounds, and to have been made for him while he was at the Clarendon Hotel, in London, a short time before he made his appearance at Canterbury. At the election for the eastern division of the knights of the shire, he offered himself as a candidate, under the appellation of Sir William Honeywood Courtenay, Knight of Malta, &c., and was proposed by Mr. Denne and seconded by Mr. Chapman, a baker of Canterbury. At the nomination on Barham Downs he acted in the most extravagant manner, and, upon this occasion, he polled two or three votes. He then

immediately offered himself a candidate for the city of Canterbury, on which he issued the following address to the electors:—

TO THE FREEMEN AND INDEPENDENT ELECTORS OF THE ANCIENT AND HONOURABLE CITY OF CANTERBURY.

Patriots and Brother Countrymen,—The time is now arrived, when the true feelings of English blood must proclaim through the votes of your Members of Parliament, whether Englishmen will be free, or Englishmen will be in bondage. The present awful and alarming state of the British Constitution of King, Lords, and Commons, loudly calls forth every energy of her strength in protecting her *Agriculture* and *Commerce*, and bad is the blood of that Englishman who does not in her defence, boldly and manfully assert his birthright to *Purity of Election.*

Men and Brethren of Canterbury,—That Almighty God, who knows and sees all hearts, and whose omnipresence detects the hypocrite, has given to every man the right of his own mind and body; therefore, in the discharge of your duty to him, as your judge, and to the interests of your own City as its Representatives, come to the hustings as *Freemen of Kent*, renowned at the battles of Cressy and Poictiers for their patriotism and love of liberty.

The *Reformation* which England (once the pride and glory of the world) most wants, is in the internal state of her society; for if there be not *unity* at home, how is it possible that the voice of the *British Lion* can send forth his thunderbolts as the Lord of the Isles? Let the pages of English history tell the tale to her childrens' children, that Canterbury was the first city that united her energies in the noble cause of defence, by sending such members to Parliament, as are competent by natural abilities and tried virtue to advance, with wisdom the public good, and to protect your interests.

Men and Freemen of Canterbury,—What is man, if his

mind is shackled to any party, whether it be in church or State? Let every free-born subject support the truth—for this principle changes not. And if a man in his family, or a nation in her councils, dare to say that "truth is libel," what in the name of Christ "is the God of Israel?" Thus, then, it behoves every man to boldly assert the truth, and fearlessly support that doctrine which emanates from truth —"Jesus Christ the righteous." That man who alters his faith is a "renegade." And any man who calls himself a Christian, and denies the divinity of Christ, is such a character. "True Liberty" is upon a descending principle of government. No true wisdom, riches, or honors, are attainable by human means. All these gifts are the free election of God in Christ; for in him was the Godhead bodily.

It was in this City that Christianity was first established. It was from this City the bond of faith, being the spirit of Christ, united our forefathers in one common head for our country's defence, and rose this barren Isle to her present eminence amongst the nations of Europe. Sound faith should be the object of all men, whether in Church or State. Therefore, if Christ is made the object of our faith, sound politics as a statesman is the effect. How can two walk together unless they are agreed. It is impossible for a Republican and a Christian to agree. It is for ever sealed in the book of fate, that England and France can never join issue; for the present government of this country might as easily attempt to bring Mount Lebanon into Kent, as to persuade Englishmen to fight French battles against the King of Holland. The tithes of England are the property of the poor, while there are any poor in the land.—And the greatest abomination in the sight of God and man is, that the poor of the land should be robbed of their right, and the farmer's real profit, after his hard day's work is done, should go into the "Lazy Bishops'" pockets to fructify.

It is an axiom with all sound philosophers, that truth, covered in wisdom, wants no support. And so well persuaded am I, from the example of the Apostle Paul and his reasoning, that God, who is a Spirit of Truth, can provide himself a Church, not wanting the filthy cormorants, who now follow after "lucre" even to the shedding of blood.

Men of Canterbury,—The names of Nelson, Pitt, and Collingwood, will remain for ever in the breasts of Englishmen as the Saviours of your country. If Pitt had not by nature such firm principles and transcendent talents, England would now have been under the tyrant, Buonaparte. If the party spirits who came into office upon the death of William Pitt, and under the cloak of his name, like the Bishops under the mantle of Christ, abused the public trust committed to their charge, for the sake of justice between man and man, condemn not the system, "by faith," of Pitt: for if "Eldon" has amassed his millions, "Pitt" died a beggar.

Freemen of Canterbury,—Any man who belongs to a party, whether Tory or Whig, cannot serve the public. It is useless for promises to be substituted for action, "A tree is known by its fruit. Therefore, if any candidate presumes, upon the suffrages of a body politic, he ought to be prepared with such pledges, founded upon the real and actual wants of the people, and for the character, honor, and glory of his native land. It is no place in the House of Commons to become a schoolmaster to perfection, It is no place in the House of Commons to learn what the tradesmen of Canterbury need. Let your members go into your shops, purchase your goods, and talk over with you what is the state of trade. Let them know that the shopkeepers of England have borne the burden of taxation long enough, and the time is now arrived, when those who have robbed the middle and lower orders of society must stand the public debt. Shew forth men of Kent, by your votes

that you will elect those only that will boldly and determinedly pledge themselves to annihilate for ever, the *tithers*, taxation upon all the shopkeepers and productive classes, —also upon knowledge,—the primogeniture law,—chartered and corporate bodies,—slavery,—sinecures and placemen, —beginning from the very throne, to the meanest situation under government. To have the water pure, begin at the head. Not turn a few poor shipwrights from Chatham Dock Yard, when the three-cornered clerical hat of the man who calls himself Lord Nelson, remains untouched.

Men and citizens,—by the permission of Almighty God, and under his protection as my only friend, I will meet you at the hustings on Monday next, and there face to face, solicit your votes to represent you in the forthcoming parliament. Suffice it, for the present to say, that I am the heir of that family which none in Europe can excel, neither in ancient pedigree or illustrious actions. When we meet at the place to be fixed on for the contest, every assertion of mine shall be fully explained to your satisfaction, that I am in every way qualified to become your representative.

SIR WILLIAM PERCY HONEYWOOD COURTENAY,
Knight of Malta.

Rose Inn, Canterbury, Dec. 5, 1832.

No better idea, perhaps, can be given of this gentleman's claims to the honor of representing the Freemen of Canterbury, than the above address; which raised such an insatiable curiosity in the public mind, that from 1*s.* to 5*s.* were offered for a copy of it.

On the day of nomination, Monday, Dec. 10th, the business of the day commenced at the Guildhall, at about eleven o'clock, in the usual form.

The Hon. Richard Watson was proposed by Rich, Halford, esq. and seconded by Alderman Snoulten. Lord Fordwich was proposed by Alderman Brent, and seconded by Alderman Cooper. And Sir Wm. Courtenay, alias Mr.

Tom, spirit merchant and maltster, of Truro, Cornwall, by Mr. J. Southee and Mr. Greenwood.

Sir William Courtenay, in presenting himself to the body of citizens assembled in the hall, did it in the most extraordinary manner, bounding over the heads of those who were before him, and alighting on the table in a theatrical attitude, perfectly *a la* Kean, his costume adding to the effect of the scene, being composed of crmison velvet and gold, with a mantle and cap to correspond, silk stockings of the same colour, and turkish slippers, and though considerably handsome, also considerably disfigured by a superabundance of moustache, &c. It were impossible to follow with any thing like precision, the fluent, disjointed, yet occasionally brilliant sentences which fell from this *talented* and *virtuous* individual; suffice it to say, he promised impossibilities, though that word had long been discarded from his vocabulary—he would reform the House of Commons, he would abolish tithes; he would remove the burden of taxation from the shoulders of the poor, and place it on those of the rich—he would sweep away corporations, and render the choice of aldermen and commoners more agreeable to the public taste—and, finally, he promised a return of the olden time, when roast beef and plum-pudding, and nut-brown ale were not so hard of attainment as at present. The Sheriff, after demanding a shew of hands, declared it to be in favour of Lord Fordwich and Sir Wm. Courtenay; this was received by immense cheering, and the friends of Mr. Watson having demanded a poll, the business was adjourned till Tuesday.—During the interval, the Knight of Malta sent out the following bill:—

MAGNA CHARTA.—FREEMAN OF CANTERBURY.

Citizens and Fellow Townsmen,—That sincere and unfeigned thanks by your actions which you have this day shewn to a liberal and tried servant of the public at large, calls forth from me, your true friend, heartfelt gratitude for such a kind reception. May *Sir W. Courtenay*, the true

heir of Hales' Place, never forfeit that unity of interests and fellow feeling that a such a connection with the lasting interests of Canterbury must cause. My promises, by word of mouth, this day given, shall, with the same determined counsel, be sacredly fulfilled upon the floor of the House of Commons. My election I leave to God and yourselves. Purity is my object. To go into your legislature the undeviating friend of *England's Liberty*, upon sound and stirling principles. My character is my life. My honour shall ever support the family from whom I came. And the inhabitants of Canterbury shall never regret Lord Courtenay's alliance to the Hales' family, by electing him their member of parliament this session.

If I prove not my just and fair claim to every qualification to serve this city, then say, no man is true. And what use is it for you to send into parliament representatives, unless nature has given them talents, fitted for such a responsibility. I shall ever remain true blue—to the national faith, and to the engagements I have entered into between this city and the brave Englishmen. And it shall never be said that De Ruyter, Van Speyk, or Marshal Ney, Wallace, or Hannibal, was a braver man than

SIR. W. P. H. COURTENAY.
Knight of Malta.

Rose Inn, Dec. 10, 1832.

The polling commenced at nine o'clock on Tuesday morning, in the Guildhall, one station being in the body of the hall, and another on the elevated hustings. During the whole of the proceedings, the utmost confusion prevailed, and less political feeling was observable than is usual on such occasions; the whole attention of the crowd being directed to the Knight of Malta, whose fine dress, promises, and eccentric manners, secured him a large portion of the popular favour, and it will scarcely be credited, when it is asserted, that to such a pitch of enthusiasm was this carried,

that numbers not only flocked around his carriage, but absolutely took out the horses, and drew him in triumph to the Rose Inn, from whence he addressed them at considerable length.

The numbers for each candidate at the end of the first day's poll, were—

Hon. R. Watson	459
Lord Fordwich	420
Sir William Courtenay	177

Previous to the re-commencement of business, the following bills were issued by Sir W. Courtenay:—

PURITY OF ELECTION.—SIR WM. COURTENAY, KNIGHT OF MALTA,

Presuming to be your representative, on the most pure and disinterested principle, calls upon those electors who have not yet polled, boldly to come forward, and without partiality, give their consciences according to the rights of man. To be free is a pass-word to your happiness, but to vote for corporation monopolies, and chartered, vested, or coalition venality, is foreign to a "True Blue."

Rose Inn, Dec. 11th.

COURTENAY FOR EVER !!.

TO THE FREEMEN AND OTHER ELECTORS OF THE CITY OF CANTERBURY.

Brother Freemen and Electors,—Now is your time to bring into parliament one of the most independent, talented, and popular men of this age, as there are about eleven hundred freemen and other electors who have not voted. We have the opportunity now to do it, commence polling early, firmly, freely, and determinately. Elect the boast of Canterbury—the orator of modern times—the True Blue—and the friend of the people. Do not split your votes,

but give *Plumpers*. Pay no attention to the trickery of time-serving and interested men. But have Courtenay, elect Courtenay, and proclaim Courtenay for ever.

Dec. 11th, Committee Room, Parade.

PURITY OF ELECTION.

Freemen, Englishmen, and Patriots—"England expects every man this day to do his duty."

To be free—is to be happy!—The day is at last arrived when the final state of the poll will declare SIR WM. H. COURTENAY your representative, the tried friend of English "Liberty," or that of the corporation, his opponents. Men of Canterbury,—the coalition formed between the corporation of this city, and your late members, the very unmanly and illiberal junction of two interests to rob Englishmen of their rights, and stamp upon the electors of Canterbury a "Nomination Borough," cannot, I trust, be the feelings of the ancient and honorable city of Canterbury, now about to return her members to parliament. Whenever a coalition exists, and that too with a corporation, how can the tradesmen and poor freemen of the land have their just election? Do not for a mess of pottage, sell your birthrights. If Courtenay is zealous in your interests, it was ever in his native character, for of what use is a member of parliament unless his heart is warm for the wrongs of his countrymen, and he possesses talents to redress them. With these facts staring all England in the face, poll for Courtenay, the object of the people's choice; should the freemen voters forget to do their duty, consider, Men of Canterbury, that if you have the privilege of being the representatives of your city, it is in trust for the people; and if the voice of the people could be heard, look at the kind manner old Courtenay is received by the people! He is the staunch friend to liberty upon safe grounds of solid principles.

Christianity having been first established in this city, is the object which Courtenay as an "M.P." will never serve any other constituent body in the whole world—his word is his bond—and should he be so fortunate as to win the laurel, it is his intention to propose the Hon. Mr. Watson as a member for East Kent, on Barham Downs next Monday, here the citizens of Canterbury will have an opportunity of giving plumpers for that man who has before now expressed the wish for such an honor. It is not the desire of Courtenay to turn any old member out of his seat, but as the interests and welfare of old England, at this election, want in her councils, men of tried virtue and abilities to support her character among the nations of the earth, so I trust that the electors of Canterbury will prove their spirit of freedom, by returning the favourite champion for liberty.

Impossibilities, Courtenay has struck out of his dictionary many years since—and if Mr. Watson will come upon the hustings at Barham Downs, on Monday next, so pure in his actions, as Sir William Courtenay did in Canterbury, "by the Lord Harry," we will elect him for the county of Kent, without a two-penny postage. Courtenay is the true farmer's friend, but as a member of the House of Commons, he lays down the honors of his house as a baron of the realm, to serve the people of England at large by his abilities, in the diminution of their excessive taxation. Arouse then, freemen of Canterbury, and manfully adopt the old step of returning Fordwich, Courtenay, and Watson, all members for the county of Kent.—An elephant to an earwig, Courtenay returns Watson, for the county. God bless you all.

SIR W. P. H. COURTENAY.

*** Split your votes to keep your word, but never turn out old Courtenay.

Powderham Castle, Devonshire, Dec. 12, 1832.

TO THOSE FREEMEN OF THE CITY OF CANTEBBURY,

Whose votes have been refused, in consequence of having received parochial relief. Repair, without loss of time to the committee room of Sir William Courtenay, No. 2, Parade, where their cases will be taken into consideration, and if they have not received relief subsequent to the 1st of July last, their votes will be insisted on being taken.

Committee Room, Parade, Dec. 12, 1832.

TO THE ASTONISHED ELECTORS OF CANTERBURY, WHO HAVE NOT YET VOTED.

Give your votes this day—this *last day of the poll!!* for the bravest of the brave, the truly independent Sir William Courtenay !—Mark the extraordinary intrepidity—the unexampled magnanimity of this valorous Knight of Malta ! With purity of election written on his forehead, and unflinching firmness in his heart, he has come forward unasked, and unsought as your worthy friend !—With talents and energies of the rarest kind, has he not laid prostrate the noisy spirit of faction—broken down the caste of purity—unveiled the eyes of the hoodwinked, and exhibited to the electors of Canterbury the true nature of independence ?

Sir William Courtenay canvassed not for votes ! He engaged no assistants—he employed no agents ! yet with a boldness truly noble, is he not gaining increasing reputation, and advancing hastily on the poll ? Now then vote this day—for the distinguished Sir William Courtenay. Believe his sincerity—confide in his abilities—and his noble mind will fully satisfy all your inquiries in the end, and gladden your hearts with delight !

AN ELECTOR.

MAGNA CHARTA.

Every man who is willing to serve his country by the laws of England, from the age of eighteen to forty-five, is

entitled to vote, openly, manly, and without fear. Sir William Courtenay will prove this fundamental principle, that Universal Suffrage and Annual Parliaments are the only just rights of true born Englishmen.

PERCY COURTENAY.
Knight of Malta.

To facilitate proceedings which the bustle and confusion of the previous day had greatly retarded, the sheriff caused a third polling place to be erected in the Butter Market; and the Knight of Malta was to be seen clad in velvet and gold, and flying from station to station as fast as a barouche and pair could convey him, haranguing the multitude, and performing a variety of manœuvres, which however amusing, were not exactly in accordance with the important business of an electioneering contest. The polling, however, went on with considerable spirit during the day, and on finally closing the books, at four o'clock, the numbers stood as follows:—

Hon. R. Watson	834
Lord Fordwich	802
Sir William Courtenay	375

At the close of the proceedings, the hall was crowded to excess, but politics were entirely thrown into the shade. Mr. Watson and Lord Fordwich, however, returned thanks in a brief manner for the honour conferred on them a third time; but as nearly the whole attention of the multitude was directed to the Knight of Malta, it is impossible to record the speeches with any accuracy. It is superfluous to add, that Sir William likewise addressed the meeting from the table, and also from the steps of the hall. After again parading the town with drums and fifes, he harangued the populace from the Rose balcony, promising to meet them on Barham Downs on the ensuing Monday, and sent out the following address to the freeholders and electors of the county of Kent:—

BARHAM DOWNS—PURITY OF ELECTION.

Men of Kent,—The time is now arrived, when by your votes you will either become the authors of your own injuries, or the protectors of your own rights.—It is useless for you to harken to landlord's threats, or tithe robbers, neither one of these parties will pay a poor farmer's rent, when that summons is given. The present state of England places the agricultural interest in a most alarming position; and the class of people that call themselves Reformers in word, but not in action, are again busy at their old work—*Promises!*

That the Reform Bill is in itself another system to work bribery and corruption, the late contest for Canterbury will, in the House of Commons, form a decided opinion. Therefore, Men of Kent, if you will suffer yourselves on the one hand, by a party calling themselves Tories, to be ground down by high rents, tithes, and threats; and on the other by party spirits calling themselves Whigs, merely with that view to get themselves into office, to fill their own sordid pockets—caring but little for the public good.

Men of Kent,—You have now an opportunity to return one of the most talented aud virtuous of men that has for for many years appeared in your defence, and as to his firm basis upon the just rights of all classes to protection, from the king to the meanest beggar. Mr. Ashbee of Herne Bay, well knows his true friendship for the oppressed farmer. It will be useless for the farmer to cover his interest under the shield of the landlord, or the gown of a parson—"Rogues All."—The true interest of the farmer is never studied; but the pockets of the lord of the manor, and the rector's tithes, absorb all the sweat of the poor man's brow.

"To live and let live," is a motto which ought to be written in letters of gold upon every man's heart. And how is it possible for the farmer to live at the present high rents and tithes, if a free importation of corn be admitted. It therefore becomes the farmers to look as a body to their own interests, caring but little about their landlords or

parsons—determined to give their vote according to their conscience—the Freedom of Election !

The manufacturing districts will, in the ensuing parliament, come into collision with the agricultural. Therefore, to reconcile those two great powers in the wheel of England's rights, is the object of Sir W. P. H. Courtenay.

It is a bad politician who goes abroad to support the glory honor, or trade of the country, until that nation is in itself unity, peace, and concord !

When this is the case, then a small power becomes effective—as the example of Holland in the present day.

It is the eleventh hour for a county contest; but if one shilling would return Sir W. Courtenay to be a representative, that shilling he would not give. If the farmers of Kent, or England, will make men the object of their choice, their interests must be ruined ; but on the contrary, if they make measures the object, then purity and freedom of mind and body must infallibly follow.

It is not the desire of Sir W. Courtenay to turn any man out of parliament that deserves to go there. But if you return members of parliament that possess no qualification, except money, you must for ever expect to be ground down in mind and body. Arouse, then, to your rights as men. Come forward as Englishmen. Declare yourselves a free people, determined to acquit your consciences before God and man—that the mind may be at peace.

Adieu, and if ever Sir W. Courtenay forgets the high honor he has received from all the inhabitants of the ancient city of Canterbury—by the Lord Harry—we will no more chair him through the city.

P. H. Courtenay,
Knight of Malta.

Powderham Castle, Devon, Dec. 17.

FREEMEN, ELECTORS OF THE FAVOURED COUNTY OF KENT. EASTERN DIVISION.

Brave Men of Kent,—To fulfil your promises, when once given, it is the duty of every free-born subject; however, this principle is bad in itself, it must be solemnly kept that Englishmen may support their native character. The position Sir William Courtenay places the freemen and electors of Kent, will be most honourable to themselves and to their best friends, being of no party but the public good, he guarantees upon every reasonable plea their undeniable right, to give one vote to fulfil his word, and the other to that man who will ever protect the agricultural interest.

As nothing particular occurred worthy of notice, at the county election, we proceed with a copy of the various hand bills, &c. issued by this singular character and his friends:—

TO THE INDEPENDENT FREEMEN AND ELECTORS OF THE ANCIENT CITY OF CANTERBURY.—ANOTHER CORPORATION JOB.

Citizens of Canterbury,—That the heavy expences attending "Elections" were to be a great object of economy with the Whigs, in drawing up the far famed "Reform Bill," will be understood when brought into operation by the Rosy Corporate Body of Canterbury.

The late election, which has produced so much conversation in this city, can only be equalled by the enormous charges of 82*l.* 7*s.* 6*d.* for erecting that beggarly hustings in the Butter Market—any carpenter would have done this for 40*s.* If members of Parliament will, for their election, pay this amount, no doubt the country will again be made to re-imburse such infamous charges.

As for Sir W. P. H. Courtenay, it was not in his power to obtain from the sheriff, even a road-way to the Town

Hall, for his voters to go to the poll table. Recollect, Men of Canterbury, as the Reformers, so calling themselves, exclaim about cheap government, retrenchment, and economy —let the corporation of Canterbury begin at home first. All words again—look at the bill for the forty shillings' hustings—for wine, &c. &c., 82*l.* 7*s.* 6*d.* From parsons and lawyers, proctors, and boroughmongers—Good Lord deliver us ! !

Under are the particulars, and the original is in Sir W. Courtenay's hand.

PERCY HONYWOOD COURTENAY.

Knight of Malta.

Rose Inn, 10th Moon, A.D., 1832.

Canterbury Election.

Dec. 1832. Sir W. P. Honywood Courtenay.

	£.	s.	d.
The Town Clerk's Customary Fees on Election for Members to serve in Parliament	10	10	0

Canterbury Election.

Dec. 1832.	£.	s.	d.
To the Under Sheriff's Charges and Disbursements at the said Election, and Expences of Hustings	82	7	6
Sir W. Courtenay's Proportion of the above	27	9	2

OLD ENGLAND !

What is to be done for thee ?—what can either Tory or Whig do for thee ?—Nothing !—With a starving population in a plentiful land.

What has or what will the Reform Bill do ?—Nothing ! —The present electors for Canterbury and the eastern division of Kent, shew that the voice of the people cannot be heard. A short time will fully prove my doctrine on church and state.

The Reform Bill, which is a disgrace to children of four years old to compile it, will go to pieces; it is only fit food for the king's tobacco pipe. The very basis of that mass of heterogeneous words—being property instead of population will destroy the superstructure. All those who have, under the Reform Bill, a vote by the late act, have not discharged their duty to old England—which is to represent the voice of the people. Practice in this country has now fully shewn that for the working classes and poor of the land to have their due, all who are willing to lay down their lives for the defence of their country's rights, from eighteen to forty-five, must have a vote—universal suffrage and annual parliaments is the only remedy, safe in itself, because it gives to every man his due. No vote by ballot—against an Englishman's birthright. This once obtained, away go those monsters of old England's oppression—high rents, tithes, assessed taxes, poor's rates, free trade in manufactured goods, corn laws, primogeniture law, taxes upon knowledge, slavery at home and abroad, vested rights, monopolies, bankers, stock-robbers, exchange-mongers, foreign bottoms—all which with the excise and post offices, must be done away, and condensed into one board of customs; which board, rightly conducted, could do all the business of old England, Ireland, and Scotland, Colonies and all.—So confident am I that it must come to this; that I trust in God no convulsion will be necessary to achieve it, for what will the poor undefended female do, when all is boil and bubble. A brave man is always a good man, and a good man would sacrifice his very life for his country, like the brave Spartans at Thyrmopylœ. Away then with fears and doubts,, "England expects every man this day should do his duty."

P. H. Courtenay,
Knight of Malta.

"God save the King and Royal Family,"
Rose Inn, Canterbury, 10th Moon, A.D. 1832

TO THE INHABITANTS OF THE CITY OF CANTERBURY.

It is with extreme regret, and feelings of pity, that I am still informed of the malicious and envious aspersions attempted on my honor by certain scurrilous persons, some of them presuming, under the garb of sanctity in French robes, others under the roquelaure of a colonel; while even the weathercock, Higgins, a dunghill by profession, and Haydock, the notorious busy body; I say, when this conclave of old women begin to settle the affairs of the Lion of Canterbury, so called by the beggarly *Kentish Chronicle*, with the utmost contempt I treat them, one and all; and if the news-room is to be admired by the inhabitants of Canterbury, let it shew itself worthy by an open and manly course, trying the stuff with which God has made the Knight of Malta, face to face in trial by combat, according to the laws of the land, the glove being ever at their service,—Sir W. P.H. Courtenay, on behalf of his inseparable two friends, Squire Thompson, and Count Rothschild, begs to inform the whole world, that he is at all times prepared to liquidate all demands on those royal personages both by his purse and person, justice shall ever be the motto, "Tria juncta in uno,"—"live and let live," their creed. As the Christmas holidays are now nearly over, and every gentleman ought to discharge his tradesman's bills, that the tradesman may pay his merchants, satisfy his servants, and commence the new year as a man of spirit, giving employment to the poor labourers. If those busy bodies were to follow the example of Sir W. P. H. Courtenay, and so Englishman-like, discharge their tradesmans' bills at the end of the year, when just, the right hand of the shopkeeper would be prevented from inserting on his account, "to bill delivered, and call again to morrow,"—Punctuality in payment is the effect of true Christian principles.

Sir W. P. H. Courtenay, in conclusion, begs leave to add his kindest regards to the ladies, respects to the gentlemen, and a happy new year to every branch of their

families; trusting that Almighty God will bless their endeavours whilst in the paths of honor, integrity, and conscious rectitude, labouring for their support.

SIR W. P. H. COURTENAY.
Knight of Malta.

Rose Inn, 10th Moon, A. D. 1833.

The following letter is extracted from the *Kentish Chronicle*, of Tuesday January the 15th, 1833; in reply to the above hand-bill:—

"SIR,—If a person bearing a name, well known in all places, and at all times—if the same person filling a station of acknowledged respectability in society, with the language and education of a gentleman, acting under the influence of imaginary or real wrongs, instead of previously demanding either by letter or by the organ of a friend, an explanation as reparation from his fancied assailants—at once to publish a vulgar libel on the latter, would not such an individual, though sustained by a name and by a station, deprive himself of all claims to personal consideration? Would not the door of an assize court be the most suitable arena for such a combat?

"I have put that hypothetically, and taking the converse of its first portion, I shall now give another, which more closely resembles fact. Suppose a fellow whose social position, and whose name are equally unknown, superadding the language of a lackey to the ignorance and vulgarity of a mountebank—if such a fellow, with a contempt for all moral principle, with a perversion of all human decency, uniting the effrontery of an imposter to the depravity of an outcast—if such a fellow were to publish a stupid libel under similar circumstances with those already given—what notice—what proceedings could the libelled persons adopt? would not the presence of such a fellow bring pollution even into the dock of an assize court?

"It is said that hypocrisy is the homage which vice pays to virtue, but the personation this fellow assumes, developes a new feature in the philosophy of human turpitude—he proves to us there is one step still lower in the sink of infamy than that trodden by the criminal urged on by passion, and unrestrained by reason—it is that which is occupied by the wretch who voluntarily outrages public decency, and public morals, by gratuitously representing himself as one, whom a fatal career of vice has driven from home, and from his country.

"I am, Sir,

"Your obedient servant,

"TUPTO."

The following was sent to the printer but was not published:—

"O Yes! O Yes! O Yes! I, Lord Viscount William Courtenay. of Powderham Castle, Devon, do hereby proclaim Sir Thomas Tilden, Sir Brook Brydges, Sir Edward Knatchbull, and Sir William Cosway, four cowards, unfit to represent or to assist in returning members to parliament to serve the brave men of Kent.

"Percy Honywood Courtenay, of Hales' and Evington Place, Kent, and Knight of Malta.

"Any gentleman desiring to know the reason why Lord Courtenay so publicly exposes backbiters, any man of honor shall have satisfaction at his hands, and in a public way, according to the laws of the land, trial by combat—when the Almighty God, the Lord of Hosts is his name, can decide the "truth," whether it is a libel or no. I worship truth as my God, and will die for it—and upon this we will see who is strongest, God or man."

The following letter was addressed to Mr. Wise, steward of the Hales' estate, relative to that property:—

"As that business is now in chancery, and under the protection of the Lord Chancellor, no man, whoever he may be, dares to remove any heir loom or other valuables, whether in pictures, shrubs, or flowering pots, without the Chancellor's consent, under penalty of transportation; therefore, as you are placed in trust for the true heir, (when so proved) before all England, and I shall most assuredly prove my claim most honourably, I would advise your proving true to your trust. I am continually receiving letters and informations that the house and gardens are daily plundered.—God only knows the truth—for Canterbury is the sink of falsehood. I hope your children and wife are well.

Your most obedient servant
COURTENAY.

LETTER SENT TO THE HIGH SHERIFF BY SIR W. P. COURTENAY, KNIGHT OF MALTA.

Ill health preventing his personal attendance at Barham Downs, on the 14th instant.

Mr. Sheriff and the independent electors of the eastern division of Kent.—I feel it my duty to you, to those free and independent electors who voted for me, and also to the Men of Kent at large, to state, that nothing but the most severe illness should have prevented me from attending at Barham Downs this day. In offering myself as a member to serve you in parliament, was to prove in practice how the Reform Bill would work for the liberties of old England, that every man should have equal laws and equal rights, agreeable to that station of life to which God as been pleased to call him. My object has been accomplished, and from my knowledge of the human heart, I pronounce it has a certainty that the party spirit of Whig or Tory, which still prevails as bad as ever under the Reform Bill, will bring in universal suffrage and annual parliaments as a

necessary effect of so bad a cause as party interest.—That the voice of the poor, the fatherless, the orphan, the widow, afflicted and distressed, of the United Kingdom, must be heard in the House of Commons, to beg at the hands of their representatives that daily bread, which they are taught from childhood to pray for in the Lord's Prayer. The shopkeeper, artizan, mechanic, and all the working and productive classes must have consumption for their productions.—The labourer, who has nothing but his two hands to maintain himself, his wife, and five or six children with, must have employent for those two hands, otherwise he becomes chargeable to the poor's rates, with his family brought up in pauperism and disgrace, committing crimes unheard of.

The poor's rate alone will in less than five years, if the present system of government continues, absorb all the produce of the land. The causes which produce this growing monster, 'the poor's rate,' must be cut up by the very roots, and not a vestige left behind; which causes are high rents, tithes, taxation, and no circulating medium to carry on the common concerns of life. I will not detain you, Mr. Sheriff and gentlemen present, any longer about the causes which produce the unfortunate state of our native land; but so confident am I that the country must adopt my scheme for its relief, (or the sword will it,) to prevent the shedding of blood, the spoliation of property, and that lasting constitution of our country, the boast of ages, a limited monarchy, given to the king and the royal family their prerogatives and high birthright; the lords their due for protecting the throne, not from selfish motives or borough-mongering principles, but from that high sense of honor for their national glory and national faith.

A pamphlet bearing the name of a certain Lord T. would not be right for me here to enter into its particulars, suffice it to say that it condemns itself in every page, and any man, whether lord or commoner, who would destroy the national

faith of his country to raise up a pauper nobility, deserves to be hung up by his two thumbs until he publicly recants his opinions.

Now, to conclude this short epistle with the truth! Upon the question being put by Mr. O'Connell, whether Truth is a Libel or not, the last members of Parliament declared by their votes, that Truth was a Libel!—now I tell those members individually and collectively, that I bid defiance to them, in the sight of God and man, ever to injure me for declaring the truth, for Truth is my God, and he can protect me being stronger than man.

God save the King and Royal Family.

PERCY COURTENAY.

Knight of Malta.

I would caution the public at large, not to credit the report of Antwerp's surrender, until more officially announced. England, old England, rejoice not if it be the case, for it is a deadly blow to your true interests, levelled at you by the French infidels, at the head of whom is old Talleyrand—the plodding serpent or Bonaparte's tyranny. Antwerp is the Western Key of Europe, and if the Dutch give it up, they deserve execration to all eternity,

Canterbury, 10th Moon, 1832.

MEN OF KENT.

"Unaw'd by numbers, follow nature's plan,
Assert the rights, or quit the name of man;
In spite of dullness, and in spite of wit,
If to yourselves you can yourself acquit.
Rather stand up assured with conscious pride,
Alone, than err with millions at your side."

CHURCHILL.

SONG.

Health to the brave, the gallant Knight,
The Knight of Malta is our own,
Preserved thro' many a dang'rous fight,
He comes to make our cause his own;
He comes to make our cause his own,
To save us from oppression's grave,
Your labours with success to crown:
He comes, the poor, th' opprest to save.
Then hail him, hail the liberal Knight.
O, make, my friends, his cause your own,
He'll heal your wounds, assert your rights,
If with success his cause you crown,

Sir William's wise, religious, just,
He wishes but to see you free,
My friends in God then put your trust,
And hail this star of Liberty,
Hear him but speak, all doubt is lost,
His manner, confidence demands,
Support him without fee or costs,
And for him hold up both your hands,
Then aid, O, aid the gallant Knight,
To drive corruption from the throne!
O, aid him in the glorious fight,
I mean the fight of words alone!

My friends with firm persuasive words,
Boldly your mighty cause sustain,
Ne'er may the murdering strife of swords,
Be sought but on a foreign plain,
O, England; O, my native land,
Still may'st thou flourish great and free,
And may we all with heart and hand,
Support the cause of Liberty:
But while in freedom's cause we pray,
We'll hold the scales with even hand,
That we may not be dup'd by Grey,
The tool of wily Talleyrand.

A NEW SONG. *Tune—God save the King.*

O Lord our God behold,
Our joys, how manifold,
At Courtenay's fame,
Freemen let all unite,

And strive with all my might,
To bring him in this night,
Be it your aim.

Long has Courtenay mourned,
Sighed for past joys—return—
Where are they flown,
Gone with corruption's sway,
Briton's ye'll rue the day,
Unite with Courtenay, pray,
As 'twere thy own.

Yet may we see the day,
May God behold and stay
Corruptive power.
Be not your hearts dismay'd,
Bravely your parts you' play'd,
Neither desert your aid,
At the last hour.

With wisdom planted strong,
Dauntless he'll face the throng,
Whilst in his power,
And when this day shall close
With the corruptive dose,
Lets bravely face our foes.
To the last hour.

Thus may our God protect,
Brave Courtenay step by step,
Nor on him lour,
May laurels grace his brow,
In this our cause just now,
Then fervently we'll bow,
At the last hour.

History has scarcely a circumstance on its records parallel with the serio-comico exhibition which took place in the city of Canterbury during and after the election of 1832, and all arising from the unprecedented influence obtained by an impostor and a mountebank, over a certain portion of the population of the place, and in the immediate neighbourhood of which is the residence of the primate of all

England. It is with grief and shame that we acknowledge that there is too much of an unfortunate aptitude in the lower classes of this country to imbibe false doctrines, and follow the fatal suggestions of incendiaries and madmen; much, however, as are the consequences to be deplored, which have resulted frem the extraordinary career of Courtenay, during his residence at Canterbury, yet they will not be wholly without their uses. They have opened the eyes of the rulers of the country to the intellectual degradation of its peasantry, and they have in some degree acted as a stimulus to those, to whom the education of the people is entrusted, to put forth their energies towards dissipating the darkness which has hitherto clouded the human mind, and rendered it liable to yield to the destructive influence of fanaticism and bigotry. Our peasantry, to use the vulgar phrase, are better fed than taught. They it is true, feed themselves, but they are surrendered over to men, like the Knight of Malta to instruct them. And this is the point to which we desire to draw the attention of every well-wisher to his country. How comes it, that there exists in Kent, or any part of England, a degree of ignorance so brutish, a degree of superstition so grovelling, as the painful and humiliating accounts of the proceedings at Canterbury have brought to our knowledge? For what do we pay three millions per annum to the clergy of this country? Is it not one part of their duty, and for which they are so extravagantly paid, to instruct and enlighten the people, although we rather suspect that duty and interest here clash together! It may be the duty of the clergy to instruct and illumine the minds of the people, but we are not quite so certain, whether such illumination be exactly in accordance with their interest.

It is the principle of the most intolerant church in the world, to keep the minds of the people in the lowest state of intellectual debasement, and although the clergy of the church of England may be partially exonerated from that

charge, yet it is not the less certain that they have not evinced that ardour and zeal in the diffusion of useful knowledge amongst the lower classes, which ought to form a most prominent feature of their holy vocation. But what has been the result of the system of education pursued amongst the peasantry in the vicinity of Canterbury? Why that the son of a Cornish chandler, on the strength of a pair of brawny shoulders and leathern lungs, with an unparalleled stock of impudence and presumption, shall be received as the Saviour of mankind, and make a considerable rural population, men, women, and children, believe him an incarnation of the Supreme Being. If we look to this serious state of things, as far as the intellectual condition of our peasantry is concerned, we ask ourselves the question, "How long is it since the Reformation? how long is it since the eighth Harry put the clergy into possession of the tithes, and glebes, and the fat abbey lands, and the deaneries and the palaces? May we not then ask, bishops, priests, and deacons, have you not had your hire, and where are the evidence and the fruit of your labours?

We may be answered, that not many parts of England, exhibit the extreme intellectual and moral degradation of the vicinity of Canterbury; and we may be told, that the utter darkness of the Primate's immediate neighbourhood is not to be taken as a fair specimen of the general state of the agricultural peasantry of the country; we may be answered, that the vicinity of Canterbury is not to be taken as a criterion of the rest of England, but nevertheless we have seen and know, that there are a number of people to be found, in and about a city where the clergy abound, who are so thoroughly destitute of the first elements of mental culture and religious information, as to fall down and worship, follow to the death, and believe in the resurrection of one of the most extraordinary imposters, that has appeared in this country since the time of Brothers or of Southcote. But if there be a degree of darkness so cim-

merian; if there be a spot in England involved in such a dense gloom; if there be a point of moral depression so close to zero, we may be tolerably certain that there is many a higher point upon the scale, at which the ignorance of our rustic population is sufficiently scandalous to those who are munificently paid to teach them. We may be pretty confident that from the blackness of midnight to the light of the wholesome day, the transition is not without its gradations, and that amongst those gradations there is ample space for a divinity like Courtenay, and ample materials wherewith to manufacture *Jacqueries.*

To what purpose, then, do we pour three millions per annum into the bosom of the church? Are we not entitled to demand a larger return for so lavish an endowment? Have we not a fair right to complain that a clergy which has now been legally established, and munificiently portioned for more than three centuries, has left so much as one district in the island in a state of such utter destitution of the very alphabet of Christianity, and the first rudiments of knowledge, as to mistake a person like Courtenay for the Redeemer, to worship him as the Son of God, to believe in his Omnipotence, his Immortality, and his Resurrection.

We have considered the fore-going remarks as in some degree imperative upon us, preparatory to our entering upon that part of Courtenay's life, in which his influence became unbounded over the deluded peasantry of the vicinity of Canterbury, and we regret to add, over some of the respectable inhabitants of the city itself, whose education and intellectual cultivation ought to have made them pause, before they committed themselves so grossly in the wild and incoherent schemes of an individual, who was not so mad, but he could read the character of those, whom he selected as his particular dupes, yet, who was still so decidedly mad on certain points, that the lowest possible estimate must be formed of the intellectual capacity of those individuals, some of whom

held a superior station of life, which actually pre-supposes the possession of considerable mental attainments, and a profound and accurate judgment; who could with so much discredit to themselves, co-operate with such a lunatic in his impracticable and preposterous schemes, and who could so far demean themselves, as almost to fall down in the dust before him, and worship him as some great and supernatural being.

At the time when he appeared on the hustings as a candidate, in a wild and rambling speech, he declared himself to be the identical Lord Courtenay, who had left this country many years ago, under a certain disgraceful charge, and yet with this avowal from his own lips, that he was a man, with whom no one, who had the slightest regard for his character, would be thought to hold the most distant association, he was allowed to remain on the hustings by the side of men of the most irreproachable and unsullied character, and instead of being kicked from the place, and driven into some hiding-place, from which he dare not again exhibit himself to the world, he was caressed, he was cheered, he could find men to propose the Lord Courtenay of most unenviable notoriety, as a fit and proper person to represent the moral and religious city of Canterbury in Parliament; he could find an infatuated rabble, who could draw the man like beasts to the door of his residence, whose ignominious crimes had forced him to fly the shores of his native land, and hide himself in the wilds of America, from which he would have been hooted by the savages themselves, if they had known the character of the man, who was dwelling amongst them; he could find nearly four hundred voters, and several hundreds of the unfranchised to join them in their infuriated acclamations of approbation of a man, who had avowed himself a detested and odious criminal, and afterwards to regard him as a sainted being, sent by Heaven on earth to work its great and mighty purposes.

With the view, however, of accommodating the good

people of Canterbury, and bestowing upon them a representative, who was to take the lead in the councils of the nation, to effect a thorough reform in the church, and correct all the abuses, which had sprung up in the administration of the affairs of the state; he condescended to relinquish his right to sit in the House of Lords, no mean sacrifice in the eyes of his misguided followers, and to become a member of the House of Commons, where his sphere of usefulness would be more extended, and where, he promised the people, that he would obtain for them, before he had taken his seat a month "*roast beef, plum-pudding, and nut brown ale.*" In despite, however, of this accomplished specimen of tom-foolery, of the most direct and positive insult upon the human understanding, this corypheus of all imposters, had CLERGYMEN both of the established church and the dissenting congregations, not only to give their vote for him, but to use the utmost of their influence to induce others to follow their example. Professional men, such as physicians, surgeons, and solicitors, gentlemen of independent property, and tradesmen of the first respectability were his staunch adherents and supporters, and daily invited him to their table, and introduced him to the bosom of their families. The invitations which he received to dinners, tea and suppers, were so numerous, that he was known to attend several parties in a few hours. On one occasion, he dined with an attorney, who shortly before had had the honor conferred upon him, of making out the will of my Lord Courtenay; he then hurried away from the good cheer of the attorney, to take tea with a female of rather a *questionable* character, and afterwards passed the evening at the house of a respectable lady, who had several daughters residing with her, and to whom he had been introduced by one of the family, a tradesman of Canterbury, who voted a plumper for him at the election. He was in fact the lion of Canterbury, as Marshal Soult was in London at the coronation of the Queen; it was considered an honor, and no

mean one either, if Sir William Courtenay would accept an invitation, and the place where he dined or supped on the preceding day, was on the morning of the subsequent day known throughout all Canterbury, as if a court circular had been published of his proceedings. Mothers with daughters, at a particular period of life, when their emigration from their paternal home to settle in the hitherto unexplored country of matrimony, would by no means be disagreeable to them, were delighted to see the noble Sir William Courtenay in their domestic circle, hoping that in the chapter of accidents it might be written, that the heart of Sir William might be brought under the dominion of the personal attractions of one of the candidates for a matrimonial emigration; and we know of mothers, who had no daughters, but with whom the "heyday of the blood had not yet been tamed," who were proud to behold the handsome Sir William Courtenay in their train, as it could be considered in no other light than a homage paid to the superiority of their beauty and accomplishments, and which must necessarily make them the object of the envy of the less favoured of their own sex. In the estimation of the young men of Canterbury, he was looked upon as a most dangerous poacher on the manor of female beauty, for there was such a fire shot from his eyes, and the splendour and magnificence of his costume proved such a snare for the hearts of the beauties of Canterbury, of which it can boast not a few, that it became a hopeless task to enter the field with him, with the slightest chance of making any impression on the fair wanderers of the domain. He delighted the company to which he was invited, by a recital of his hair-breadth escapes by land and flood, in foreign lands; of the homage that was paid to him in the Holy Land, and the anxiety that was now existing in it for his return; but as a traveller is generally a linguist, and as there was not a single language that was created at the building of the tower of Babel, of which Sir William knew, even the rudiments, he frequently subjected himself to a severe cross-

fire from certain individuals, who had the penetration to discern, that Sir William Courtenay was a charlatan and an imposter. It is not, however, every man who could extricate himself from a dilemma in which he might be accidentally thrown, with the adroitness and presence of mind, which peculiarly distinguished the character of the Knight of Malta. On one occasion, he had been astounding a little coterie of admiring ladies, with his adventures during his travels in France and his residence in Paris, when some illnatured personage in the society presumed to think, that a person, who had been travelling in France, who had resided for some time in Paris, and who according to his own account, had been a constant frequenter at the French theatres, and whose society was courted by the most distinguished circles of the French capital; it was certainly naturally to be supposed, that such a person must be conversant with the French language. It might not, therefore, have been an ebullition of illnature, nor a desire to expose the imposition which he was practising on the company, but a laudable wish to hear the French language spoken with correctness, that induced the individual above alluded to, to address the Knight of Malta in the French language, not doubting that he should thereby expose the *charlatanerie* of Sir William Courtenay, and hurl him at once from the high station which he held in the estimation of his enraptured audience. There can be but little doubt existing, that the knight saw the snare that was laid for him, and he eluded it in the most skilful manner, by significantly observing, that he hoped he knew the rules of politeness too well, to speak a foreign language in the presence of those, who might be ignorant of it, which was rather an ungracious slap in the face of the supposed detector of his imposition, and secondly, that he prided himself so much upon being an Englishman, that he had resolved never to make use of a foreign tongue in his native country. His first reason exalted him in the good opinion of the

ladies, as it was to them a decided proof that he was an accomplished gentleman; and his second, on its being bruited through the streets, alleys, and lanes of the city of Canterbury, increased the regret of those who had voted for him, that they had failed in sending so accomplished a patriot as their representative to parliament.

So great was the infatuation which at this period appears to have taken hold of the minds of the people of Canterbury, in regard to the high and noble character of Sir William Courtenay, that to question his being the individual he gave himself out to be, or to express the slightest doubt of the authenticity of his declarations relative to his title and property, was as certain of exposing the individual to as great a degree of odium and insult, as if he had doubted the genuineness of the three staves which are shown at Cologne, as having belonged to the identical ladder which Joseph saw in his dream. A striking proof of this slavish subserviency, not only to the actions, but to the words which fell from the lips of Courtenay, was given at a dinner at which he was present on the day of the Christmas Cattle Show in 1832, when one of the aldermen of the city was bold enough to make a remark on the absurdity of some of the observations which Courtenay had advanced in a speech which he made on that occasion; and he began those remarks by saying, that "*this fellow* who *calls* himself Sir William Courtenay," when on a sudden the whole room was in an uproar, and the worthy alderman was interrupted by the company, which consisted of the gentry and agriculturists of the highest grade, calling out, "Order, order." To increase the confusion, another gentleman ventured to observe, that he was convinced he was an imposter; on which he was very unceremoniously informed, that if he repeated that observation, he would be instantly turned out of the room.

The general tone of Courtenay's conversation was any-

thing but instructive or edifying, and strongly indicative of the lowliness and vulgarity of his origin; sometimes indeed it was marked by a grossness, that was scarcely to be tolerated, and his allusions, though not exactly indecent, were still such, as were calculated to give offence to a pure and refined mind. His absurdities on religion and politics were awful to a religious mind, and could not but appear ridiculous to any one of the most common understanding. One of the most singular traits in the character of Courtenay was the tact, which he displayed in humouring the foibles of his associates, and yet, at the same time, the method by which he accomplished it was so barefaced, so full of impudence and presumption, that blind indeed must have been the individual not to see through the flimsy veil which the imposter threw over his actions, and which could only have met with any sanction or countenance, but from the very doltish of the human race. The following may be adduced as a specimen of the conduct of certain parties at Canterbury, to which we have just alluded. The age of the ignominious Lord Courtenay had been accurately ascertained by many of the respectable inhabitants of Canterbury as corroborative of the imposition which Courtenay was practising on the natives of that city, for Courtenay was considerably more than twenty years younger than the exiled nobleman. This disparity in their ages was pointed out to Courtenay, and he was informed that it was a very strong allegation against him, that he could not possibly be the Lord Courtenay, whom he represented himself to be. "Oh," he replied, "I will look old enough for them;" and a day, or two afterwards he appeared on the hustings at Sittingbourne, in the costume "of an old English gentleman," with his head and beard powdered sufficiently to give them a grey appearance. This trick, it might have been supposed, would have opened the eyes of his enthusiastic supporters; for it must have been evident to the meanest capacity that an imposi-

tion had been practised upon them, and that he had made himself older by artificial means, consequently, that he had by no means removed the objection, which had been raised to his identity with the celebrated Lord Courtenay on account of the disparity of their respective ages. He, however, gained his point; for he did actually succeed in convincing his abominably stupid followers, that he was in reality much older then he formerly appeared to be, and this act of transformation was attributed to divine interposition. On another occasion, he sent for a physician, pretending that he had been taken suddenly ill, and he then requested the late Mr. Pierce, the then clerk to the magistrates at Canterbury, to prepare his last will and testament. On that occasion, a Mr. George Denne, a farmer, residing at Upstreet, who from first to last was swindled out of a thousand pounds by Courtenay, and a young surgeon named Robinson were present. These two individuals, under the influence of a most lamentable infatuation, followed him, whithersoever he went; they ate, they drank with him, they slept under the same roof with him, and to sum up the whole, they paid for all. After the solicitor had seated himself with all the gravity and importance of his profession on similar occasions, and had drawn from his pocket a sheet of paper, on which certain memoranda were to be written, which at the exit of the testator from this world, were to transfer the vast possessions of the Courtenay family, into the hands of some Kentish plebeians; the Knight of Malta assuming a countenance as sombre and melancholy, as that which the Knight of La Mancha put on, when his head was broken by the Yanguesian carriers, and with a voice as tremulous, as that of an antiquated virgin who is led to the altar at the age of seventy, he addressed Mr. George Denne as follows:—"My dearest George, it may please Heaven to take me in a short time from this sphere of my sublunary greatness, to translate me to the beatitude of another world." "I hope not, Sir William,"

said George Denne, "and so do I," responded Mr. Robinson. "When I am gone," and the voice of Sir William trembled marvellously, "the world will have lost one of its brightest ornaments,"—"Indeed it will," said Mr. Denne, "Assuredly so," said Mr. Robinson. "But," continued Sir William, "I shall carry with me the pleasing satisfaction of having provided in a truly princely manner for those, who whilst I was on earth, had the sense and sagacity to see into the nobility of my character, and to acknowledge me as Lord Viscount William Courtenay, of Powderham Castle, Knight of Malta, King of Jerusalem, Prince of Arabia, King of the Gypsies, and all the other honors and titles, which by descent or creation belong to me. To you, therefore, my dearest George Denne, who have been one of my most faithful vassals, I bequeath the Hales' estate, and all that appertain thereto, with the proviso that you erect a monument on the highest ground of the Hales' estate to the memory of me, the great Lord of Devon, the regenerator of the world, and one of the greatest benefactors whom the human race, with the exception of one, who is Christ, ever saw upon the earth.

This kind announcement was almost too much for Mr. Denne's feelings, who expressed his utter astonishment at such a proof of exceeding kindness, and unexampled condescension, but how unbounded, how inexpressible was the gratitude of poor Mr. Robinson, who, perhaps, had no other prospect in life, than phlebotomizing, inoculating, and purging the good people of Canterbury, when he was informed by Sir William that he bequeathed to him the whole of Powderham Castle, and all its valuable paintings, together with one half of the lands belonging to Canterbury cathedral; the other half he had not yet exactly made up his mind to whom he should bequeath them, but his present impression was, that he should bequeath them to the monks of the monastery of the holy fathers of Nazareth, in return for the hospitality with which they received him during his travels in the

Holy Land. It was in this manner, that he played upon the weakness of those, over whom he obtained an almost unlimited control, by his high sounding pretensions, and the insinuation of his address, and had he known how to have tempered that influence, by any degree of prudence or judgment, there is no saying to what lengths he might have deluded the individuals, who were so besotted as to listen to his promises, or to be misled by his wild and extravagant principles.

It is with extreme reluctance, that we expose the actions of any person or persons, who from any weakness of understanding, or temporary delusion, may have rendered themselves the tools and instruments of an individual, where every action was the studied effect of the most barefaced imposture, the detection of which required only the exercise of the most secondary powers of discrimination. He inflated the mind of his dupes, that he was under the special care of Heaven, and that in many respects, he was not the subject of those calamities, which generally befal the human race, as a proof of which, he expressed his determination to cross the channel in an open boat from Dover to Calais, at a time when even the hardy mariners of the coast would not venture to put to sea, and thereby prove to them that he was the peculiar object of a superintending providence, after which proof, his followers might go forth into the world, like the disciples of the Redeemer and proclaim to the world the dignity of his character, and the sanctity of his vocation on earth.

It was one morning, when a heavy south-wester shook the old battlements of Canterbury Cathedral, and frightened many a nervous maid, with the chance of chimney-pots falling through the roof into her attic apartment, that Sir William Courtenay attended by his two esquires, Denne and Robinson, directed their course to the town of Dover, there to embark for Calais in an open boat, amidst the howling of the wind, and the raging of the waves, thereby

intending to quell at once, the malicious murmurs of the unbelievers, and stamp him at once as the elected protegee of Heaven. We would not so far commit ourselves, as to draw an irreverent comparison between Courtenay and the divine founder of the christian religion, but in relation to both of them, we are furnished with the most extraordinary proofs, as to the enthusiasm, which the human character can exhibit, when under the influence of faith. It was the faith of the disciples of Christ, which enabled them to endure all the persecutions of their enemies, and the greatest torture which could be inflicted on the human frame, and it was the faith of the deluded followers of Courtenay, that made them encounter dangers, at which at any other time they would have shrunk back with dismay, and even face death itself, on the faith alone, that he had the power to protect them. Nothing but an impression of this kind, could have induced two of his most devoted followers, to have perilled their lives on a raging ocean, on the crest of every wave of which "death grinned horribly," but he had instilled into them the belief that he was under the immediate protection of a supernatural power, and that he could carry his followers harmlessly through every danger, however, great it might be. The success which attended this hazardous expedition, tended in no small degree to exalt him in the opinion of his deluded adherents, nor did he let the opportunity escape him, of turning it to his own advantage. It dissipated the doubts of many, who were wavering in their opinion of him and who now beheld in him no longer an imposter, but a delegate from Heaven, to accomplish some great purpose on earth, for the benefit of the human race.

With great truth, did Sir William Courtenay say of himself, "I was born a mystery, I have lived a mystery, and I may die a mystery, but I hope God will not permit it," it becomes therefore no easy task to delineate a character, which was acknowledged to be founded in mystery, and

without which the entire of the character was known, would, without the slightest hesitation have been looked upon as one of the grossest deceit and imposition. Lunatics are proverbially known to be gifted with an extraordinary degree of cunning, which in sane persons is construed into a knowledge of human nature, and in this point of view, it is very difficult to draw the line as to where sanity ends and insanity begins. Courtenay was at all times a profound student of human nature, and perhaps there are few men on record, who knew how to play upon the weak points of those around him, with greater skill than was frequently evinced by this most extraordinary character. The following anecdote will amply illustrate the truth of the above remarks.

When Sir William was at the zenith of his glory at Canterbury, and when the report was industriously circulated, and considered to be authentic by many, that he was in the habit of receiving his remittances by coach, consisting of barrels of sovereigns, the size of those usually known as oyster barrels, an artist, supposing that he would meet with good employment at Canterbury, took up his residence in that City, and received many orders for portraits from Sir William Courtenay, who with all his madness, feigned or real was always very particular in his enquiries, as to what was going on in the town, and especially to the opinion which was in general held of him, the answers to which enquiries were in general highly favourable to his vanity and egotism. Amongst the many debts, which he contracted with the too credulous people of Canterbury, was one which amounted to 23*l.* for portraits of himself, to be distributed amongst his principal friends.

One evening at a social meeting of a few of the inhabitants of Canterbury, amongst whom was the artist, who took the likeness of Sir William, the conversation turned upon the all-engrossing topic, of the merits and demerits of the Knight of Malta, and of the authenticity of his claims to

the character in which he represented himself. And in the course of the conversation, an allusion was made by the artist to the debt, which was due to him from Sir William, and some of the persons present, ventured to express their doubt of the debt ever being liquidated. On the other hand, there were others, who although they might not attach any belief to the report of the arrival of barrels of sovereigns, yet, who were well aware, that there were many persons of considerable property, who had advanced him repeatedly large sums of money, and from whom he could obtain an additional supply, whenever he thought fit to apply for it. The knowledge that the latter circumstance was founded on truth, induced one of the party to offer 20*l.* for the debt, provided it was not disputed by Sir William Courtenay. After some time had passed in negotiation, the offer was at length accepted, and the 20*l.* were deposited in the hands of a gentleman present, subject, however, to its being refunded, if Sir William did not allow the justness of the claim.

In order, however, to obviate any chance of his being over-reached in the business, the purchaser took the precaution of proceeding without delay to the apartments of Sir William at the Rose Inn, for the purpose of informing him of the transaction that had taken place, and obtaining from him an acknowledgement of the justness of the debt. Sir William was at the time from home, on one of his ceremonial rides, attended by his two pages, and on his dismounting at the Rose Inn, the purchaser of the debt, who fully expected to gain 3*l.* by his bargain, completely outwitted himself, by informing Sir William *that he had paid* 20*l. for him*, instead of telling him that he had settled an account of 23*l.* with an artist, who had expressed a strong doubt of the debt ever being eventually paid. The purchaser spoke of the respect, which he entertained for the character of Sir William, and insinuated as much that it

was in consequence of that respect that the debt had been discharged. The purchaser, however, had a man to deal with, who had read many pages in the book of human nature, and who knew well how to profit by what he had read. The keenness of his penetrating power soon disclosed to him, that the purchaser did not advance the 20*l.* from any respect, which he entertained for him, but that he expected to be a considerable gainer by the transaction. From this view of the case, Sir William determined to thwart him, as he did every one, whose actions appeared to be guided by a principle of self-interest. The purchaser had declared to him, that he had paid 20*l.* in full of the debt, and Sir William took care that no more than 20*l.* should be paid. The insanity of Sir William after a transaction of this kind becomes a very questionable matter; he might have been mad, but he was not so mad as not to know how to secure 3*l.* when a favourable opportunity presented itself, at all events, the purchaser left Sir William with a very different impression upon his mind in regard to his character, than he had previously entertained, and he resolved in his own mind, should he ever purchase another debt of Sir William Courtenay's, to profit by the experience which he had acquired, and to give him credit for a degree of penetration, which if properly directed, would enable a man in his intercourse with the world, to steer clear of many of those rocks and shoals, on which the credulous and the thoughtless are too often wrecked.

The climax of this transaction is, however, yet to come. When this demand of 20*l.* was made upon Sir William, his funds were at a very low ebb; some delay had taken place in the arrival of the barrels of sovereigns, but there was a purse, which was always open to relieve his immediate wants, and to which he never hesitated to apply, whenever the occasion required, which occasion, however, occurred more frequently, than would have been agreeable to any

one but a deluded, infatuated dupe. The purse to which we allude was that of Mr. George Denne, and on this occasion, the following dialogue took place between Sir William and his trusty and right well-beloved friend, George Denne.

"You know me well, George, do you not?" asked Sir William.

"Indeed, I do, Sir William," answered George.

"You know, George," said Sir William, "that I have bequeathed to you the whole of the Hale's estate—fine lands—George—manorial rights attached to them—no doubt, but that you will one day be high sheriff of the county."

"Your bounty to me, Sir William," said George, "is far greater than I deserve—words are inadequate to express my gratitude towards you."

"Talk not of gratitude, my dear George," said Sir William, "it becomes a man of my rank to reward those, who have been faithful to me. I make no doubt, that there is not any extent to which you would not trust me."

"Even to my life itself," said George.

"Thank you, my dear George," said Sir William, "I have never been deceived in the opinion, which I at first formed of you; but by-the-by, this is rather an unpleasant affair of the artist claiming his debt, just at this time, when in a few days, my remittances will come to hand, which will enable me, you know, George, to carry those plans into effect, which will put an entirely new face upon the affairs of the world, and in which of course, my dear George, you will act a most conspicuous and prominent part, something similar to the prime minister of this country—there are, indeed, great things in store for you."—

"You overpower me with your kindness, Sir William," said George.

"Do you not think, my dear George," said Sir William, that the better plan would be, to settle that little trifling amount at once—my character might suffer by any delay,

and you know that I am celebrated for my punctuality in the discharge of all pecuniary claims upon me."

"Your character is above reproach, Sir William," said George, "and I do most cordially agree with you, that the artist's debt should be paid."

"It gives me great pleasure, my dear George," said Sir William, "to find that we agree so well in our opinions, and therefore from the unbounded confidence, which you so justly place in me, you will not entertain perhaps any objection to advance the 20*l.* until my remittances arrive?"

"If you were to ask me for my life, Sir William," said the good-natured dupe, "I would sacrifice it for you—what then are 20*l.*?—the debt shall be paid, Sir William."

"You can look upon me as your banker," said Sir William, "in whose hands you can deposit your money to be repaid with interest, whenever you require it."

"Do not mention it, Sir William," said George, "in whose service can I expend my money with greater propriety, than in that of the renowned Sir William Courtenay."

"And how proudly," said Sir William, "will your name be inscribed on the rolls of fame, as the acknowledged friend of Lord Courtenay of Devon, Knight of Malta, and King of Jerusalem, and from whom you inherited the vast estates of the noble family of the Hales. I will this evening study your horoscope more minutely, and to-morrow I will inform you, to what further honors and dignities you are born."

"You overpower me with your goodness, Sir William," said George, "I will hasten and discharge the debt."

"And, my dear George," said Sir William, "you may as well bring 10*l.* or 15*l.* in addition with you, on the supposition that my remittances may not arrive to-day."

"Oh! most willingly, Sir William."—And the dupe hastened away to satisfy the demands of the insinuating imposter."

We will, however, reverse the picture, and show how Sir William acted towards those, who required assistance from

him, and who had received his promises of procuring for them, all the good things of this world, provided they would place their faith in him.

Amongst others of his numerous dupes, he had become acquainted with a preacher of the supralapsarian school, who, although professing to be one of his followers, and believing in the validity of his pretensions, to all his titles, honours, dignities and expectancies, was yet not quite so strong in his faith as some others, in regard to his power of distributing the loaves and fishes of this world, as he pretended it was, for as yet, he had not heard of a single individual, who had in any manner profited by his assistance, although there were many, to whom his charity might have been dispensed with great propriety, and who were, in reality, objects greatly deserving of the countenance and support of the great Lord Courtenay of Devon. In that class, might be included the preacher, who was luke-warm in his faith, for his circumstances were such as not to permit him to refuse assistance from those friends, who might be charitably disposed towards him, and on whom had he a greater claim for a temporary assistance, than on the opulent King of Jerusalem, who received not his remittances, in the way of other men by driblets, but in oyster barrels, stuffed with sovereigns. From the professions, which Sir William was continually making of his extreme readiness, to assist the indigent and the needy, a person, who was supposed to possess the greatest degree of influence over him, undertook to make known to Sir William, the necessitous situation of the preacher, who promised that he would take the earliest opportunity of visiting him, for the purpose it was supposed, of administering some temporary relief to him, by the advance of a little money. It must, however, be related, that the worthy preacher, considered himself called upon in the faithful discharge of his duty, frequently to lecture Sir William, on the impropriety of some parts of his conduct,

for which reason, Sir William always called him "his little faithful reprover," and so far from Sir William taking umbrage at the admonitions and reproofs, which the preacher, so unceremoniously and so forgetful of the respect and dignity, which were due to so great a personage, was in the habit of so lavishly bestowing upon him, that he considered it was only in conformity with the high station which he held in the world, to have in his retinue, a chaplain, or a father confessor, who by virtue of his sacred office, was privileged to call him to an account for any venal fault, which he might commit, and consequently he made it known to the worthy preacher, that he had appointed him chaplain to his establishment, with a salary attached to the office of 500*l.* per annum to commence from the moment that he was put into possession of Powderham Castle. Had now the preacher been full of faith, this information would almost have burst his heart with joy, but his induction into the office of the cure of the souls of the Powderham establishment, was accompanied by a contingency, which might never be realised, and in the mean time, neither he nor his family could live upon the flattering prospects, which were held out to them. With the announcement of the appointment to the chaplain-ship, Sir William sent a very condescending message to the preacher, stating that he would visit him on the following day, he having been informed that his circumstances required some immediate relief, which he was most willing to grant him, Anxiously, therefore, did the preacher look out on the following day for the arrival of Sir William, and to the great delight of the preacher, Sir William kept his promise. On entering the apartment, the preacher, very becomely, evinced that deference and respect which were due to so great a personage, and the little urchins, with whom the room was studded, crept behind their mother's chair, wondering with staring eyes at the great man, who had condescended to visit their father.

"Well C——," exclaimed Sir William, on entering, the room "and how is it with you now?"

"As badly as ever, Sir William," responded the preacher, "I am in rather a woful plight."

"I am sorry for you, very sorry for you, my little faithful reprover," said Sir William; "but you must have faith—place your confidence in me, and all will be well."

"I have faith," said the preacher, "and my confidence in you is great, Sir William."

"So it ought to be, my faithful reprover," said Sir William, "for have I not shown the high respect which I entertain for you, by appointing you the chaplain of Powderham Castle?"

"Indeed you have, Sir William," said the preacher, "and my gratitude to you is boundless, but in the mean time, Sir William, a little pecuniary assistance would be of the greatest benefit to my family."

"Not a doubt of it, my little faithful reprover," said Sir William, "but you must have faith."

"I have faith, Sir William," said the preacher, "but had I a mountain of it, it would not just now relieve me from my embarrassments, whereas, but a small portion of your vast riches, Sir William, would gladden the hearts of my family."

"Certainly, my dear little faithful reprover," said Sir William, "my riches are vast, and if you have faith, all will be right with you, and your embarrassments entirely removed."

"Faith," said the preacher, will not satisfy the cravings of hunger."

"Not, perhaps, exactly at the moment," said Sir William, "but if you have the faith that all your embarrassments may be removed on the morrow, ought not that to be a source of great consolation to you?"

"Certainly," said the preacher.

"Then have faith, my dear little faithful reprover," said Sir William, "and you cannot conceive, how well you and

your family will find yourselves—all will be right with you, if you have but faith— thou chaplain to my Lord Courtenay of Devon, think of that, my little reprover."

"I will, Sir William," said the preacher, "but it will not find me a meal for the morrow."

"Follow my advice," said Sir William, have faith, and you will have no occasion to think of the morrow, for all will be right with you. I have punctually kept my promise that I would visit you, and I have given you the advice of a friend, and of your future Lord and Master; have faith, and all your necessities will be relieved. You shall have the earliest intelligence of your services being required at Powderham Castle—and so I take my leave."

If the preacher did not abound in faith before, the conduct of Sir William to him on this occasion was not much calculated to increase it, in fact, Sir William was only bountiful and charitable, as the impulse of the moment directed him, or when he had some particular end to gain by a display of ostentatious charity. The virtue itself was not resident in him, and in that respect he resembled many of his fellow-men, who are charitable only, when their deeds are known, but carefully abstain from it, when no publicity is given to their actions.

One of the most clever exhibitions ever given of the character of Sir William Courtenay, is to be found in the novel of Rookwood, written by Mr. Ainsworth, of which the following is a copy.

A CANTERBURY TALE.

"Come list to me, and you shall hear, without a hem or haw, sirs,
A Canterbury pilgrimage much better than old Chaucer's,
'Tis a hoax, I once played off upon that city clever,
The memory of which, I hope, will stick to it for ever.
With my coal-black beard and purple cloak,
Jack boots and broad-brimm'd castor,
Hey, ho! for the knight of Malta.

"To execute my purpose, in the first place, you must know, sirs,
My locks I let hang down my neck—my beard and whiskers grow, sirs,
A purple cloak I next clapped on, a sword tagged to my side, sirs,
And mounted on a charger black, I to the town did ride, sirs.
With my coal-black beard, &c.

"Two pages were then by my side, upon two little ponies,
Decked out in scarlet uniform, as spruce as macaronies;
Caparisoned my charger was, as grandly as his master,
And o'er my long curlly locks, I wore a broad-brimmed castor.
With my coal-black beard, &c.

"The people all flocked forth, amazed to see a man so hairy,
Oh! such a sight had ne'er before been seen in Canterbury;
My flowing robe, my flowing beard, my horse with flowing mane, sirs,
They stared—the days of chivalry they thought were come again, sirs.
With my coal-black beard, &c.

"I told them a long rigmarole romance, that did not alter a
Jot, that they beheld in me a real Knight of Malta.
Tom à Becket had I sworn I was, that saint and martyr hallowed,
I doubt not just as readily the bait they would have swallowed.
With my coal-black beard, &c.

"I rode about and speechified, and every body gulled,
The tavern keepers diddled, and the magistracy bullied.
Like puppets were the towns' folk led, in that show they call a raree,
The Gotham sages were a joke to those of Canterbury.
With my coal-black beard, &c.

"The theatres I next engaged, where I addressed the crowd, sirs;
And on retrenchment and reform, I spouted long and loud, sirs;
On tithes and taxation, I enlarged with skill and zeal, sirs—
Who so able as a Malta Knight, the malt-tax to repeal, sirs.
With my coal-black beard, &c.

"As a candidate, I then stepped forth to represent their city,
And my non-election to that place was certainly a pity;
For surely I the fittest was, and very proper, very,
To represent the wisdom and the wit of Canterbury!
With my coal-black beard, &c.

"At the trial of some smugglers, next, one thing I rather queer did,
And the justices on the bench, I literally *bearded;*
For I swore that I some casks did see, though proved as clear as day, sirs,
That I happened at the time, to be some fifty miles away, sirs
With my coal-black beard, &c.

"This last assertion I must own, was something of a blunder,
And for purjury indicted, they compelled me to knock under;
To my prosperous career, this slight error put a stop, sirs.
And thus *crossed* the Knight of Malta was, at length obliged to hop, sirs.
With my coal-black beard, &c."

Sir William Courtenay had hitherto made himself extremely common upon the streets of Canterbury, and he began to consider whether so much publicity was not derogatory to the dignity of his character, for when was it ever heard of, that kings and potentates, or other great ones of the earth, went parading about the streets to show themselves to the rude gaze of the people; but on the contrary, that they kept themselves confined within their palaces, on the very proper principle, that people are apt to lose all interest in and respect for an object, which is daily before their eyes, and, therefore, as the actions of kings are in themselves not always calculated to obtain the respect of the people, the more prudent plan is, not to let the people know what those actions are, but to shut themselves up within the walls of their palaces, and leave the people to their conjectures and surmises, as to what may be passing within them. Invisiblity is one of the attributes of a great man, especially if you have a favour to ask of him, and as some of the followers of Sir Willam Courtenay, were rather importunate in their petitions to bestow upon them some of the lucrative situations in his gift, such as the chaplainship of Powderham Castle; he considered it would be an act of sound policy in him, to lead a more secluded life, when the petitions of his followers might be transmitted to him through the hands of his appointed ministers, and like certain other petitions, they might be laid on the table, and no further attention paid to them. By degrees, the appearance of Sir William Courtenay in the streets became less frequent; his re-

fusal to accept of an invitation was almost universal, and as is generally the custom in such matters, the people put their heads together, to divine what probable end Sir William Courtenay could have in view, in thus withdrawing himself from the gaze of his devoted followers, who lived but in the sunshine of his smiles, and felt themselves exhilarated when the sound of his voice was heard amongst them. Thus was one of the objects of Sir William gained; he was informed by his emissaries of the great importance which was attached to his actions by the people, and the report was now circulated in Canterbury, that Sir William Courtenay was secretly engaged in some mighty project, which would in a very short time disclose itself to the astonishment of the whole world, and the dire confusion of all the tithe-mongers, and other cormorants of church property.

Not more intensely did the bigots of "House of God," look for the forthcoming of young Shilo from the virginal womb of Johannah Southcote, than the good people of Canterbury and its vicinity looked for the bursting forth of this great project of Sir William Courtenay, and the intensity of that expectation was not a little increased, by an answer which Sir William gave to an old soldier, who had enlisted himself in the ranks of his followers, but whose faith like that of the chaplain of Powderham Castle, was not so strong as it ought to be, considering the undoubted authenticity of the object from which it emanated. Meeting Sir William accidentally one day, the old soldier thus accosted him; "I suppose Sir William, it will not be long before you remove all doubts, for they are springing up very fast in some minds."

"I shall come out," said Sir William, with an uncommon air of dignity, which he knew well how to assume, "when I have fully accomplished my design, and I shall not come out as a lamb that goeth to its pasture, but as a raging thunderbolt.

"Ah! exclaimed the soldier," lifting up both his hands,

struck with wonder and astonishment, "and crush all the works of satan and his imps."

"Exactly so," said Sir William, and went on.

The answer, which Sir William gave to the soldier, was, as might have been naturally expected, circulated through all the lanes, alleys, streets and squares of the city of Canterbury, and a number of its wise inhabitants looked out for the thunderbolt of Sir William Courtenay, from which so great a benefit was to be derived, whilst others quaked and trembled, for fear of its falling upon them, from an inward consciousness that they had some connection with the individual, whose actions it was destined to crush for ever.

It was at this period that some of the venders of periodical publications were desirous of obtaining an interview with Sir William, but for some reason they could not succeed. A Mr. Carr, however who was in the service of Mr. Hunt of Burgate Street, was determined to obtain an interview, and accordingly addressed the following note to him.

"Sir William Courtenay,

"I should feel obliged to have an interview with you, to lay before you some specimens of books and periodicals, particularly the views of Devon and Cornwall.

"I remain,

"Your obedient, humble Servant,

"J. Carr,"

'Bookseller, Broad Street,

"St. Paul's Canterbury."

This note was carried up to Sir William, by Thomas Stroud, the waiter at the Rose Inn, and a verbal answer was brought down, directing Mr. Carr, to be in attendance at or before 1 o'clock.

Mr. Carr was punctual to his appointment, but Sir William was just on the point of riding out, accompanied by his two esquires, Messrs. Denne and Robinson; he, however, bowed respectfully to Sir William, and informed him

that he was the person, whom he had appointed to call for the purpose of laying before him, some specimens of books.

"True," said Sir William, and addressing himself to Messrs. Denne and Robinson, he said, "we will not go out to day, I must see this gentleman."

Accordingly, Sir William dismounted, and was followed by the rest of the party into his sitting room.—Mr. Carr had at that time a scrap book in his bag, which he showed Sir William, who appeared much pleased with it, and inquired the price; on being answered that it was a sovereign, he turned to Mr. Denne, saying, "My dear George, pay that gentleman a sovereign, and I will make you a present of the book."

Mr. Denne as usual, expressed his sincere thanks to Sir William, for his extreme kindness.

Mr. Carr had now good encouragement to proceed, and he accordingly proceeded to lay before Sir William, a work containing the views of Devon and Cornwall, and so good a tactician was Mr. Carr, that he took care particularly to exhibit the part which contained the view of Powderham Castle, the seat of the earl of Devon. An unusual fire shot into the eyes of Sir William, "There," he exclaimed, holding the book out for the inspection of Messrs. Denne and Robinson, "there, you behold a view of my seat and park; the very place, my dear Robinson, which I have bequeathed to you. I will take you down with me, and introduce you as the heir. Turning to Mr. Carr, he said, "you will supply me with the whole of the work when it is finished—and my good friend, Mr. George Denne, who has the management of all my pecuniary matters, will pay you for them;" and Mr. Denne did in reality pay for them, in his capacity of privy purse to the King of Jerusalem, to reimburse himself on the arrival of the oyster barrels.

On another occasion, Mr. Carr took some other works to

show Sir William, when he asked, "Were yon ever in Devon or Cornwall?"

"I have been in both those counties in my younger days," Mr. Carr answered.

"Were you ever on the north-west coast of Cornwall," asked Sir William artfully; Mr. Carr little suspecting the drift of the question—"I mean the vicinity of St. Colomb."

"I cannot recollect to have been in that part," said Mr. Carr.

"Then," said Sir William, "mention to me some places and families, with whom you have transacted any business."

Mr. Carr mentioned several of the noble and respectable families, with whom he had transacted business, on which Sir William exclaimed, "I am intimately acquainted with all of them, and with some of them, I am closely allied by blood, in fact, there are few of the most opulent families in that part of England, who have not the honor of claiming an alliance with me." "You appear to have travelled much, Mr. Carr, and have seen a good deal of the world?

"From the age of twelve," said Mr. Carr, "I have been a traveller by land or sea."

"You are the very person I want," said Sir William, "but in the first place, you must furnish me with a full account of your life. When I return to the Holy Land, after having obtained possession of my title and estates, you shall accompany me as my chief interpreter, or in some other important capacity, in the mean time I will consider in what situation I can place you in my establishment;—you are well acquainted with books, I suppose?

"To a certain degree Sir William," answered Mr Carr.

"I am informed," said Sir William, "that the library at Powderham Castle is in great disorder; you shall go down there immediately, and put the books in order. I suppose you know how to arrange a library; little books at top and big books at bottom."

"Certainly Sir William," said Mr. Carr, "that's the way to arrange a library."

"I intend to become a *Biblopologist*," said Sir William, for "I believe it is now fashionable to collect old books. I will have your life printed, at the same time, with the grand work which I have written, and which will place me in the first rank of the authors of the present day. I have been told that a noble author and a fool are almost synonymous, but I will prove to the contrary. Now, Carr, you may retire, I will issue my orders, that you be admitted without any further ceremony, whenever you call—you will lose no time in furnishing me with an account of your life."

Mr. Carr accordingly took his leave, and we certainly cannot compliment him highly for the resolution which he took of writing an account of his life, on the suggestion of a man, whom he himself, denounced to be either an enthusiast or a lunatic. But perhaps a little personal interest was mingled with the resolution, and as such it might have been pardonable.

The account of his life being completed, Mr. Carr repaired to the Rose Inn, to deliver it into the hands of Sir William, who after he received it, informed Mr. Carr that he should hold it as *sacred*. At this interview, Mr. Carr was interrupted in his conversation with Sir William by the entrance of Mr. Francis, and another gentleman, having with them a little boy. He showed them some of the views of Devon, and particularly a sea-view, which Mr. Carr believed to be Topsham. "Here," said he to Mr. Francis "here it is where my three yachts used to be sailing about, and I was the commodore of this little fleet. I had the honor of attending upon his Majesty George the Fourth, on his excursion to Ireland." He had scarcely finished these words, when he put a gold lace belt on the little boy, and desiring all the company to rise, he proceeded with all due formality to dub the wondering boy a Knight of the Holy Order of Malta, promising that he

would obtain the necessary insignia from the superior of the order with all possible despatch.

On dismissing Mr. Carr from his presence, he informed him, that he wished to see him on the following day, as he had something of considerable importance, to communicate to him. Mr. Carr was punctual to the appointment, surmising perhaps that it had some reference to an order for some books, or perhaps to his immediate occupation of the office of librarian at Powderham Castle. On entering the room, where Sir William was sitting, he informed him that he had appointed the present interview, for the purpose of imparting to him an historical account of the manner in which the different swords, which were then lying on the table, came into his possession. "In the first place, Mr. Carr," said Sir William. "I must inform you, that this sabre was presented to me by the family of Sir J. Honeywood, whose name I bear, and to whom I am very closely allied by blood. The history of this sabre, is attended with some most extraordinary circumstances, bordering strongly on the marvellous, in fact, it is strongly suspected to be the enchanted sword of Ronaldo, with which he, as I dare say, you know, chopped off fifty heads at one blow"

Mr. Carr, by a significant nod, gave Sir William to understand, that he was well aware of the fact.

"This steel dress sword," continued Sir William, "once belonged to the Percy family, but the manner in which it came into my possession, is a secret, which I am bound not to disclose. It was, however, placed in my hands, as a proof of my alliance with that family, of which, I dare say, Mr. Carr, you never heard any person express a doubt."

"Certainly not," said Mr. Carr.

"This scymitar," said Sir William, "is to me the most valuable of all my instruments of war. It was presented to me by one of the pachas of Egypt, when I was in that country, for some very important services which I rendered him,

and the whole account of which I will one day narrate to you.—This dirk was given to me, when I was made Knight of Malta, and I am sworn to use it in defence of the oppressed, and for the protection of female innocence; therefore Mr. Carr, should you hear of any fair lady, who stands in need of a champion, to redress an insult that has been offered to her virtue, refer her to me, and the dirk of the Knight of Malta, shall drink deep of the villain's blood.—Now Mr. Carr, you may retire, and I will do you the honor, of calling upon you soon at your abode, and examining your books—no doubt but I shall be a considerable purchaser."

Mr. Carr accordingly did retire, and we make no doubt, that as he perambulated the streets of Canterbury, from the Rose Inn to Broad Street St. Paul's, some strong surmises must have crept into his mind, that my Lord of Devon came under that description of men, who are not mad enough to be put under restraint, but still so decidedly mad on certain points, as to be totally undeserving of any trust or confidence.

We must now introduce Sir William Courtenay in another important character, viz., in that of an author. It had been known for some time, that he had a printing press in one of the unoccupied rooms of one of the outhouses of the Rose Inn, and nothwithstanding all the vigilance to prevent it, the secret "crept out through the dark cranny of the night," that the thunderbolt of which he had formerly spoken, was to burst upon the people in the shape of a weekly publication, which he called the "Lion," and by which the veil was to torn away, which had hitherto concealed the face of truth from the benighted millions of the British people.

The anxiety of the people of Canterbury was unbounded to peruse the lucubrations of the Knight of Malta, and one morning it was satisfied by the appearance of the following first number, of

"THE LION."

SIR WILLIAM COURTENAY'S WEEKLY PUBLICATION,

"THE LION."

THE BRITISH LION WILL BE FREE.

Heaven is his Throne, and the Earth his footstool.
He spake and it was done, he commanded and it stood fast.
Liberty—Truth bears off the Victory—Independence.

PRINTED AND DECLARED BY SIR W. COURTENAY, K.M.

INTRODUCTION.

We should, in proper respect to our readers, and the supporters of truth in general, give in the first number of our Review, the fundamental principles which will for ever guide our public characters and private virtue. There is in presuming to become writers for the people of any nation, a duty which must at all times be acted upon faithfully but fearlessly, that all ranks of society may have justice done them. Scurrility and personal abuse we feel ourselves far above, for in all questions of little or great importance if it be the truth that we support, there is no need of scandal or blasphemous reference to assist us. Our endeavours will at all times be directed to the first causes of religion and politics, tracing from eternity the design of an all-powerful Creator in producing visible and sensible objects, the favorite creature which is man. It is impossible for any true philosopher to separate God from nature, his omnipresence being a certain position which no power can contradict. As such then we advocate, that in purity the doctrines of a people's worship must be kept to the full letter of his tenet, and the healthy state of public affairs must follow, as an effect produced from so good a foundation.

To persecute, by unjust and unmanly aspersions, a true and just cause, is the sure way to raise the truth of any object or subject the higher. For as truth is such a powerful agency in nature, being no less than the great universal Elohim himself, in his first qualification, to attempt to pervert or conquer this power, would be for ever to kick against the pricks. We have no other object in view but the cause of all good, to make mankind happy; and how can we ever attain this desired haven, unless we plant the root of Jesse, which the cross bears so bold a witness to. The standard of true liberty erected by the infinite wisdom of an omnipotent Creator. Whilst we support the temple of the body, as the only true seat of the living God, and in the course of our weekly publication, clearly demonstrate that the heart of man is the true source and fountain of his happiness, so we shall strictly adhere to the christian doctrines of its immortal Melchizedec, so theologically and philosophically laid down by the apostle Paul.

In the course of our advancement on the universal personality of the first cause of creation, and in following the church establishments of the different nations since the foundation of the world, do not think that we desire to support bricks and mortar at the expence of an impoverished and groaning population, or to keep ourselves like the priestcraft of all ages, merely to terrify the consciences of our fellow creatures, that their bodies and purses become the easier prey. No, we take our stand in argument and Christian philosophy upon the rights of man, that all living beings have the undeniable right to exercise the will of their own heart, as directed by the consciousness of doing what is to the best of their belief, just in the sight of God and man. The poor are the great sufferers in every age of the world; but does poverty abrogate the liberty of the subject? God forbid.

It is to this class from which all bessings flow to those above them. It is to the poor labourer and working me-

chanic, who are the real riches of a country, and never more so than when virtue and morality are the companions of their daily toil. It is useless for the upper classes of society to pre-suppose that this review of the present distresses and causes of such distress of our native land ever wish, by democratic language or popular declamations, to win the hearts of the people; they have no such selfish or sordid motive in view. The people are the true supporters of the throne, much less the high birth of some provincial districts. We come before the public as children of liberty, independent of the air we breath, and never shall the fangs of atheistical slavery of the old dragon, or the party spirit of Tory or Whig principle, pollute the columns of our humble Review. While we address the public of the United Kingdom in the cause of liberty upon Christian principle; while we firmly support equal laws and equal rights for the poor as well as the rich, that every man may claim protection, according to that state of life in which he is born.—We trust that our labour in so heavenly a cause will be crowned with success. The liberty of Englishmen. Our basis being taken upon truth, in which is no mistake, we shall firmly direct our attention to the roots of all present immorality and crimes of England, Ireland, and Scotland, trace them to the fountain head, and clearly prove this fact, that fault is not in the actual pepetration against his fellow creature, but those men who, from corrupt causes in the church produce such inhumane and unheard of crimes in the people. It is generally the practice of all publications to assume the character of liberal principles, and this only with a view to a great sale, or to support party, they hold out any trash to mislead an ill-governed people, and the greater the abuse and scurrillity, interspersed with direct falseholds, a better place is appropriated to it in their journal. The real interest of a much injured nation is never thought of, party spirit or to please the people is their only aim, and having a great sale, and a long mass of

falsehood, their mischief is complete, not so with us, we have only one direct object to which we fondly attach ourselves, the exaltation of Christ, not by Popish superstition, or selfish bigotry, but as the only antidote to misery, and the only road to a nation's glory and happiness.

In the pursuit of this direct object, we shall from time to time open to our reader's minds, the gospel being the source of all truth, from the faith therein promulgated, right reason flows to direct politics, or the true rights of man. It is useless to write for the public good, unless the cause is stripped of all self, and founded on truth. Wisdom then has a foundation to do her perfect work, but where there is the least particle of selfish motive, no man can ever by his word, writings, or deed, do the public at large any real good.

We shall take a direct opposite course to any public Magazine, Review, or Conservative, now in print, we shall never study the public taste, to please like a French cooked fricassee, but rather with truth in our foreheads, serve the public with roast beef and plum pudding. Englishmen have in their blood, those materials of creation by the which they are enabled to live under authority, as all powers that are ordained of God. The throne of England is the source of all power, and its perogatives shall ever by our publication be loyally supported. But should that throne forget what is due to itself and its vast authority, the people, which is the strength and power of all nations, must for their own prosperity, rally around it, demand their liberties and just rights, and firmly claim them; but never suffer their Sovereign to be ill-used or hen-pecked by designing party spirits, to suit their own sordid views over a liberal people.

It is impossible for any power in Christendom to have or stand upon a republican form of government, such as the tyrant Buonaparte and the wily Talleyrand wanted, under their atheistical and infidel principle to plant, this feeling

of liberty in the minds of men is quite opposite to the government of Christianity, established near two thousand years; therefore, whoever supposes that the liberties of England, or any other part where Christianity is established can ever be obtained by a republican form of government, they are indulging in an impossibility, a chimera of ideas, like the Pope of Rome, when he thought himself the Saviour of the world, Being thus fortified upon that rock of Jerusalem, which will never desert us, we shall always be found the foremost in supporting our king and country, according to the faith of our forefathers, the heroes of Magna Charta. It is evident from the present state of society, in the upper classes, the impossibility of an honest tradesman to have a just remuneration for his capital, and the great distress of the working and labouring classes, having no demand for their two hands, that the prosperity of our country is fast departing from us.

To save England from blood and revolution is an object worthy her children, and when we come forward to support by our humble efforts, as Englishmen, the true interests and welfare of the different classes, into which she is most unfortunately divided, when we respectfully but firmly open her real causes of complaint of the lower orders most especially, we maintain that by this line of open argument and public investigation, they are the true adherents of our Monarch, our liberties, and our future prosperity. Is it not far better to come before the public in time, to save the unprotected and innocent female?

Is it not better for those who have so long had the riches and overflowing tables of a bountiful Providence, to remit a portion of those blessings to the suffering poor, which meet their eye at every corner of Canterbury streets? Rather say this position of our Review is the only truth of philosophy, which instead of real injury or exposure of the upper ranks, would save them from that inevitable ruin, which their own ignorant state of the population of the

United Kingdom are now reduced, and which their own imbecile and short sightedness bring upon themselves.

It is but too often the case, that when an individual is by a sincere and disinterested friend advised to act in accordance to his best interests, that he spurns the opinion with sovereign contempt, but should another specious and persuasive character come with his soothing syrup to please, this, being more suitable to the taste, takes immediately, so it is the case with public bodies, if any individual or individuals come boldly before their country, and serve them with fidelity, instead of pleasing them with French bows and Italian scrapes, such faithful stewards are but too likely the objects of unjust calumny and unmerited aspersions.

Such being from our experience, and which all lovers of truth must acknowledge, the practice of the present age, we shall ever support those objects and subjects only which will really produce unity among the people, and loyalty to the throne.

The liberty of the press of England is a privilege which ought to be rightly applied, not to become the vehicle through which our monarchy should be upset, our land taken from us, and direct falsehood propagated, but rather the means to convey truth alone to the people, and justice to the oppressed. The press, by pursuing the paths of party spirit, colouring every positive fact to suit their own sordid and selfish views, will bring down destruction upon their own heads, and ruin to their establishments, and we would here advise that press, which have now so much power over a brave people, never to deviate from their object. Let them direct all their native genius and talent to the truth alone, study to exalt in their columns measures and not men; then by divesting themselves of selfish and party motives, the truth of Englishmen's liberty and Briton's rights, will soon be the reward of a united press.

THE BRITISH LION WILL BE FREE.

No. 2.

Heaven is his Throne, and the Earth his Footstool !
He spake and it was done, he commanded and it stood fast.
Liberty—Truth bears off the Victory—Independence.

Printed and published by George Frederick Hills, for Sir William Courtenay, K.M.

INTRODUCTION CONTINUED.

There is no surer way of bringing down one of the greatest blessings of a christian country, that of the perfect liberty of the press, than by issuing through that press merely to please a supposed friend, or annual subscriber, any personal abuse, or contrived falsehood. It is necessary that all men should live by their profession, but when that profession is propped up by gross perversions of the truth, how long do such principles of conduct last—our answer is,—better for the real interests of the press itself, were it to print one half of its subjects condensed into sound principles of opinion and reason, firmly support truth and independence alone, search out the first causes of abuse—and not admit every villifying and false imposition upon their credulity. If it be necessary to fill up the columns with ill-gotten subjects, merely for the quantity of its reading, it will never attain that for which printing was designed,—the real interests of society at large—for as the readers of any public journal find out the direct falsehood conveyed through their columns, so most undoubtedly, a native of England's soil drops his support, and so will go down a publication, which if otherwise conducted, might have done service to their God, King, and Country.

We have long considered, that upon the liberty of England's press is suspended the future happiness of mankind throughout the world, and should any legislative

enactment abrogate or lessen this powerful means of conveying truth and justice, away will go every principle of christian liberty and the just rights of man. There is nothing that can injure any free government more than by prosecuting any publication, however strong their opinion is expressed.—Should government attack every newspaper offender, the lawyers might now have nothing else to do, and nothing, which experience has fully proved, will sooner destroy confidence in a government more than crushing and being afraid of the press. If the government of a country is rightly, and for the welfare of the people at large, truly carried on for the benefit of all, what have they to fear? No sooner is an editor of a newspaper prosecuted, than the people immediately suspect government of something wrong, and the real state of the result is, that instead of suppressing the machine for which they prosecute, they undermine their very power, the hearts of the people. But while we condemn the slavish and Mahomet-like tyranny of any power, governing by brutal force, let us direct all public writers never to depart from respectful, but firm principles, to maintain their liberty emanating from a christian land.

Truth alone should ever be the pursuit of any reporter editor, or printer; in this practice, he will find a reward in his own bosom, and public gratitude from a generous public. But should he, on the contrary, publish either from gross neglect in his regular correspondent, or a wilful, misconstruction of positive facts, to suit party spirit, or private resentment,—the press at large acting thus, will bring destruction to themselves and ruination to their readers. It will be our province most especially to watch over the flock of Christ in these perilous times,—that when the wolf comes, in all his venomous attacks, they may have some one to whom they can fly for refuge—which flock are the publicans and sinners, for them he died, and while our mo-

tives from the heart be good, we care but little for Satan, or all his deep contrived plans, to enslave our minds and our bodies, in the pursuit of conscious rectitude and rights of man. We lay it down for our readers, not to suppose that in any of our future comments on the corruption either of Church or State, that we attack either the mother church or any other dissenting minister individually, for we consider not the name, but the substance—Being in all things unto all men—Doing good to all.

Our weekly publication will be issued regularly on Saturdays, that the poor, especially, may have an opportunity to read on the Sunday, as it will ever contain that direction for the lower orders of society, so necessary in these eventful times.—Agents will be appointed in all the neighbouring towns and villages, to deliver them at twopence each—and after the expences of printing, paper, and house-rent are discharged, the overplus will by a discreet hand, be given away to the distressed widow, orphan, and poor of the land. We shall be the first to support the agricultural interest, as the first grand cause of any nation's prosperity—pointing out, as we proceed weekly, the most profitable and advantageous method of farming, breeding, and comforts of life. The cottager will find also in our review, food for his mind, which for his homely habitation, will bring balm to an impoverished family. We hold the mind to be the cause of all disease, and shall, by the blessing of Almighty God, apply under his guidance, such remedies as will suit every class or rank; all will from us gain something towards their happiness.

From week to week we shall treat of the different trades, and shopkeepers in general, shewing the state to which they are reduced by a mismanagement of the public purse, and a wrong application of the excessive taxation to which they are called upon to pay. Our great object being to shew that Agriculture, if it be properly and nationally encouraged,

is the true and only source of a nation's prosperity, and that commerce must fall as a good leader.

AGRICULTURAL INTEREST IS THE ONLY PRIME CAUSE OF A NATION'S PROSPERITY.

The soil of our land, commonly called the earth. Bearing this always in our view, the more encouragement we give the cultivators of the earth, the higher we keep good the first cause; for if there be any principle or power of government, or any burthens put upon the farmer that he cannot bear, the sooner those dead weights are removed the better, for every class must live one by another. The real causes which produce the present reduced and alarming state of the agricultural interest, should be by every thinking person, carefully examined, and while we attempt to go into the principal cause, we trust the Almighty will open the minds of all those who wish well to their country, and the public in general, that they may see to what a state party spirit have brought themselves to. We must be permitted to lead our readers back so far as the year 1797; it was at this time the immortal Wm. Pitt restricted the Bank of England from paying off their notes in gold—thus a one pound note and a shilling were taken in payment equal to a guinea; and while here, we must inform the public, that if Mr. Pitt had not resorted to this system of credit to withstand Buonaparte, England and all her sons must eventually have become that tyrant's subjects. In the defence of Wm. Pitt's liberal and patriotic mind, we shall in a future publication, fully prove, however Eldon, Peel, or Wellington, may presume to come under the same party, yet how different their sterling qualities to that of the virtuous Pitt. To return to our subject—When one pound notes, which were so readily made by the Bank of England, began so numerously to circulate, a stimulus was immediately felt by the whole nation, and as money became

plentiful, so the demand for the farmer's produce increased in the like proportion; thus every species of property began to rise in value upon credit, on the common faith of the country between man and man. The land-holder and tithe-procter, who were never backward in their demands, also kept pace with their rents and tithes, until the peace in the year 1816, and at this time England, in appearance, was at her highest national prosperity, so far as regards a circulating medium.—From this year we shall have to descend to the present a period of momentous crisis, not only to England, but to the whole race of mankind. In the year 1816 peace was declared, and England, from the neglect and personal ambition of Castlereagh, lost many of her best conquests, was also left with a debt of eight hundred millions of money, which the interest of amounted to fifty millions annually. The stock jobbing business of the Bank of England, in 1816, is a sufficient example how the national debt arose to such an enormous sum; but more of these corporation jobs another time. The farmer had every reason to live and enjoy himself, according to his income during the war, (and a fool if he did not)—now we would stop here and ask the farmer one simple question—from what source did he derive the income to live in such splendour?—we answer boldly and positively, and once for all, not from the landlord or parson, but from the working classes and poor of the land. Here is the consumer of his produce, these are the people who are now obliged from necessity to enter the poor's house, or to remain unemployed; and until the voice of the people, which is the voice of God, be attended to, not in word, but in deed, no relief will ever come to the agricultural interest. The landed proprietors and tithe proctors obtaining such high rents and tithes, stood on tolerably comfortable until the year 1825, here was a change unparalleled in the history of all the world—just after this a bill was brought into parliament, styled Peel's Bill, to pay off in

gold a debt that was rose upon credit—never was such a piece of folly and ignorance combined in one instrument to destroy confidence among the people, and destruction to the agricultural and commercial interests.—The freeholder grinding down the farmer from rents; the rector cleaving to the loaves and fishes; and the poor having no money to consume the farmer's produce; he stands as it were suspended on a gibbet, with his mind harassed how to raise his poor's rates, rent, and tithes, with scarcely money to discharge the labourer's wages of a Saturday night, having no demand for his production, the farmer's capital is daily going from him: and never can any ministry or government retrieve their unfortunate state, unless they can create a demand for labour, the poor of the land, being the real strength of a nation, thus the farmer, tradesman, and all those who hold in their hands the representation of their country, if they would only hear in time the voice of a powerful people, speaking a long time patiently, and represent them, instead of the landlord and tithe-holder, England would again be herself. Better would it be for the United Kingdom, if twelve honest tradesmen, twelve honest farmers, and twelve poor labourers were elected to serve their country, rather than the present ignorant house of commons, which is a mock parliament, not being the voice of the people. Whatever Whig or Tory may say—the present state of the country fully shews the truth of our argument, that unless the tithes are wholly given up, rents brought down to a standard value, taxation borne by those who have the property to pay it, England must go to a revolution, then Sir William Courtenay will in his relative value be credited—the people must be heard when justice demands it, and when were the wants of any people so great as the present. For a country to prosper, the working classes can never have too good wages; they are the consumers to raise the taxes, and circulate their money, and the more trade and labour are called for, the better state

are all the upper classes. We do not lay any blame on the farmer, being brought into this dilemma, but to those designing men who have, for their own selfish views, imposed on their credulity and generosity.

No. 3.

"Truth bears off the Victory,"

Printed and published every Saturday by Elijah Lazarus Canterbury.

FAITH.

"All which is not of Faith, is Sin."—St. Paul.

We would premise our short treatise upon the above words relative to the Jews In all our writings and sayings, we must ever be considered as excepting and reserving this nation as a chosen and peculiar people to serve the living God, and to remain under the law of Moses, until the fulness of the Gentiles be come in, The fathers of the Jewish nation were at Mount Sinai when the law was delivered, and it is the birthright and inheritance of their children to remain subject and firm to Moses and the Ten Commandments, and to one united God. Hear, Oh Israel, the Lord our God is one. While we permit the Jews to be deists, and live under the law, being expressly given to them for that purpose, we shall also shew that no other people dare rob them of their birthright or be deists, and that the Jewish belief in one undivided God is the full confirmation of the Christian's hope in one undivided God, the Lord Jesus Christ, he is the Lord, he is God. Faith in all doctrines is the object of things not seen, it is a principle of life and animation, to which no limits are set—without this powerful agency in man, he becomes less than an animal, a spiritless being caring little about his present

or future state of existence, with it he subdues all difficulties and opposition, remains firm to his word and first principles, a man in true faith is fixed and determined, never deviates from expediency, or recants his opinions, unalterable by friend or foe, a hero in the field, and an angel in the cabinet. We will first investigate what this faith is we so much extol, shew the difference of character it assumes as a governing principle in man possessed of it, and a man without it. From the age of creation to the present day, all men have been searching out first causes of existence, without any one step further as to positive certainty. Philosophical institutions have been formed, chemical operations daily undergo new trials, and Galvanic batteries resorted to, as means to resusciate nature, and find out first causes; all these are spurious, weak attempts of man, and will never attain their object; being all done and performed by man's invention, without faith in the first cause that produced natural objects—thus men who strive to attain knowledge by their works fail in all their undertakings so to do, while others who possess true faith, and trust simply upon the confidence that faith inspires the soul with, attain a knowledge of first causes without any trouble or searching for. It was the design of an all-supreme Deity, in his formation of man, to establish a method or rather set up an object of faith, whereby man in his perfect obedience to that object, should receive wisdom how to govern himself, and be respected by all those around him. This faith being worth inestimable treasures, it is necessary to go into its very source and foundation. When Adam was first created, he was perfect in his moral character, being in all things pure and innocent; his fall by disobedience so offended the author of his existence, as to bring death into the world, and all the miseries of the present day. The Supreme Being, in the first creation of his son Adam, as nature's child, caused him to fall by trusting to his own will and strength; having in his first trial upon this earth failed to stand the

test of his Creator, he was again born the son of God as Jesus, the second Adam, the Lord God of Heaven. The justice of God is in the creation of Adam, his first born, who brought sin into the world most fully shown to man, for as Adam the first was the cause of disease, so he did wring out upon the second Adam, the Lord Jesus, all that retribution which is due to the offended Deity. Our readers should always bare in mind that the human nature of Jesus was in form, size, height, and bodily appearance, to the very tittle of the creation, as Adam the first when made, being a perfect moral image—hence the first and second Adam were both children of conception, not generation.—From eternity the great Elohim had detrmined that one man should be the object and the rock of salvation to which all others should look to; and as this personage was to be so illustrious and exalted a character, it was necessary and according to infinite wisdom, that his birth and life should be suitable to his future pretensions: being in all things fashioned like other men, sin only excepted—he was made perfect through faith, obedience, and sufferings, that we might the more rely on his word and works. It is the intention of baptism to introduce the infant into the simple belief,—that Christ was God, perfect in his deity, and perfect in his humanity—impressed with this national faith of Englishmen, all who admit the divinity of our Saviour are, although the greatest sinners, denominated Christians, but all who deny the attribute of his personality (Jews excepted) are professed infidels, being no better than Mahometans.

We shall always be necessitated to speak and write thus strongly in defence of truth, as this position of the Deity, as setting up by figures and types from eternity, the Lord Jesus as our only object of faith, so fi we in our hearts make this object the first love in our bosom, wisdom is given unto us not only to direct our own mortal bodies, but this reason which is the effect of this faith, will give us the very truth of all political and philosophical subjects. It is one of the greatest

proofs of the divinity of our Saviour, that all men who have once tasted of this spirit of Christ, never alter in the opinions or firmness of purpose that such a powerful influence creates over the mind of man, but it is not all who call themselves Christians, believe upon the Godhead of Christ, that are really so. No man dare call himself a Christian who condemns another—'judge not for ye shall be judged.' We have before mentioned, that nominally all men or women who admit the divinity in the second person of the Godhead (Jews excepted) are included in our common belief, now it is the duty of all natural born Christians (by name only) to attend to the right means of obtaining the truth, that is to wait upon the Lord, to see as a mortal being, whether he will open your mind to see the truth of his gospel. Being in a state of nature we cannot comprehend by natural reason right from wrong, there is no attaining as worldly wisemen, loving gold and silver, that truth upon any subject, which all men are or ought to adhere. As the Deity in his infinite wisdom, has thought proper to make Christ the only object of love, adoration, and prayer, so all men, being the creatures of his formation, ought submissively to bow down before that object, and rely simply by faith upon him—although we so strenuously advocate and exalt the blessed Redeemer as the only object of faith, or trust for man and woman to love in their hearts, yet will we with that christian charity, so essential and necessary to shew the fruit of faith, willingly permit civil and religious liberty throughout the world. It is with us in all our future writings to be considered, the higher a man is in the faith of truth, the higher is he in sound reasoning, politics, and morality, but while we admit and still endeavour to shew, that Christ is the only object of faith set up by the God of Israel, so we shall ever consider sound politics, reason, and morality, only the sure criterion, as the effect of our faith in truth—not the object.

No man must ever presume to condemn another man's religion violently, let men reason together, for we have before said, that any man who possesses the greatest knowledge of a Deity by faith alone, must, as the effect of that faith in truth, have more reason in truth to put down all his enemies, truth bearing off the victory in the field or cabinet —whether as a warrior, minister, or statesman. However truth may be persecuted for a time, however oppressed its advocates may be driven by the darkness of natural men. It is sure to raise its head triumphant, even as Luther over the foul crimes of Popish superstition, and the reformation of the present age over the corruption of a polluted hierarchy and corrupt oligarths. The next argument that we will bring forward to plant the standard of liberty by faith alone upon Christ, its object shall be to illustrate who is, and who is not, his ministry. While we are in this place, we would stop and respectfully ask the reader for what does he go to a place of worship?—no doubt he will answer to hear the truth spoken. If then you go to obtain so desirable an object, we should be most happy to know, by any communication to us, where to hear it, that we may accompany you; for we have searched and attended, but never yet heard a gospel minister exalt that master, under whose cloke his selfish aggrandizement is obliged to take refuge. Who is a gospel minister? We answer all who preach the truth, divided only into two separations—sin the cause of all disease, and Christ the only remedy. We are now going to lay down positive foundations, how to ascertain this fact, whether a minister is possessed of the mind of Christ, or whether the mind of Satan. Beware, reader, of appearances in the pulpit, under the covering of a black gown and white frills; Satan's ministers often deceive their hearers into blind security, to obtain that filthy lucre, so much the object of our present church and state. If any minister who preaches in the pulpit, or professes to hold forth Christ, and

takes money for such a calling, it is impossible for that man to have the truth in him; for if any man is an instrument in the hands of an Almighty God, that same spirit which called him to that sacred office, can raise up the means without begging at the meeting door to justify his chosen servant, or making the poor man's sweat of his daily toil, carry a tithe-pig to a pensioned rector. We do not desire to hold up any minister or any individual to ridicule, but we wish for the right horse to wear the right saddle—and until we find a minister who holds forth from his pulpit that Saviour alone, as the antidote to misery and destruction, we shall ever consider him as a ruin to a country's doctrine, and destruction to the Church of Christ. If Christ be truth, why make the pockets of any man pay for truth? It is a sure and certain argument, that when men take money for this inestimable treasure, it cannot, it is not, from Christ, but from Satan, under the mantle of Jesus. Men deceive themselves, neither do we personally or collectively blame any man or minister, but we say, for our Christ's sake, let them not fancy or conceive that they are appointed by Christ, or his spirit, if they by any direct or indirect way take any fee or reward for such preaching. God forbid that the example of the Apostle Paul, who possessed the very mind of our Saviour, should not be attended to as a pattern for the ministry. He laboured with his own two hands to maintain his body, delivering the gospel without money or price, go ye professing ministers of the present day, do like Paul did, deliver the truth as your master bid ye, without money or without scrip in your pockets, and the result would be, not the present disgrace of so heavenly a structure, bought with no less a price than the blood of the Son of God;—but the temple of the body, the heart of man, would be the seat of the living Elohim. Secondly, we will shew that all Christians in purity, having wisdom from above, must live by faith alone, for all which is not of faith, is sin.

When a man gains a battle, we call it a victory over our enemies, so it is the case with a Christian, his triumph is always in Christ by faith—living upon this truth, we shall ever go on conquering and to conquer—hope is the anchor of the soul both sure and stedfast, in this we have a certainty, but without Christ being God, where is this rock of protection?—in the humanity of Christ there is no hope, it is centered in his divinity alone as the anchor for all the followers of the cross—now all who really are in the mystic body of Christ, must have that God-like attribute—charity—of which we must direct every Christian to judge for himself—not being biassed by Satan's minsters or hypocritical professors of Christianity. If from faith, which is the cause of all things, we live in hope, so we must have charity to shew it forth to the world. Every tree is known by its fruit. Paul says, that charity believeth all things, is never puffed up, humble—so was the life of our Lord, he visited only with the poor, the very lost sheep of Israel, always kept the company of publicans and sinners, treated the self-righteous and rich man with the utmost contempt, saying "Verily it is easier for a camel to go through the eye of a needle, than for a rich man to enter the gates of heaven,"—this era is fast approaching, and woe be to those men who have been working the poor to starvation, and crushing the liberties of Christianity, to fill their coffers with ill-gotten wealth. Charity is not in its highest sense the bestowing of alms, for all people have not the means to gratify their wishes. It is simply in this one sentence,—if you cannot speak well of a person, never speak ill—by attending to this precept, it will for ever make you happy, and beloved by your neighbours, but while you return evil, envy and hatred will never cease. How is it possible for any minister of the gospel of Christ to possess that faith, and go into the pulpit declaiming against every worldly man and their pursuits, denouncing vengeance against all who do not support their pockets or opinions? If a minister is

called to be a ministering spirit, that same power which called him, will justify his chosen vessel. All who are possessed of the spirit of Christ, need not trust to the interested opinion of selfish ministers, or to their pharasaical doctrine —Christ being God himself, will do his own work, and take those means to provide for his church, which is the heart of man, better than a ministry who look at the loaves and fishes, and make the grace of God and souls of men a traffic for filthy lucre, wrung from the poor of their country. Charity is rode over by a Bishop's carriage every step the horses take; and are these the men to proclaim and guard over the church of Christ, and direct morality to the people? —God forbid that such a set of men should presume to be the guardians of truth, and patterns of sobriety, while they pour out anathemas upon a poor sailor on the Sunday for getting intoxicated; let them look to their own hearts and private characters, and clean the platter within. Any minister, whether dissenter or church, who goes about in his own ingenuity, to make proselytes, cannot possess the grace of God. It is impossible, for if the grace of God is held out for a reward to the parson or ministers, like the Pope of Rome, we advise them to sell it out at five shillings per lump. If a preacher of the gospel has the truth in him, he will deliver those truths without money or price; and it is a sure criterion and infallible the opinion, when men, whether in the pulpit or cabinet, take money for their services, the truth is not in them. Truth wants no reward, but the pleasure of making others happy. Conscious of our firm principle to monarchical government, and loyalty to the throne, we shall next week commence our Review on every subject, in which all classes are concerned, in the form of a book, making the numbers from one upwards; and as our publication will be conducted upon liberal and independent principles, sound in doctrine and politics, every attention to the morality of a christian country will make it desirable for families, standing the test of eternity. We

have appointed Mr. Divine Parker our agent, who will conduct all the affairs of this work, and we do pledge ourselves never to deviate from the truth, never to belong to any party, but firmly will we adhere to the people's rights. We shall publish next Saturday eight columns, and when our numbers are finished, it will form a handsome book, in which will be contained golden treasure in silver goblets.

THE LION.—No. 4.

To support the throne as the birthright of the Princess Victoria, should be the object of all loyal subjects.

To exalt the cross as our national banner, is the only road to England's liberty.

"Truth bears off the Victory."

Liberty.—Independence.—Heaven protect the Fatherless.

Saturday, April 6, 1833.

Printed by Elijah Lazarus, Canterbury.

It is now time for some liberal patriots and friends to justice to come forward and defend the noble-minded Courtenay, in his heroic career, for the liberties of his country, and the support of his king. Grounded as he is upon the fundamental basis of a Christian character, determined to support the throne as a faithful subject to the present royal family;—who can come before the public with sounder constitutional principle of patriotism than Sir W. Courtenay has done, since he became a public man? fulfilling to the tittle all ordinances of law that are over him, returning to his very enemies good for evil, zealously defending the rights of officers appointed by authority to direct public affairs; wherein, we would ask the British government, or England's population, dare they accuse him? From the very coward-like and unmanly attacks of certain hole and

corner writers in public prints—men who sit in dark closets, and pollute the world with their atheistical and infidel productions. We shall for ever consider ourselves moving in a situation of intellectual happiness and moral character, to which they or their infidel admirers never can understand or attain. It is true, that plausible diction, bombastic words, and long speeches, are sent forth to the public by way of robbing their pockets, with here and there a personal security to amuse them, and satisfy their own cowardly and selfish hearts, not daring to appear in any public meeting to support with their person, what a vilifying pen can so readily execute, at the instigation of a debased and wicked mind. We see every day the real intention of a great portion of the public press of England; their only aim is to introduce republicanism, blood, and confusion in our land, to upset the throne and all Christian governments, to become tyrants over a free people, and bring an English monarch under such usurpers as Cromwell, Buonaparte, or Robespierre. We do not find any fault with the people, they are the riches, strength and power of a nation; the onus lays with those designing men, who under the cover of a feigned name, or from selfish views of gold or honors, direct the public press to any object or end, provided always that the editor is well paid for it. Gold and rogues go hand in hand, and such are all party spirits, whether Tories or Whigs, Radicals or Conservatives—professed friends to reform, or open enemies to liberty—all their desire is to support their party, to get at the loaves and fishes of an impoverished people, and wallow in their luxury. No man can be ever of any party, if he be in the truth. No man can be in the truth, unless the Almighty bestows it upon him; and no man will ever have that blessing, but from Jesus Christ the crucified Redeemer, in whom are the promises, yea and amen. However enthusiastic or fanatic this language may appear to a worldly character, yet as defenders of the truth, we must declare it, as a rock of certain

foundation that no power in man can avert. It is useless for any man to attempt the alteration of a divine will or first cause. It will be accomplished in spite of all the infernal writings of Voltaire, Tom Paine, or Carlisle, and that in a mysterious manner. Blessed are those who can understand those sayings—we are in vindication of truth and justice, called upon to defend the innocent and virtuous, from the caluminous attacks of an ungrateful world, and having from the best sources of information, obtained sterling value, we proceed to discover it.

Sir William Courtenay, the only male child of the last Lord Courtenay, of Powderham Castle, Devon, heir to the Hales's blood and other lands, King of Jerusalem, Prince of Arabia, King of the Gipsies, Defender of his King and Country, &c. now in the city gaol, Canterbury, feeling the distresses of his native land, at a distance of 2,700 miles, he left Palestine about 18 moons since, and arrived at the Clarendon Hotel, in the second moon, 1832, here he remained incog. under the name of 'Squire Thompson, and left it after obtaining a rough sketch of the upper circles, such as M.P.'s, Honourables, and my Lord this and that; highly pleased with the attention of the landlord, and Mr. Chaplin very much pleased to have so contented a booby loaded with so much gold; well, it is at all times proper to behave well, for the 'Squire in return for good conduct and gentlemanly appearance, obtained a good report and written character from the host to all his friends in the county of Kent, understanding himself the knowledge of his birthright he felt rather awkward with this kind of introduction committed it to the flames, at the same time thanking Chaplin for his kind and polite attention. Being in search of wisdom, his next adventure was to get amongst the Jews, knowing them in the East to be clever and learned people, and after a day or two at the Hotel, Berkeley-square, Providence introduced him to a family connexion of Israelites, whose acquaintance is an honor to a king. After

various adventures in London, principally on behalf of the distressed Jews in the Holy Land, and having the society of the most learned Rabbis of Europe, Count Rothschild visited Ramsgate, Margate, Herne Bay, and other places, to make himself thoroughly acquainted with the operation of steam engines, on the agricultural interest. Returning again to 43, Albany-street, Regents Park, and No. 9., Half Moon-street, Piccadilly, he left his London and Hammersmith friends finally in August, and arrived at Canterbury in the same moon. It would be useless in this weekly publication to enter into all the private adventures of this child of fate, as it would call into public many names, who are not so independent of the world as Sir Wm. Courtenay, therefore we shall abstain from inserting such scenes, until his whole travels appear, in which all particulars of his birth, christening, and parentage, will be set forth, even to the very shoes he was nursed in. Upon his arrival in the City of Canterbury, according to the direction of Mr. Chaplin, Count Moses R. Rothschild first presented himself to the Fountain Head, which is at all times "Wright," but the worthy host being either mad himself, or thinking him so, deliberately told him his beds were all engaged; and with the velocity of a wild Arab, the Count found himself at the Rose, comfortably seated in the Rose room. Now, it would appear to us, that this inn was most properly situated for the hero's future career in the town of Canterbury, its central situation, being near the market, and a good posting house, commanded a ready approach to all sources of local and foreign information, and we can assure the public, not a little did he learn here practically of men and manners of high life and low life, rogues and honest men. Yet with true Christian charity, we feel convinced from Sir W. Courtenay's own heart, that he freely forgives all his enemies, persecutors and slanderers, but boldly will he ever maintain the truth. It was not long after Sir W. Courte-

nay had been at the Rose, before the inhabitants of that inn were convinced of his perfect docility and mildness of conduct, in so much that some weeks he would scarcely leave his sitting room, unless to keep the Lord's day, at the Union Chapel, or elsewhere, as duty called him; making himself happy in his own studies. It was during the first six weeks of Sir William's stay at the Rose, that Thomas Stroud seeing so much gold and other riches belonging to this illustrious stranger, formed an attachment to him, for a snack at the loaves and fishes, and having had substantial proofs of his liberality at one time in gold to the amount of sixty guineas!!! thought he had a profitable cow in his bucket, stuck to him like cobler's wax. Now, it so happened, this nobleman incog. knew well the human heart was deceitful, felt determined to prove the faithfulness of this Iscariot, by an honest trial of his sincerity. We should premise this transaction, by stating that long ere this he had given Mrs. Clements notice to leave his situation to become Sir William's servant, and well does he know the honourable and noble conduct of Courtenay to him in this and all other matters during Sir William's stay at the Rose. We know well the private virtues and patriotic zeal of this honourable stranger to be such, that it is impossible for him to be guilty of the least deceit or guile.—Honour is his stimulus to live, and when men betray their masters for filthy lucre, like Judas our blessed Saviour, and lend themselves to a party for money, as a recompense for kindness and fidelity:—If we say that any man forfeits his word without cause, and to cover his own perfidy and violation of the sacred rights of man, deserts an indulgent master, let him receive that punishment in his own dishonourable bosom, the effect of an unbelieving heart, and want of a fellow feeling, which even the brutes themselves have towards their own kindred. If at the morning of Sir W. Courtenay's commitment, Thomas Stroud could have stated the

amount due to him, or in what way the money was assumed to be had, there was a gentleman present who would have been immediately ready to discharge it, without asking even a question; but he knew well Sir William Courtenay personally, nor for his own use, never received of him but eleven pounds, and that out of sixty.

In what particular of the most marked manner has ever Stroud been deceived?—under what pretence, in the name of God, could Stroud have taken an oath, that Sir William Courtenay is not the child of the last Lord Courtenay? If then he be the offspring of the last Lord Courtenay, and his only son, he is lawfully sole heir to that family, and the only Lord Courtenay alive. And when Sir William Courtenay's day is come, to receive from the Providence of an Almighty God, that which is his high birthright and just claim, then will his enemies tremble in their shoes, and the poor rejoice. If the father and son were one at Jerusalem 1833 years since, so is Sir William Courtenay and his father one, even as they were one. Until a child offends his father, that child being an only son, the name, honour, and estate of the father must, under Christianity, centre in the son—for as God is, so man must follow in unity of character. What is a figure by the spirit, must be in nature by the body. Those that have got ears to hear, let them hear, but woe to the unbeliever. In concluding this affair of so persecuting a character, we observe that men should be careful in giving their word to another, and afterwards coward-like turn their deadly enemy. We should ever well consider before we enter upon any enterprize or undertaking, to examine carefully, whether it is just and right in the sight of God and man so to do; after our conscience bears to us evidence of its correctness, then it is for us to shew forth the truth to the world that we will never desert a just cause. If men break their words upon every trivial occasion, to suit their selfish purposes, and present circum-

stances, tossed about by every foolish report and envious assertion, wherein do we shew ourselves men or Britons to stand firm to each other, in perfect unity to die for our cause in time of trial. Depend upon it, Englishmen, that a rolling stone never gathers moss. Do nothing to sting your own conscience, and you may defy not only this world, but all the devils in hell cannot touch you. So perfect is a just man kept by his maker. We have just visited Sir William. Courtenay in his cell, he is happy, and resigned to the will of heaven, persecuted as he is for the poor's sakes, a staunch and determined friend to the people's rights, a royalist by birth and education, his political prosecution cannot carry their venom farther, having reduced him to a bed of straw, and bread, potatoes, and nine ounces of meat per week, and all this because he loves his king and country. Thanks to those friends of truth and justice, who have sent him those comforts, a cold and damp prison requires, being stone bed rooms, stone cells, and stone from top to bottom, in those wet seasons it is very injurious to prisoners' health, and more especially to those poor men who have not warm clothing to cover them. In our next week's publication, we shall give a brief account of Sir William's trip to Chatham, to defend twelve poor families from a gallant captain, and four or five of his crew, whom to this day Courtenay knows not, not even one of their relations. Fie upon that public print who can boast of being friends to the people, and when they see a brave man come forward to venture his blood for twelve unfortunate smugglers, to condemn by insinuations, so just a man in so just a cause.—Take off the taxation from the poor man, and smuggling would immediately cease. Condemn not the effects, but remove the causes that produce them.—As our Review will come out with new subjects every week, it would be desirable that the numbers should be carefully kept clean, and when we have completed our publication,

they will form altogether such a volume of truths on theology, philosophy, and natural production, as no man dares contradict.

THE PEOPLE justified—being the voice of God. While we take a retrospective view of the present government of our country, and compare their acts with their words, do not suppose we are instigated by any party feeling, or selfish purpose. The truth we must declare, if to be hung for it is the result—and as the facts of our position are daily manifesting themselves in their imbecile conduct to the country, so we will impartially investigate the causes which will for ever mislead man, and ruin a nation—filthy lucre. We lay it down as a fundamental basis, that any statesman who takes money from his country, as a reward for his services, cannot be in the truth. It is impossible for a man to love mammon and the people at one time, and no surer test can be offered to human nature, than by abstracting all worldly advantage, and let a man's virtue have its own reward.

THE LION.—No. 5.

"Justice for the Poor!—Justice for the Rich;
Heaven protect the widow, fatherless and distressed."

Saturday, April 13, 1833.

The present Ministry of England came into office under the most sacred pledges of fidelity to the country, that men ever thought of giving, but no sooner were they comfortably fixed in the Boroughmonger's seats, than they filled their own families with bumpers of bishoprics, fourteen thousand per annum to my Lord Uni with 5,000*l.* retiring pension, —as a compensation for the silence of his long speeches, and satirical foolery—When men have for twenty or thirty

years been hammering away in the House of Commons, supporting with all their energy and abilities, certain political principles, no sooner obtain a peerage and snug salary, than they forget and recant all their former professions, and desert the very power which brought them forward in life, which is the people. Let us only take up some of the old newspapers; say the *Times*, about three years since—read there the furious speech of one of the ministry, now acting a prominent part upon the navy estimates, in regard to sinecures, you will there find a three or four hour's harangue, abusing the Tories in all the venom of envy for office, about the sinecurist and placemen, but no sooner does this champion for the loaves and fishes, get into power, than he positively forgets his former protestations and vows to a misguided public, and says by his vote, we cannot touch the sinecurist or placemen, for if we do, out of the land of Goshen the Tories will throw us.—The first step the present ministry took was sufficient to prognosticate their future worth, that of electing a chairman who had opposed them in every stage of the Reform Bill. Here was sufficient to pronounce an easy dissolution of a reformed house of commons, so weakly and unconstitutionally brought together. We say unconstitutionally, for the voice of the people, such as the industrious and working classes, has nothing to do with the present elected members of Parliament. The only excuse which the Whig press could make for this truckle to their deadly enemies the boroughmongers, was the saving of 4,000*l.* per annum, and utility of the heir apparent of the right father in God to the office—as if no one was capable of doing justice, but the son of a bishop to the vacated chair. Futile argument to once more gull the throats of a starving population. It will not go down so readily as the eleven sheets of Reformation—concocted after two years' hard fighting, but never yet brought forth any good. God forbid, that so industrious and working a people, as the brave

English, Irish, and Scotchman is, should not have a voice in that legislature, which have so many years been wallowing upon the sweat of their brows, and rolling around in carriages wrung from the people's rights. As the people's publication, we shall ever advocate the prerogatives of our monarch, and just claim of that monarch to his subject's protection; and while we do this we offer up our prayers to an all-seeing Deity to direct us in the right way.

The hue and cry that went with the Reform Bill, can better be understood than expressed. The Whigs boasted that it was only to shew this eleven sheets of paper, drawn up with such zeal and spirit for the public good, and the return of their partizans was certain—Under what plea was it that this "bag of smoke," was first thought of by the followers of Fox, we answer for the express purpose of drawing themselves popular opinion, and for the selfish purpose of going into those offices, their opponents then enjoyed. The bill with all its fair promises, became the fury of the day. Grey, and Reform, Brougham or the schoolmaster to perfection, were the only cries from the lisping babe to the hoary matron, resounded from John O' Gaunt to the Land's end. What has now become of those boasting speeches which for two long years, occupied the House of Commons and Lords? some even down upon their knees, imploring that Deity whom they knew nothing about, speaking four hours or more in ideal fanaticism, in support of a bill which they never meant to carry into act and exercise, neither had they the nerve or abilities to go through with. What can the consciences of those men be, who merely for the "loaves and fishes," of office and power, prostituted every right due from man to man, and committed a national imposition upon the British public. There was never since the creation of man, such a violation of public faith and common decency, as that which the present House of Commons are evincing towards the people at large; without any system of government to

direct them, in pursuit of right objects tossed about by every day's occurrence, they are like a vessel without a rudder, ready to dash in pieces on a lee shore.—If the present ministry, of self-elected house of commons, thought it proper to raise the expectations of all classes of society by their "reform humbug." Why do they not redeem their time, and proceed to be in reality an "acting" house of commons, instead of so much nonsensical talking. The people are tired of such palaver, and boasting ideas seeing nothing done to ameliorate their present ruinious condition; only a ministry swallowing in the luxuries of a nation's wealth, and the sweat of a poor man's brow. It is evident to the most illiterate mind, that the present governers of the United Kingdom, created such feeling of liberty under their fair promises, and persuasive eloquence, that we defy them to stay its progress, or clog the the wheel of that reformation, which the people have now an undeniable right to demand, and the power to obtain.—While we revert to their specious language to draw popularity, and call upon the public to remember what the reform "humbug" promised, let us for a moment compare their fine promises with their actions done since the commencement of the present sessions of Parliament. In alluding to the king's speech, as the first essay of the enlightened host, we pay every respect to our brave British sailor, and cannot consider him in any way answerable for the defects of those paltry men, who brought forward such a heap of trash, and inanimate matter, as never before offered a British nation. In this formation of words without meaning, no certain line of policy is pursued, instead of coming foward with positive certainties, as to future security for property or the encouragement of trade, giving the poor of the land their reward for labour, it is in short everything, but what it ought to be —words without meaning. No merchant can act upon it, no manufactory is encouraged to consumption of the raw article,—no tradesman or shopkeeper has any hope for a

remission of taxes; the farmer by it must still pay his high rents, tithes, &c, and the working and industrious classes, who have so long borne the payments of our revenue, have no relief by a speech that ought to be firm, determined and based upon those principles of actual reform, that brought the framers of this "silly" composition into power.—Thus in the very first onset the nation felt disappointed, by their outline of future operations, and well did the people calculate from the King's speech, how it would be.—It is proper for us to expose hypocrisy and deceit in every way agreeable to truth and justice, that the public may form their own opinion, and judge for themselves, and whilst we lay before our readers the private or public character of any individual, be it remembered that we bear no animosity or public pique, always pitying them as they know not what they do. What justification could the present ministers offer to the public, for electing Mr. Manners Sutton their speaker?—the beggarly saving of 4,000*l.* per annum is too weak to be believed or wanted, his efficient services could be equalled by many members of that house, this will not do—say rather to win the Tories over by sacrifice of every principle to keep themselves in office, and to desert the country. The second exposure of the "reform humbug," was upon the sinecure list; this very motion, which, if it had really been carried into execution, would have been but as the drop out of the bucket, this too was also refused the country.—Why, if the present ministry had common skulls of plough boy philosophy, they would have gone into the placeman and pensioned puppet as doing something to redeem their pledges to the injured and over-reached nation. If they had condescended to read their own protestations out of office, and compared them with their acts and deeds when in office, what could they think of honour or integrity? God forbid we shall ever again see England so imposed upon by professions, when

the heart is so polluted with the "filthy ill-gotten lucre of church and state, never satisfied until death closes the scene of life. To have pleased the people and kept them quiet a little longer, the present government should have done justice to the meritorious officer, and cut off the patronized placeman, but doing neither, not even going into an investigation of the motion, condemned them for ever as men lost to all principle of consistency, and sense of virtue. The third act, which arose from the ministers themselves in conjunction with the Tories, was the despotic "Irish coercion bill," a heap of laws only worthy a Turkish Pacha to carry into execution, and Damascus sabre to peform the sacred office. Is it possible that any set of men could be so infatuated with the love of lucre, patronage, and honors, as so far to forget themselves as to become butchers of the common rights of humanity, in substituting "courts martial," for "the trial by jury."

Is Christianity so far debased in its first principles as to be superseded by the sword, and that too upon a nation whose veins have been sucked by the most injurious system of government and party spirit, ever exhibited to the race of mankind? Whatever could possess a reforming ministry or house of Commons to resort to such an extreme and bloody resource? forsooth, because the people of Ireland felt themselves oppressed by tyrannical landlords, merciless middlemen, and oppressive tithe-mongers. Let us all feel for our fellow creatures, doing unto all men as they should do unto us. We consider Ireland as part of England, no distinction of laws or government, one and the same body politic, and should have the same protection and liberties as English subjects. If this atrocious violation of our free constitution and liberties of our land, is carried into act and exercise in the sister isle, how long will it be ere the same "Reforming Parliament" will apply the red coat puppy as a judge, and the sword wreaking fresh from

the slaughter of our countrymen as the verdict for the British peasant, or working mechanic? We maintain, that by the Union of 1801, Ireland is a part and portion of England, and any legislative enactment that compels the Irish to payments and tithes which they cannot raise, will equally apply to the impoverished poor of England, so soon as they refuse to pay those tythes and imposts, a despotic Government thinks proper to set upon them. Thus the present parliament, instead of using reason as their guide to the present distresses of the United Kingdom, has thought proper to keep themselves in power, by resorting to military execution as a safe refuge for future persecution. If ever a house of commons deserved a vote of censure from the nation at large for one measure, it is for the passing of this iniquitous bill, the very way to produce a contrary effect that the ministers intended—so we prophecy and so it will come to pass—the fourth act to the heterogenous mass of corruption, was upon the motion to go into the enquiry relative to the present distresses of the country, —and is it to be believed, they actually threw out the proposition, and with silent contempt denied all investigation —We should like to see published the names of the majority on this division, and billet some of them in Gilby Square straw-beds, and let them experience whether there is not poverty and distress amongst the people, even amounting in many cases to starvation, Heaven forbid that such unfeeling men should continue long in parliament, wallowing in all the dissipation of a nation's wealth, and letting the poor man go down to the grave, unheeded or uncared for. Let the rich bear their proportion of the taxation as well as the poor man, then all will go on well; but never will a nation prosper who forsake their God, the founder of the Christian monarchy, and oppress the poor to fill their own filthy lust and selfish purposes. The fifth act of the reforming house of Commons was upon flogging in the army; this debasing system upon the feelings of

human nature, and outrage of all common decency, has only once to be seen to be condemned without judge or jury—who but tyrants could ever see a man lashed with three or four hundred stripes, and then vote for a continuation of such fiend-like acts? Do the captains of the army consider the injury a man's spirit receives at the bare idea of being flogged causes? We pronounce it as a certainty that nothing injures the real glory of the English army more than the infamous practice of flogging; breaks the soldier's love of liberty, and while stripping before his comrades, exposes a back furrowed with the bloody lash of a cat-o'nine-tails, and derision of his fellow soldiers. We should like well to see an officer, who would advocate this atrocious cruelty, tied up as the poor man is, receive his five hundred lashes, and let him then say how he approves of the principle of flogging human flesh. Do unto all men as you would they should do unto you.

There is not a body of finer men in the whole world than the army of the united kingdom; but we are sorry to add, that many of the officers are not worth two-pence per dozen. Men who understand the soft luxury of a Turkish Ottoman, or the promenade of a Brussel's carpet, much better than the bravery and hardships consequent on the honor and glory of a soldier's life. God forbid that any poor man who enters the army should ever be treated with less justice than the glittering toy of an officer. And we should hope ere long that however the present government and house of commons may be pleased to continue this disgrace to a Christian country, the people, when properly represented in parliament, will strike out of their military code this infamous and degrading system, so incompatible with the real welfare of our army. We shall in a future publication again return to this subject, and never will we cease condemning its brutality until the poor soldier is totally relieved from so base a practice and useless a remedy. Let every man, whether poor or rich, rise in the army according to

his merit and bravery, not by patronage and boroughmongering interest. "He that deserves the palm, let him wear it." The sixth act of the present reforming parliament, is a bill to secure the better observance of the Sabbath Day. We cannot but again pity the remedies applied by such an ignorant body of men, they may mean well but it is not according to knowledge. It is a subject which none but Christians can converse about or understand, and verily we believe there is no such being in the house at present.

The upper circles of society seem very tenacious about a better observance of the sabbath, yet while they enforce new laws and restrictions upon the poor man, they make it an invariable rule to have their grand routes and card parties on this very day. Woe be to ye, hypocrites, pharisees, and sabbath breakers, clean your own filthy vessels within, before you prescribe to another. Upon what principle dare any man to alter the authority and fundamental basis of our Christian religion?—did not Christ fulfill all the law and the prophets?—Is not the sabbath a part of the moral law?—Did our Saviour keep one part of the ten commandments, and not the whole of them? We boldly state to all our readers, that Christ himself bursted the seventh day, and all his followers by faith upon him, make every day in the week a sabbath.—Thus the establishment of a sabbath day under the Christian dispensation, is wholly the ingenuity of man; never was it intended by the Almighty God—Jesus of Nazareth is his name.—We shall only in this place give our decided opinion in a few words, relative to this canting and useless attempt to bring morality amongst the poor, whilst the rich commit all manner of sin, and set them so bad an example.

The sabbath day is not of Christ's foundation, being inconsistent with a Christian's faith. As it is a human law, so it will require constables to keep it observed. The sabbath day was made for man, not man for the sabbath. Christ being the power of God, can of his own strength

keep all who are his followers in truth and sincerity. If a man be compelled to worship a God, this cannot be acceptable in the sight of a deity. No government or church dare, by tradition or authority, alter the divine laws of our blessed Saviour, who never authorized the observance of the sabbath. This ignorant device of men, being of human construction, will fall into that contempt it so richly deserves. No nation by following after morality will ever attain unto morality. Christ is all in all. In its proper place we shall prove from holy writ, the impropriety and impossibility for a true Christian to have any particular day, as he lives by faith, so this power does not accompany him more upon one day than another. So much do we treat with contempt the exertions of man to hold by their cunning plans of a nation together, that all the wisdom, prudence, and self-opinionated principles of a professing Christian, are as dung and dross, when compared to the divine precept and example of our adorable Jesus. Go and cleanse the church of its foul pollutions, preach and exalt Christ alone as the best sabbath day, and make the heart of man the seat of reformation, and there will be no need of sabbaths or new moons, feasts or tabernacles, to keep society in a healthy state.

THE LION.—No. 6.

"Justice for the Poor!—Justice for the Rich!
Heaven protect the widow, fatherless, and distressed."

Saturday, April 20, 1833.

GOOD FRIDAY.

Crimes of the present age arise, for in Adam's loins were all the children, according to the order of natural production, centered; and as it rolled onwards it gathered with its growth and strengthened with its strength. It is evident to

any thinking man, that if a child in his first state of boyhood should be permitted to tell one lie unpunished, so he will go on until he is miserable as a man, and dissatisfied with all things about him. Keep up first principles of purity, and train a child in the path he should go, and he will not depart therefrom—so it is in the condition of mankind, from Adam to the present moment, one sin made many. However, man may suppose he is improving in all the necessary qualifications to make himself happy—however high his intellectual capacities as a worldly wiseacre, we tell the world, one and all, that never at any one time was there so much ignorance as to the real causes of the present wretched and demoralized state of society; and while they are looking to themselves, and their own conceited wisdom, it will daily go worse, until destruction will again visit man. As for us and our little publication, we will serve the Lord: trusting to him alone for justification, in our assertions from week to week. We are fully aware that our writings will always tend to lower the natural man with his deeds, in full assurance, that by thus doing, we serve the people if we do not please; and by exalting the Saviour, our only object worth living for is attained. In the state in which Adam lived after the fall, and during the first two thousand years, the Antideluvians knew not what sin was, although Adam's transgression was its original cause.

When we say that the Antideluvians knew not what sin was, we must be understood, not by commandment, for as yet no law was delivered, how the infinite wisdom of our Creator had so formed man, that if at any time he did any thing contrary to the original agencies of his snbstance, he was by such acts bringing himself into misery and destruction: thus, in the time of Seth, his sons and daughters were so groaning in spirit and persecution from the world, that they were from the material of their creation compelled to call for assistance from a first cause of production. Thus

man was first formed in truth, and to this he must return; otherwise he will be for ever unhappy—and to this end Christ came.

After the Deluge, man still continued in the same darkness, and sinning against the cause of his formation, without any direct means to really ascertain what sin was.—Abraham was the chosen vessel of God to stand by faith alone—and thus became the father of all those who lived as he did, by faith alone; for all which is not of faith is sin.

At a future time, we must again revert to this interesting period of time; the introduction of the Holy One of Israel, through Abraham his faithful servant; although Abraham had resting upon him the peculiar favor of God, yet Abraham was under no law by command—only the justification of his conscience through faith. The epoch at last arrived, when in the person of Moses, those laws were to be promulgated, and finally laid down, which were to be the rule and walk of men essential to promote God's glory and man's eternal happiness. The Mosaic Law, delivered by the disembodied Elohim at Sinai, was given to the Jews only as trustees for the whole natural world; and the abuse which that nation made of the truth and justice of the Mosaic economy, brought down destruction upon them as a reward for neglect of God's commands. There are presumed by the learned Rabbis to be two ways of fulfiling the Law of Moses, one is in the oral tradition, attributed to Joshua; the other, that mode or ceremony which the Creator instituted through the mediation of Moses. Upon these very points of doctrine arose those different sects of professed characters that always abound in every land, and more particularly where truth really is; for where grace is, there the old serpent is the most employed. It is for certain, that all men in a natural state of creation, are looking for justification by works—what is meant by works is to follow after the law of Moses—that is, the moral, ceremonial, and sacrificial laws. Now, if any man will justify himself in

the sight of God or man by works, he must keep all the laws of Moses—not only the moral law as the standard of society, but he must make an atonement, and offer sacrifices, and perform all the ceremonies consequent upon those laws; as firmly fixed as the basis of God's promises. It is a mistaken notion amongst mankind, that he can set up as a rule of life and conversation the Ten Commandments, and fix it up in the eastern end of your churches, be pleased to have the table of shew bread, the sacrifical altar, and the golden candlesticks at the western end; for Christ will not permit of partnership with any one. If you look for justification by the law, go and do the deeds of the law; you cannot take the sweets without the bitters. It is very easy to place the moral law on tables of wood, and nail it to a wall in the chapels and churches; but we ask, is it so easy to offer up bullocks, goats, and the ashes of an heifer? No man dare alter that which a God has commanded to be kept done, and performed; and if you live by the law of the Ten Commandments, and ever break them, that sn must be atoned for by a sacrifice. No Christian can look for atonement to the Lord Jesus, who lives by the law —either he must be justified through faith upon Christ's perfect work; or, he must fulfil the laws of Moses to the tittle. It will be said by some of our Jewish readers, that the oral tradition of Joshua was only the difficult parts of the Mosaic laws better explained. We fnlly admit the force of Joshua's interpretation and practice of the law; therefore we take the precept and example together, and and hold him up as the greatest type upon record of our adorable Jesus. "As for me and my house," says the ancient warrior, "we will serve the Lord." It was upon those traditional records of the Jews (being much easier than the performance of the Mosaic economy), that, in the end, superseded all the truth and justice contained in the Jewish law of Moses; and as that nation fell away from the

standard and performance of the rights and ceremonies of the ordinances of God, which would for ever have kept them together; so at last by their traditions, they brought themselves to slaughter and blood. Of what use is the offering of the Son of God on the bloody cross, unless it be a full satisfaction; and who but God would give his life a ransom for those who crucified him? Perhaps one might die for a good man; yet who but perfection of love would die for the sinner? this so exalts the christian character, that it abounds with every possible justification.

The whole of the Jewish economy was the mere shadow of things to come; and this shadow cannot be divided, neither can the substance, which is in the Lord Jesus, be divided.

Hence Cnrist being God, can do all things without man's resistance as to the operation; for all men are created beings, and must be subjected to a Creator's will, which is Christ.

The age of the world, in which Good Friday is a commemoration, was one which in the minds of all men were prepared for a change, the Gentile nation, nineteen centuries past, were at the top of their philosophy and worldly knowledge under their worship, for we must all bear in mind, the nearer we worship the Deity in truth and sincerity of heart, the higher is our reason to guide the morta body into all happiness. We must know that it was from the Jews we received the truth and light of life; that their persecutions have all been for our advantage and gain; then, surely, let Christians love Abraham's race; for Christ also was a Jew. No people have ever suffered so much as the children of Israel; and all this for being faithful to the laws of our beloved Moses, and for the good of mankind.

If, then, the Jewish nation have remained so firm to their God, as the children of Abraham after the flesh, so

let Christians shew forth their love and boldness for their God, by faith alone upon the Lord Jesus, after the spirit by the which new birth, we too become the children of the promises made to Abraham and his posterity. No man dare call himself a Christian, unless he is born again; and no man is more likely to obtain this blessing than an open profane character (John Bunyan for example,) a poor lost sinner, who acknowledges his guilt, and looks only to the cross for relief and justification, just as the Jews in the wilderness of Arabia looked to the brazen serpent set up by Moses, for life and immortality, so let all who are in guilt and misery, by faith alone, look to Calvary's bloody cross, and there he will find that antidote to his wretchedness; and wisdom from above to lead him happy here below, and eternal redemption for the mortal body.

We shall continue these gospel truths weekly; and as the Jews will soon become a great nation again in their own land, so we feel it our bounden duty to protect the true Christian, and explain the pure principles of Christ's foundation, lest the Jews may suppose the whole of the New Testament as an imposition, and like the infidel Voltaire or Tom Paine, bring down ruin upon themselves, and destruction to the whole race of mankind.

Let no man suppose the wheels of nature were ever let go, to again retrograde, this is impossible; therefore let no beggarly Unitarian, infidel, or sceptic, harbour the envious thought that he can devise or scheme a new method of salvation; to the bar of Jesus Christ will he be brought; and no man can can injure his fellow creatures more than such men, who openly, and in secret, deny the Divinity of Christ, such men are a disgrace both to God and man, and unfit for a Christian land—having no feeling of humanity, or kindness of heart to sympathise with the distresses and afflictions of their country; and, for political power or magisterial government they would on the altars of personal ambition, sacrifice every follower of Jesus to the very cross

itself. Damnable heretics! fit only to be ranked with Voltaire and the scorpion Paine; robbers of a Christian's birthright; the freedom and liberty of his own soil; the very Devil's agents, going about like roaring lions, seeking whom they may devour. All men who allow the Godhead to Christ are his; particularly the publican and sinner: but all men who consider him as a mere man, are infidels (Jews excepted). There is no medium—either Christ was God, or the greatest imposter the world ever saw.—As for us, and our humble publication, we will serve the Lord, through evil report and good report, confident that the Cross of Jesus is the banner of heaven.—Sub hoc signo vinces.

"Where Truth has made her glorious stand,
Holding the faithful by the hand—
The good man's boast, and fraud's eternal foe,
The best of gifts Heaven can on man bestow,
Where she is found, bright virtue still resides,
And equal justice every action guides;—
In the pure heart, and spotless mind she reigns,
And with mild power, her happy sway maintains
The attributes of God—himself confest—
That stamp'd his image in the human breast,
Whate'er our lot, through life's dark dangerous way,
If she direct we cannot go astray."

CORPORATIONS.

This name, so applicable to a set of cormorants, who have been preying like blood hounds upon the sweat and toil of the artisan and labourer, now begin to feel that prick of the conscience, which long practice of ill-gotten wealth and over-reaching the poor, must invariably bring upon man.

Those turtle-soup gentry and public wine-bibbers, feeling their present situation but weak and feeble; use every

unmanly and grovelling method to support their falling dynasty. The word—Corporation—is both visible and invisible; no men shew a belly better stuffed with the flesh-pots of Egyptian luxury and good dinners; and no men keep up appearances better than these corporate bodies. without any ostensible or real means how they can do it, We take these aldermanic heroes not individually, but collectively, and consider them all, without exception, the very worst csmposition, as a body, that can possibly exist; doing good to no one, making destraction amongst society, and bringing themselves into bondage and disgrace. What satisfaction is it to any man, if he be exalted above his fellow creatures, unless that exaltation is with the public consent?—We grant that the name of alderman sounds dignified when applied before the surmane; and it is a worldly ambition to which all fools aspire, bringing with it that misery which selfish and cowardly honours invariably confer upon the wearer.

Where is the honour, liberty, and integrity of man, if, for the enjoyment of luxuries and powers, he will forfeit every principle of manliness, and become the tool for a corporate body? Man, without a conscious principle of rectitude towards his fellow creatures, had better be dead than alive; and no men bring themselves into greater bondage and contempt than they do who pursue personal ambition, at the expence of their fellow creatures. While we condemn the right of any Christian country to grant Acts of Parliament, chartering certain people to have privileges above their fellow townsmen; we do not envy such bodies that honour and selfish gratification, to enjoy the authority which such acts empower, but we boldly deny the power of any Christian land to make Acts of Parliament to subvert the free constitution of a Christian monarchy. Under the Christian's birthright we are all free-born Englishmen; and all and every Act of Parliament which gives to any number of

men a chartered right, deprives the whole population of their undoubted privilege—the liberties of a Christian monarchy.

We will not go back so far as the musty records in the reign of Edward the First, or any other Sovereign between his day and James the Second; but will clearly shew the narrow-minded policy of the bigotted Popish Stuart family, the great supporters of venality and corruption. When the family of the Stuarts found their blood and throne going from them, every nerve and sinew was stretched to keep their falling house; charters to certain towns were increased, privileges allowed and countenanced on purpose to deprive the people of their liberties, and enforce the laws. In a Christian land, we are all baptized into the free liberties of the gospel, and brought up as free men, to have the command of our own mind and bodies; this freedom then is engrafted in our infancy and grows with our growth; but no sooner does a man wish to set out in life as a freeman, according to the principles in which he is brought up, but a body of men, to suit political purposes, were incorporated by a bigotted Stuart, and demands so much for a freedom. Thus the divine laws of Christ, which is "liberty of mind and body," are at variance with the selfish acts of a corporate body. It is impossible to divide religion from politics; they must go hand in hand, and will in spite of nature; for as the Stuarts were superstitious and a bigotted Popish race, so was their government of this country.

We would ask, what becomes of the immense revenues of all Corporations—the purchase of freedoms, market dues, &c. &c. &c. this comes from the poor of the land; the consumer must pay for all. If the tradesman has so much to pay for his freedom or dues to a corporate body, he must put it on the article he sells; if a farmer, or any other person, brings into a market his corn, butter, or eggs, immediately the basket or standing must be paid for, so much to the Corporation; all these payments must be wrung

from the poor. Now we have laid down all our arguments upon a rock that no man can alter, which is, by our religion we are taught, the glorious liberty of the gospel; and we contend that the common business of life and dealings must follow after such a free foundation. Let us investigate the real injury it does to every town where a corporation is allowed; we say allowed, because it is upon a contrary principle of action to that of a free government under a Christian monarch.

In every market town, the inhabitants of that town in common, should have the general direction of all their immediate affairs, such as markets, freedoms, and standings. There is nothing which injures the real welfare and interest of a market town more, than to clog the fair dealings between man and man. It is not only the bare money which is paid to a corporation, but it is so impressed upon the country people's mind to compel for payment, that it prevents by this monopoly, thousands in the course of a year, from coming to market. It were by far the better way that every inhabitant tradesman, shop-keeper, or even labourer, subscribed together, and have a freedom of quay dues, market dues, or market place, rather than any corporate body should put it into their own pockets.

If the public sale of the country's produce, such as corn, potatoes, eggs, and all kinds of the farmer's produce, were allowed a free and unfettered sale, without the fangs of a toll-dish, depend on it the streets and shops of all the tradesmen would not want ready-money customers. Nothing advances more the healthy state of a city, and general welfare of its inhabitants, than a free and uncontrolled sale of every produce that the neighbourhood affords; and nothing injures a town more than a venal and unprincipled corporation; and no corporation can stand long together where christians and infidels form the body politic; our reasoning applies to every corporate body and vested rights. Englishmen, by the constitution of their country, are free-

born subjects, under a beloved monarch and royal family, anointed as such by the Lord of Hosts; yet how can this freedom apply to a city where the magisterial office is filled by Unitarians, denying the birthright of that Deity who died to give them freedom.

When a magistrate denies the divinity of the Son of God, and is a judge in political questions, or common justice due from man to man, how great must his condemnation be, when, before a community, he publicly acknowledges it. In the breast of a Christian is—love, benevolence, and all charity, condemning nothing; but in the breast of an infidel is—envy, hatred, malice, and all uncharitableness, believing nothing.— More of this subject another time.

The highest character as the world now stands, or people upon it, is a true born Englishman, firm in his purpose, loyal to his royal family, and determined in a just cause. Yet this character in his natural state, is not to be depended upon; but if regenerated by the spirit of Christ, then is he a man indeed; such a person do we conceive the noble-minded Courtenay—the friend of liberty, and a true royalist. We know full well the laying down and rising up of this illustrious individual; and such a staunch adherent is he to the present king and royal family, that his life shall be at their service whenever called upon so to do. Sooner would Sir William Courtenay be deprived of existence, than leave a brave British sailor in distress, and as such, we consider the present generous King William now is, by the situation of his country.

If the corporation and church of Canterbury has thought proper to persecute this friend of the poor, because he boldly stands upon the truth, why do they not bring forward evidence to prove their calumnious assertions and public scandal? Every man is innocent until he is proved guilty; and God only knows he treads in the steps of his Saviour, and according to the authority of Paul. When the world can find one fault, that Sir William Courtenay ever did, or

ever forfeited his honour, let them publicly lay their charge, and he is always prepared to meet it—for truth must bear off the victory.—Upon this alone stands the defender of his master's prerogatives, the king of Britain is his name. No other man upon the earth shall have the honor of being a sovereign to so faithful a subject as Sir William Courtenay will prove himself to be to the present princely house of Hanover. We know fullwell when a monarch loses his high birthright and powerful prerogatives, the people, under a Christian government, must also lose their just claim to the liberties of their land: for while the government of a country is distracted by party spirits to suit their own pockets, both the king and his subjects pay dear for it; as well do we see this fulfilling every day—the times are getting worse and worse, and the present state of society warrants our saying—nothing of the true principles of Christianity is now in the present order of affairs.

Before we close this week's publication, it is our bounden duty to the poor of the land, and to the rich also, if they too will love the distressed and afflicted, that we have patiently submitted to every insult that a British Lion could be offered, by the scurrilous and unjust calumny of the liver-coloured *Kentish Observer;* and the dry bones of Tom Paine, re-animated in the *Kent Herald* editor. We only consider those two weekly prints worth their value, when applied to light a bonfire, on which is set the effigies of their editors, proprietors, and supporters, and burn them up altogether. Is it because the British Lion speaks the truth, and supports the liberties of his country, that he is from week to week attacked by such cowardly dastards as the proprietors and editors of the "bullock's liver" system to support the frame of a poor labourer, after toiling in the fields, that the tables of the rich may groan with luxury?

Is a christian's publication so humble in its pretensions, but yet so faithful to God and his country, to be attacked

by such infidels and destroyers of morality, as the fiend-like gang which supports the *Kent Herald*, and pollute the very air with corruption, by Tom Paine's ashes? God forbid that Englishmen will ever read, or permit their children to soil their fingers with such debased writings, and scurrilous language as weekly appears in those paltry trash of composition, the *Kentish Observer* and *Kent Herald*—the one a supporter of bullock's liver for the poor; and the other to gull the people by infidel blasphemy and party spirit.

There are many subjects we shall often expose, as they deserve; such as the present system of the poor rates, corn laws, tithe robbery, men in authority saddling the parishes with unfortunate children: all those, we shall treat and fairly lay before the public in truth and justice.

When we see a population of no more than 14,000 souls, rated to maintain its "poverty" to the tune of 8,000*l.* or 10,000*l.* per annum, we begin rather to smell the doubtfulness of this position; that in so small a town, so enormous a poor's rate can accrue. Is it possible, that a majority of the inhabitants of so ancient and honorable a city as Canterbury, will not firmly hold together and upset those oligarchs now in office? Of what use is it, that the honest shopkeeper stands, from morning till night, behind his counter, in all the toil of his body and harassing of his mind, while those magisterial paupers, in all the pride of insolent authority, refuse an honest tradesman any reasonable justification for so enormous a poor's rate.

It is indeed well to hold out to the last, specious pretences, to gull the inhabitants of any city into blind security for future plunder; but we must take up the cudgels for the poor of Canterbury, and as their staunch supporters deny the possibility, that so many thousands per year go into the half starved bellies of English paupers; wherever there is any public dispute or doubtful disputations relative to the management of a city's affairs, search should be immediately

made into the accounts of "the head receiver" and above all things, in an English community, take particular care that this "general receiver" is not crossed with French blood; a great deal depends upon the selection of this person as he must be answerable for all misdemeanors and public wrongs.

We cannot think how any English city, or body of inhabitants, in any English society, will ever permit a cowardly Frenchman to superintend a people's purse. You may firmly rely, that all a tri-coloured Talleyrand wants, is "the money of John Bull:" and to hell the inhabitants of his country may go, for what the French care.

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THE LION.—No. 7.

Truth and Justice! Religion and Piety!
Reformation.
The Root of all Evil is in the Church.
Lucre! Lucre!! Lucre!!!
Heaven protect the Widow, Fatherless and Distressed.

Saturday, April 27, 1833.

Reformation.—The Root of all Evil is the Church.
Lucre! Lucre!! Lucre!!!

While we presume to lay before our readers the truth upon this all-absorbing question—one in which all the race of mankind is so deeply and seriously interested—let us with humble adoration to our God, trust to him alone, that in all things we shall be directed according to his will, and for the exaltation, honor, and glory of his only begotten Son—Jesus Christ of Nazareth, in the Kingdom of Israel.

To treat of a subject to be established on such a universal scale, we must be thoroughly master of the word of God, from the Genesis of Moses to the Revelation of St. John: not only should we read it with the natural eye, but also have the spirit of light and wisdom given to us to understand the meaning and intent thereof. Reader, we will give thee one axiom or statement, that thou wilt never be able to get over so long as thou art in being, that is—the word of God is both written and spoken by a spirit-directing matter for his own purpose—and that is Christ, or the Spirit of truth, synonymous appellations with God or Jehovah That as the word was delivered to be done, kept and performed, by a spirit of truth,—and the same "Spirit" which spake through the mouths of "holy men" promised many blessings to the faithful; so we tell you one and all, that every man born of a woman must have a portion of this spirit of Christ or truth, otherwise the whole Bible and New Testament is to them a dead letter.

The wisdom of God in this is very great, and past all finding out; and it is not given to any man to make a boast of it, or a trade of it—it is given to a chosen vessel in trust, for the pure direction of church and state, which is the heart of man.

We must lay it down before the whole world, that truth is but one spirit, or animating principle, running in all flesh; and, also, whatever living properties contain the most truth, must ultimately triumph.

Now, to guard against the supposition, some will foolishly run away with this absurd notion, that "some are formed to be damned and some to be saved;" we hear many say, "all is one grand design or plot by the living God;" others will tell you with their canting hypocrisy "if you do not join our society, and come into this method of salvation, you are sure to go to hell." Pharasaical priests —Presumptuous ministers,—under the "mantle of Jesus" to prop up your own tottering church, which the very

bricks and mortar are all mortgaged to usurers to support appearances. God forbid that any one should think himself a Christian minister who condemns another in what way he shall worship his God. It is of little moment to us personally, whether men worship Christ or the devil. Every man must answer to his Maker for all deeds done in the body, and as such, we shall firmly support the right of every man to his free worship of a Deity. While we support this principle of "civil and religious liberty," as public writers, we must be allowed to lead the untutored slave into those paths which we deem proper for his prosperity and happiness here below, and eternal redemption of his mortal body.

It is evident, that in the composition of our natures are two great agencies working at different times within us—the one is "good" the other "evil." In this position of our reasoning, (we have no doubt the infidel Voltaire will perfectly agree), that a "good man, who does good actions towards his fellow creatures, ought to have the pre-eminence over another who is a wicked man, and does evil actions towards his fellow creatures." In no other light do we presume to extol the Saviour of the world; as Christ, we give him the pre-eminence over satan, as he conquered—sin, satan, death, and hell. Now we have simply laid down this foundation, agreeably to our first argument, that all men, however profane and dissolute their lives and conversation may be, let them ask themselves this question—whom do you like best, a good man or a bad man?—and we deny the material of his composition, but will allow the preference to doing good, let that man's practice, himself be what it may.

In this light only shall we ever consider Christ as the angel for good; and the devil as the angel for evil. And in going into the different arguments drawn from Holy Writ alone, we shall prove to the fiend Voltaire, and the followers of Tom Paine's "Age of Reason," that Jesus was

the very Lord. We have no reluctance to enter into a fair and dispassionate argument with any of the fools who, like puss in boots, strut about the streets calling a true Christian every thing but what he really is,—an ornament to his God, his king and country. We tell those lovers of the coward Voltaire and Tom Paine, that, like their infernal masters, they are all a lump of corruption, fearful of any little storm or tempest—cowards in their practice. It is a truth, allowed by the greatest French infidel, that Voltaire himself never heard a peal of thunder, or saw a flash of lightning, but his very limbs trembled like a brute in their sockets; and if he at any time was ever caught in a storm or tempest, his nature sunk within him, and his body became a lifeless form of clay. So it was with the boasting sceptic Paine; a man who never in truth possessed the first principles of reason, much less to lead a nation into prosperity and happiness.

How different is the conduct and actions of a true Christian,—fearful of nothing, always in the path of duty, he braves the tempestuous ocean, and fears not death itself—no doubts or fears in the pulpit or cabinet, field or sentry-box. No man is his equal either as a warrior or statesman. His soul, his mind, his word, his honor, his love of glory, is ever fixed upon one direct object—the exaltation of the cross. Saul did kill his "thousands," but David his "tens of thousands." There was never one man who did so much injury to mankind in general as the infidel Voltaire—A destroyer of nations by the wholesale, one whose freedom of intellect and demon-like writings was the cause of the American Revolution, and French blasphemy. To this man, as the origin from whence comes the present licentious age, is mainly to be attributed the stigma which Christianity daily meets with in the form of some sceptic, who thinks as he did, that Christ was a bastard, in the same degree of pernicious and false reasoning we include the infidel Tom Paine, whose talents for the real benefit of his

country, can better be known in practice than theory: for depend upon it "Paine's Age of Reason," makes cowards of all men. The fallacious arguments of this atrocious monster, in all his own writings, would persuade all men to be gods, and that reason was the author of itself. This weak minded beggar, from the ashes of Voltaire's filthy productions, has done England more real mischief in his works, than any other character the British Isle ever produced. We feel sorry that Albion should have produced such a son out of such a mother—and to the disgrace of his name, it stinks in our nostrils when we mention it. In our future reasoning upon all worldly considerations, we shall only consider her powers as the effect of faith. Our object will at all times be to lead men to the Cross of Christ, as the object of worship, from which fountain true reason is given to argue on politics or worldly subjects.

Truth may for a time be blamed and scandalized; but never, never, can you shame it; the more it is persecuted the more it rises, and no better way can the enemies of truth take to establish the Divinity, than by the most aggravated persecutions. There never was an age of the world in which the lovers of truth were more contemptuously treated, or vilified, than the present. Indeed such is the state of society from the corruption of the church alone after filthy lucre, that gold is the object of all ranks and denominations. Well may we say this is the great day of apostacy, both in church and state, falling away from the foundation which was cut out without hands—Christ the founder of the Christian monarchy.

While we then presume to expose the errors of the present church establishment, with a view only to draw a line of demarcation between the dregs of Popish superstition and the pure Church of Christ, let not our readers suppose that we, like the *Kentish Observer* and *Kent Herald*, would lay prostrate at the footstool of tyranny and infidelity,

that beautiful edifice bought with no less a price than the precious blood of the Son of God? The heart of man—this only is the church of Christ. It is in the heart alone that he desires to be made known, not in the fine walls of brick and mortar, or the escutcheons of some pampered bishop, who, for the "loaves and fishes," would sell his own master,—We would ask, wherein the difference consists how a man gets money, provided always he does not get it honestly? Judas Iscariot betrayed his master for money and we ask any one the difference between his act, and the present ministers of every sect and denomination? It is true the present established church have the fat livings, drawn from the poor distressed farmer, and the sweat of a poor man's labour; yet, well we know that, if the dissenting minister, or the methodist preacher, could get a snack at them, and have the same advantage, they would be equally as bad. It will never be our purpose to lay the least blame on the congregations; the onus falls upon those who deserve it: that is the ministers, or rather the proclaimers of dogmatical logic, who enter into a fine definition of words, pompous expressions, and philosophical researches. Indeed, we have been told that some of the Canterbury preachers have so far degraded themselves, as to give lectures on certain doubtful questions—imitating the practice of an infidel institution, or Unitarian reasoning. If a minister of the gospel possessed one spark of heavenly; calling, he would never be found on the platform of a large room descanting on the first cause of light, or material bodies. Canting hypocrites! while they condemn and traduce a person's character in the pulpit, under the plea of explaining certain texts, let them not forget Christian charity which believeth all things; and remember to preach Jesus; and him crucified,—holding up the glorious Messiah as the only object of faith, and a Christian's hope. In all our exposition of the present abuse and corruption of the church, we do it not from any party motives or personal

enmity; but seeing as we do, every day, that gospel—the light of which in truth is Heaven itself—held up to a misguided population as common traffic for filthy lucre, how can we remain silent, and peaceably to see the pampered bishop and hypocritical minister leading their congregations into blind infatuated security, until they both fall into the ditch. It is not only in the church establishment that apostacy is violently raging; but it is in all the places of public worship;—they are all holding forth some stuff and false philosophy, instead of the praise, honor, and glory of Christ. No minister dare enter the pulpit but to hold forth two certain principles—Sin, the disease, and Christ the remedy—this is all, as Paul says—"I know nothing amongst men, save Jesus and him crucified." Our attention is to lead sinners to Christ, and to open the eyes, if possible, of the self-righteous; not to condemn any thing, but to expose, and, in all glory and singleness of heart, hold forth to man the glorious "liberty of the gospel"—the only road to man's happiness here below, and a nation's prosperity. The present foundation of the established church was erected by the pope of Rome, in the year 606, as the great image mentioned by St. Paul, in the Revelations.

This very foundation of our present church is rotten and in error from the very beginning. The pope of Rome did not build his church upon Christ as the founder, but upon Peter, as the rock of salvation; bear in mind the difference to suit the pope's authority and convenience, twisting the very truth itself to exalt his own person and bloody martyrdom. And behold the Heavens opened, and we heard the martyred saints cry aloud, "how long, Lord, how long will it be before thou wilt avenge our murdered children upon the heads of their destroyers?" Now it was upon this portion of the word of Jesus, that the pope began his reign. And Jesus said unto Peter, "whom dost thou think that I

am?" and he answered, "thou art Christ, the son of the living God—upon this rock will I build my church, that the gates of hell cannot prevail against it." In this passage the foundation of the Christian religion is fully laid down. When Jesus asked Peter who himself was, and received for answer, that he was the Son of God, it was upon this(being the Son of God) that he built his church, knowing well it was a sure foundation cut out without hands; but the pope of Rome seeing the Roman power falling under their ancient heathenish form of worship, seized upon the writings and letters of the apostolic age, and erected that authority and church which stood 1000 years, more or less. The pope well knowing that Christ had nothing to do with him or his foundation, chose another corner stone, which was Peter, and upon this man, says the bloody tyrant, I will build my church, knowing within himself that Christ was his own shepherd, and would look after his own sheep. They know my voice and will follow me; thus Christ being God, can take care of all those who trust upon him by faith in the mind, and does not want the kind assistance as a representative in the pope of Rome. It was this which Paul foresaw would be the result of that beautiful building, which the Son of God had given his life to redeem —the heart of man to his maker.

Without going any more into further proofs of the Romish church foundation, we will take it for granted that all our readers perfectly agree, that the present church of Rome is not built upon Christ, but upon Peter. Peter, Paul, or the Virgin Mary herself, is to us no more than the pope of Rome at present, as to objects of faith; we love them as fellow prisoners in the bonds of Christ; but consider them no more than labourers, and highly privileged as servants to our Master and Lord, the Son of God; he is all in all. It is folly and absurdity to suppose that Christ ever delegated the pope of Rome, or any other man

to stand in his shoes. Peter was but a servant, and did not sell his master's cause, entrusted to his hands, for "filthy lucre" to the pope. If a man will take money for preaching the Gospel in any shape or form, he will sell that same Gospel again for money. It is exactly like the present disgraceful practice of the House of Commons; that same principle of action in man, which would lead him to take any remuneration for his services to his country, would also lead him to sell his constituents' birthright for a mess of pottage. In the same line of reasoning will every man do, that receives filthy lucre for serving his God, King, or country. What man is better qualified for the business and common affairs of life than a good Christian? Is it a disgrace for a minister of the Gospel to be seen behind his counter, or making clothes, tents, or harness for horses? Did not the Almighty God bring up the apostle Paul to be a tent maker? How much better are the ministers of the present age than Paul? Then why not take the example of Paul, as well as his precept. When Paul says, that those who administer to the altar shall be partakers of the altar, he had no allusion to worldly consideration, but exclusively to the mind. Do the ministry of the present age know that the church of Christ is food for the mind only, and that whatever appertains to the preaching of the Gospel, is intellectual and sublime itself? Food for the body, or a sufficiency for a Christian's support in this world, must be the effect of this calling to the ministry; and he, whom the Spirit calls, him will the Spirit justify. Why the present ministers of the church are so much craving after the "loaves and fishes," is for the want of faith in this simple belief:—That Christ being a Spirit, and that a Spirit of truth, he can do his own work.

There was never a minister yet called to be so by the spirit of Christ; which is God, but that same body in which the spirit dwelt, will always be provided for, suitable to its wants. Christ's church is a spiritual church. Christ's

kingdom is a spiritual kingdom, and all who are called to be Christians must walk through this world simply trusting by faith upon Christ for all things necessary for the body as the soul. If any minister condemns any worldly enjoyment or amusements of this sinful world, that minister, instead of doing the church good, is in reality doing it an injury; for if a minister holds forth Jesus alone, then the spirit of Christ works with him; but if he holds himself up, or any selfish legal doctrine, it is the death of Christ, and never will convert a soul, or do his hearers good. As our article upon faith, three weeks since, gave general satisfaction by its great demand, so we intend to expound again upon this delightful and solid subject, in a more lengthened form; for nothing will ever give us so great a pleasure in all our public writing, as to rivet the soul of man to the Lord Jesus, as his object of faith, hope, and charity. However distressing the present times may be to the poor, however low the true church of Christ may be reduced, there is yet that God of Israel who will raise up a deliverer for the poor of this land. England, thy church has fallen away into popish priestcraft and followers of Mammon, like the Jews in the days of our Saviour, they are pursuing after the "loaves and fishes," even to blood, to satisfy their rapacious lusts. Good God! is it possible that any set of men can be so blind as to suppose for a moment, that the present church of England, the dregs of popery, is the foundation of Christ's erection? We boldly tell the church there is no difference between them and the papists, save one is in the receipt of the "loaves and fishes," and the other is not. No difference whatever as to their practice, gold is their only aim, and it is as well for them to worship Romish idolatry to obtain it, as to presume, under the mantle of Jesus, to make gold their god. If the present ministry or church of England, make a traffic of men's souls, and sell them to the best bidder, like a bullock in Smithfield, why do they ever hold forth, under the mantle

of that adorable Lamb, who told his ministry to go forth to the world, without money or script in their pockets, and what lacked ye? Nothing, says the apostles. For shame! for shame! ye ministers and churchmen of the present day, you to whom you say the Gospel is entrusted for the welfare and happiness of man, to betray the cause of your injured Master, and bring his precious blood in open scandal. Where can you look for justification? Where is the hope of the hypocrite, though he should gain, when God taketh away his soul? This text we heard one evening expounded on in a meeting in this city; it was got up on purpose to injure the feelings of an innocent man, and never did the bosom of a Christian feel so high an injury as when the Pharasaical minister, with the most pointed calumny, aspersed a Christian's hope. But sincerely do we forgive him, and with a blessing upon all our enemies, we trust, for the cause of Christ, that the pulpit will never again be made a "school for scandal."

It never could have been the Countess of Huntingdon's intention to have had her pulpit the theatre of abuse; no woman ever possessed a more Christian spirit; no woman ever stood firmer to the true tenets of the Gospel; and no woman was a greater champion for her Lord, than the amiable Countess of Huntingdon.

We must now return to the present church establishment as it stands.

The Pope of Rome was its founder upon Peter's word; but in this present number of our work, we cannot stay to explain that passage in which our Saviour says, "Whosoever's sin thou remittest, it shall be remitted; or whose sin thou retainest, it shall be retained." In a future publication we shall consider this, to our papal readers, of great interest and moment. Now the church of Rome being the founders and builders of the present cathedrals or churches, more or less, according to the emancipation of the different ages, light springing up, we contend that

the foundation itself is upon a sand, and must fall; that the colleges at Oxford, Cambridge, and all other societies, temperance societies and institutions of every kind or description must all go together.

It is a mistaken notion, and fallacious reasoning, to suppose that any set of men can devise means, or create institutions, to avert the present awful state of this country. We tell you the church itself is upon a wrong foundation; for what did Christ himself tell the Jews in his days? Did he not plainly tell them thus, "I will destroy this temple, and in three days build it up again?" What temple we ask the archbishop was it that our Saviour meant to destroy? Was it not the temple built by hands? Was it not that temple of the Jews, put together by bricks and mortar? Christ's temple was his own body; this is what he meant, when he said, "in three days I will build it up again;" and never, never did he intend that bricks and mortar should be his church. What does Christ again and again say? Take no notice of what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed. Take no notice of the weather, but look at the signs of the times. We tell you all again, that the purity of Christ's church is perfect freedom; that any minister, in purity of the founder's intention, will always preach in the open firmament of heaven, without money and without price. Why, if a minister is feed for it, where is the difference between him and a lawyer? The one sends the soul to hell after his death, and keeps him there in torments; and the other robs a man of every thing who employs him, and keeps his mind and body in continual hot water with his neighbour.

Woe be to you, hypocrites, painted sepulchres, parson, priest, lawyers, and doctors; you heap loads of burdens upon other people's shoulders, which you would not touch with your fingers. "Do unto all men as you would have they should do unto you."

A short time now will openly reveal that man of sin

John Wesley. We condemn not the poor untutored slave for his being misled, but the ministers who dare cover themselves in the mantle of our great Captain, and like cowards divide the glory. We cannot devote in this week any more for such a subject; but shall again, and again, and again, prove to man, that if the plan of redemption was not completed and finished by the adorable Son of God, he would not have said so; when upon the cross, he cried out, "It is finished," and not till then did he give up the ghost.

LIBERTY.

Tune.—"The Conquering Hero."

Hark! old England's pris'ners' groan—
'Tis a deep and mournful tone,—
From oppression to be free,
And enjoy true liberty,

CHORUS.

Britons must be—will be free:
Truth bears off the victory!

Lo! deliverance is at hand;
Courtenay 's made a noble stand,—
He, the tyrants has arous'd—
He has freedom's cause espous'd,
Britons must be, &c.

Courtenay's cause is good, is just;
Safely we in him may trust:
Truth and virtue's on his side,
We will still in him confide.
Britons must be, &c.

Men and devils still may rage,
Their united powers engage—
Infidelity shall fall,
Christ shall still be all in all.
Britons must be, &c.

Slav'ry's chains shall then be broke,
We shall soon cast off the yoke,
Independence is our right,
Victory soon shall crown the fight.
Britons must be &c.

Let us then be firm and strong—
Lawless pow'r shall fall ere long—
Soon the laurels we shall wear,
Freedom's num'rous blessings share.
Britons must be, &c.

What! though infidels deride—
Laugh to scorn our nation's pride,
Courtenay's triumph shall ere long,
Be the burden of our song.
Britons must be, &c.

Corp'rate bodies then shall cease,—
They're destructive to our peace;
Party spirit shall no more
Tyrannize with lawless pow'r.
Britons must be, &c.

Then, when victory's palm is won,
Glorious as the summer's sun,
Shall Lord Courtenay's cause arise.
Shining forth in cloudless skies.
Britons must be, shall be free:
Truth bears off the victory!

A SONG.

Tune.—"The King! God bless him!

Composed in honour of Sir William Courtenay's triumph of Truth over Injustice.

Oh, now let us greet our champion's return,
With legal advice did we press him,
That the corporate body might have in their turn,
A just and a hearty good dressing.
And now since our Courtenay's with victory crown'd,
In the joy of our pride we address him;
Then with heart and with soul, let the bumper go round;
Here's a health to Sir William! God bless him.

We'll welcome to Boughton this friend of the poor,
Who are anxiously waiting to cheer him;
He's faithful and just—what can we say more?
Oh, no—we can never forget him.
With four faithful friends—James and Georges combined,
To them we did fearlessly trust him,
Then with heart, and with soul, let the bumper go round;
Here's a health to Sir William! God bless him.

And now let us offer up gratitude's pray'r
To the Divine Redeemer of all,
For him, who now tastes of deliverance sweet,
From foes who would wish to enthral.
And may he continue, supported by truth,
With friends who know how to caress him;
Then with heart, and with soul, let the bumper go round;
Here's a health to Sir William! God bless him.
April, 1833.

We shall here refrain from making any further extracts from this singular production, which may be justly characterised as a farrago of truth and fallacy, of mental acuteness and mental imbecility, but still, calculated in many respects to render him the idol of the poorer classes, whose champion he avows himself, and in whose service, he professes that he is willing to sacrifice his life. The most superficial observer could not fail to perceive, that the system of government adopted in this country, whether politically or spiritually considered, is in the majority of its institutions and enactments, at direct variance with the welfare and prosperity of the lower classes, and Sir William Courtenay possessed a sufficient degree of penetration to detect the most oppressive of the grievances, which lay so heavily on the poor, and by a solemn pledge, that he would obtain the redress of them, he gained the affections of the poor, who saw in him their deliverer and emancipator from all the political evils by which they were surrounded, and by the existence of which they were withheld from the enjoyment of many

blessings and of many rights, to which they were entitled by the constitution of their country. The farmers flocked to his standard, by his exposition of the illegality of tithes, and the determination which he evinced on all occasions, but more particularly in the pages of the Lion, to break up the system of tithes altogether, or at least to force the holders of them, to appropriate them to the purposes, for which they were originally granted them. Although in the very midst of the satellites of the primate of all England, he penetrated into the strong-holds of the church, and brandishing the sword of extermination of all the abuses which had crept into it, he found thousands who were ready to follow him, and who, under the influence of the wildest delusion, would have desecrated the very altars of christianity, from a lamentable belief, that had taken possession of their minds, that their leader was possessed of superhuman powers, and that he was a commissioner from Heaven, to restore the church of Christ to its primitive purity, and expel from the fold of christianity, the ravenous wolves, that had been so long gorging themselves with the blood of its sheep. If, however, there was one thing more than another, which attracted his followers towards him, it was his apparent enthusiastic love of *truth*, in defence of which, he was ready to draw his sword, and sacrifice his life. Truth was his palladium, in its cause, he was willing to expend his own property, as well as the property of others, and therefore, his benighted and besotted followers were disposed to look upon every thing which he said, as the most positive and undeniable truth, whereas in reality much that he advanced, was nothing less than mere rant and declamation. He established for himself a particular standard of truth, both theological and moral, philosophical and political, and all, who presumed to deviate from that standard, were not fit to inhabit this world, much less to hold any association with himself, as the founder of it, and to whom as such, all due homage ought to be paid.

A circumstance however, occurred at this time, which was well calculated to shake the belief of many, in the genuineness of the love of truth, which its great champion so fervently displayed, not only in his writings, but also in his actions, as far as he could succeed in hoodwinking the observers of them, and which would have discomfitted any other individual than Sir William Courtenay, who, by a tact peculiar to himself, and by a recourse to expedients, which never would have entered into any other brain than his own, contrived to extricate himself from many a dilemma, which the majority of persons would have considered as utterly hopeless.

Sir William was one day parading the streets of Canterbury, receiving the congratulations and the homage of his admiring followers, when he perceived an individual standing at the entrance of the Fountain Inn, who appeared to recognize him with a considerable display of surprise, and in whom Sir William, not a little to his mortification, discovered the Mr. Smith, in whose house he had lodged at Pentonville, in the character of the Hon. Sydney Percy, the Son of the Duke of Northumberland, and the claimant to a peerage, and all the vast estates belonging to it. There was also, as it may be remembered, a certain balance of money due to the said Mr. Smith, as arrears of rent, and no doubt now rested on the mind of Sir William Courtenay, that the visit of Mr. Smith to Canterbury, had some reference to the payment of that sum of money, which it was not only inconvenient to Sir William to pay, but he very wisely considered that the acknowledgement of the debt, would be a tacit confession, of his having passed in the world under a variety of names, which could not by any means redound to his credit, but, on the contrary, lead to such an investigation, as might fully expose the imposition which he was practising, and hurl him at once from the lofty station which he occupied, into an abyss of odium and ignominy. There was, therefore, only one line of conduct

open to him by which he could extricate himself from the dilemma, in which the unexpected appearance of Mr. Smith in Canterbury had thrown him, and that was resolutely to deny that he was the Hon. Sydney Percy, who had lived at Pentonville, and as there was no one in Canterbury, to corroborate the statement of Mr. Smith, he entertained not the slightest doubt, that he should be able to persuade his followers, to look upon it as a direct fiction, and a scandalous invention on the part of his enemies, to injure him in the good opinion of the people of Canterbury, and thwart him in the glorious and patriotic aims which he had in view. In pursuance of this plan, he perseveringly refused to condescend to grant Mr. Smith an interview with him. In vain did Mr. Smith protest that Sir William Courtenay had lodged with him, under the assumed name of the Hon. Sydney Percy, and that he had left his lodgings in debt. Sir William appealed to the dignified station, which he held in society, as a voucher, that he could not be guilty of the disreputable acts, which were imputed to him, and it is very probable, that if the opinion had not been entertained by many, that that very condition was in itself a direct imposition, the proof might have been allowed, and the charges brought against him by Mr. Smith, considered as originating in some mistake, or as the effect of mere fiction. It was, however, nothing but the most consummate effrontery which extricated Sir William from this dilemma. In proportion as the tide of popular opinion ran against him, he assumed an air of consequence and dignity; he talked loudly of the machinations of his enemies, and the scandalous measures to which they had recourse, in order to thwart him in the glorious schemes which he had in view for the regeneration of the human race. He assembled a small conclave of those persons, who were the most devoted to his cause, and informed them, that he had by some supernatural agency obtained information of the plans which his enemies had devised, for arresting the progress of his

plans for the abolition of all abuses in church and state, and that the person, styling himself Mr. Smith, was one of their emissaries who had been sent into the camp, with a gross and wicked falsification of his having formerly been known as the Hon. Sydney Percy, although there might be a little truth mingled with it, for it was known to all, that he was allied by blood to the Percy family, and, therefore, they had taken the advantage of that fact, in order to cast an imputation upon him, which it was confidently expected, would alienate from him a number of his friends, and raise such a commotion amongst them, as could not but prove highly injurious to their cause, by sowing amongst them the seeds of dissension, where unity and concord ought only prevail. He, therefore, called upon them to stand nobly by him; to use their utmost exertions to defeat the schemes of their enemies, and rather die as martyrs in a great and glorious cause, than like slaves to truckle at the feet of their tyrants and oppressors. He advised that the strictest watch should be kept upon the motions of the individual, who had appeared amongst them under the name of Smith, and that the earliest information should be conveyed to him of his proceedings, in order that the most summary steps might be taken to circumvent his plans, and ultimately drive him from the city of Canterbury with disgrace and discomfiture. In the mean time, however, he considered it as an act of sound policy in him, to keep himself in a state of comparative seclusion, for it scarcely amounted to a doubt that an attempt would be made upon his life, were he to expose himself as usual to the gaze of the multitude, and he was fully persuaded, that his friends would concur with him in the opinion, that a life like his, of such inestimable value to the people of this country, was not to be placed in jeopardy, for the mere gratification of receiving the homage of an admiring crowd, or of attending those assemblies of which he was conscious to himself that he was the pride and ornament. His besotted followers were too infatuated

to see through the deep cunning and art, which were incorporated with every part of his conduct, and although there were many on whom the statement of Mr. Smith made a very just impression, and who were henceforth disposed to look upon Sir William Courtenay as a rank imposter, yet on the other hand, so great was the ascendency which he had obtained over the minds of a considerable number of the inhabitants of Canterbury, that they regarded every attempt to injure him, as a crime of the blackest dye, and which they were resolved to avenge at the peril of their lives.

In consequence of this appeal of Sir William to the zeal and fidelity of his friends, Mr Smith found his residence in Canterbury any thing but agreeable to him; he saw that he had literally become, what might be termed, a marked man. In whatever quarter of the town, he directed his steps, he was sure to meet with some abuse or insult, and at one time, a small party of the low rabble of the town proceeded to such an extremity, as to threaten to put him under one of the pumps of the town, and there to give him a thorough good ducking. He therefore finished the business which had brought him to Canterbury with the utmost expedition, and was happy when he saw the tower of the cathedral of the city at a distance, in which, however, he had left behind him, according to his own experience, a greater number of infatuated fools, then were to be found perhaps within the precincts of any other town of England.

Mr. Smith had no sooner taken his departure from the city, than Sir William gradually crept from his hiding place like a snail from its shell, and although his ears were now and then assailed with a sound very much resembling the Honorable Sydney Percy, followed by the ungracious epithet of an imposter, yet Sir William condescended not to take the slightest notice of it, but treated the scandalous imputation with that disdain and contempt, which became a man of his rank and dignity.

The time, however, was now fast approaching, when according to his own declaration, he was to take possession of Powderham Castle, but before that event took place, he informed one of the most infatuated of his friends, that he had occasion to pay a visit to the Duke of Cumberland in London, on matters of the greatest import to the country. From the knowledge that we possess of that royal duke, we should be inclined to consider that the author of the *Lion*; the destroyer of all church establishments, and the uncompromising foe of priests and parsons, would not be a very welcome visitor to the royal duke, but nevertheless, it was looked upon as no mean addition to his dignity and consequence, that he should be in any degree associated with royalty, although the bigotted creatures could not perceive that any such association on his part must be fictitious and assumed. To a weak mind there is something highly flattering in an association with nobility, and if it should extend as high as royalty, the infatuation of vanity becomes so great, as to deprive a man almost of his senses. It was in the estimation of some people no little addition to their consequence and importance to be patronized and admitted to the intimacy of so great a character as Sir William Courtenay, but when it was bruited forth, that his presence was required in London, on matters of high import, at the head of which stood the Duke of Cumberland, an extraordinary sensation pervaded the whole city and suburbs of Canterbury, and proud indeed was the individual, who was selected as the companion of Sir William on so important a mission, for independently of the political character, which was attached to it, the royal duke was, according to the statement of Sir William, indirectly concerned in his accession to the title of the Earl of Devon, and to his being placed in possession of the estates belonging to it. Previously however, to Sir William starting for London, he put a very important question to his companion, whose name out of charity to him, we will not disclose, whether he had the

means in his possession of defraying the expences of the journey, seeing that owing to some circumstances, which he could not account for, his remittances in the oyster barrels had not yet arrived. The answer was highly satisfactory to Sir William, and it was no doubt equally satisfactory to the accommodating friend, to know that his money was to be expended in so good a cause, and by an individual, who after his interview with the Duke of Cumberland, was to hasten to Powderham Castle, where not the slightest doubt existed, that his tenantry by the immediate payment of their rents, would enable him to repay any money that had been advanced to him, independently of the lucrative office which would be bestowed upon the individual, who had so disinterestedly come forward to assist him, during the period that his property had been so unjustly withheld from him.

Sir William and his squire set out on their journey to the metropolis, nor did the worthy Sancho entertain a higher opinion of the prowess and consequence of the redoubtable knight of La Mancha, then did the squire of the future Lord of Devon, as they sat cheek by jowl on the top of a Canterbury stage, to be in a short time in the presence of royalty, and the enjoyment of all those inestimable advantages which that presence never fails to afford. If however, the opinion, which the squire entertained of the rank and dignity of the knight whom he accompanied, was previous to their departure from Canterbury, of a high and imposing character, how much then must it have been exalted, when on presenting themselves at the door of the residence of the royal duke, he discovered for the first time, that he was not only the squire of Sir William Honeywood Courtenay, but actually of the brother of the Duke of Cumberland, for as such Sir William represented himself to be, to the great astonishment and surprise, of the dolter-headed squire, who if Sir William had given himself out to be the Pope himself, would have attached implicit credence to his assertion.

The servants of royalty are at no time proverbial for civility, especially to the humble plebeian, who presumes to invade the precincts of royalty, or attempts to obtain an interview with the possessor of it, but when Sir William presented himself to the scrutinizing gaze of the parti-coloured biped, announcing himself as the brother of the Duke of Cumberland, when with the exception of the brother, who occupied the throne, there happened at that particular period, not be another brother in England, it was perhaps fortunate for Sir William, that the pompous and pampered menial had not a horsewhip in his hand, or perhaps, Sir William would have experienced the infliction of it with the same force as the Knight of La Mancha received the drubbing from the cudgels of the Biscayans. There is, however, a kind of punishment of rather a more degrading nature, the same which another valiant knight, Sir Hudibras, received in the fair, which without much ceremony was applied to a particular part of the body of Sir William Courtenay, the pretended brother of the Duke of Cumberland, and which obliged him to descend the steps leading to the royal residence with rather more expedition, than he had ascended them, and in which rapid motion he was seconded by his 'Squire, who was not a little surprised at the ignominious treatment, which his noble master had received. There was not, however, any treatment which the valiant Knight of La Mancha received, however degrading and humiliating it might be, in which he did not succeed in convincing his credulous 'Squire that it was an honour and and a benefit to him, and Sir William Courtenay had no sooner recovered from the effects of the very uncourteous and truly unroyal treatment which he had received, than he proceeded to account to his 'Squire for the conduct that had been pursued towards him, by informing him, that intelligence had been transmitted to him, that the Duke of Cumberland was at the head of a band of conspirators to

keep him from taking his seat in the House of Lords, as one of the peers of the realm, where his influence would in a short time be so powerful as to defeat all the measures, which the Duke of Cumberland had in view, particularly the perpetuation of the abuses in the administration of the affairs of the church, of which he, (Sir William) was the most strenuous reformer. This appeared very plausible to the infatuated dupe, who verily believed that a plot was in existence, to deprive his noble master of his rights, but as it was now the intention of Sir William to proceed immediately into Devonshire, and take possession of Powderham Castle; he congratulated himself with the pleasing reflection that the moment was fast approaching, when the Duke of Cumberland and all the base conspirators would be made to bite the dust, and acknowledge his Lord and Master as the rightful heir of the vast possessions of the Lord of Devon.

Another examination now took place into the state of the finances, when they were found to be in such a condition, as would defray all the expenses *to* Powderham Castle, but as to any that might be required *from* that place, was a matter not worthy of consideration, as Sir William assured his 'Squire, that on account of the estates having been for some time in litigation, a considerable arrear of rent was due, which would now without the slightest hesitation be paid to him as the rightful heir of Devon.

It is scarcely to be believed as possible, that an individual in actual possession of his senses, or of the means of discriminating between right and wrong, between that which was false, and that which was true, could have allowed himself to be so bamboozled, and we may add, so bewitched by a man, whose impositions were too gross and barefaced not to meet with immediate detection, as to follow him in his quixotic expedition to take possession of a vast estate, without having in his possession a single document to prove

his title, or any other voucher to substantiate his claim, than his own immediate affirmation, of the falsity of which the 'Squire must already have received so many irrefragable proofs, as would have deterred any rational man from attaching any further credence to whatever assertion might flow from his lips. Courtenay had not as yet in any one single instance, substantiated a single one of his pretensions, but in every case, his imposition, and his quackery had been displayed in a truly ridiculous light, and yet individuals could be found, who could not be merely content with allowing the enthusiast or the madman to run his career of folly and impudence alone and unsupported, but they must harness themselves like so many galley slaves for the purpose of dragging him through the quagmires and cesspolls of his unparalleled frauds. Acts like these might have been tolerated in the dark and unenlightened ages of heathen ignorance, when fanaticism and superstition conspired to hoodwink the human mind, and to render it impervious to a single beam of truth, but when the education of the people has become one of the leading principles of the day, when the combined talent of the legislature of the country has been employed in devising the best methods by which the intellectual character of man can be improved, it is truly lamentable and discouraging to observe, that in one of the richest and most highly endowed counties of England, and which, if the residence of the clergy ought to be received as the criterion of the advance of the people in useful knowledge, should stand pre-eminent for the illumination of the human mind; that comparatively considered, the people appear to be there deeper immersed in ignorance, then in any other part of England. Whether Sir Willaim Courtenay were aware of that fact, or whether chance threw him into the midst of such an unenlightened race, is a question which admits of some dispute, at all events, it is certain, that he could not have selected a place more fit in which to carry on his tom-fooleries, or where he could have succeeded in

finding a greater number of dupes, then in the clerical city of Canterbury.

With visions of future splendour dancing before them, Sir William Courtenay and his 'Squire proceeded on their way to Powderham Castle, and as they passed through the several towns on their way thither, they left behind them, some very strange notions as to the sanity of the *soi disant* Lord of Devon, and there were many, who never having seen a Lord before, were now convinced that the nobility of the country are right in their affirmation, that they are a different race of beings to the common herd, for one of the most extraordinary samples of nobility had been now exhibited to them, and if the remainder bore any resemblance to the sample, the House of Lords must bear a greater similarity to a menagery of wild beasts, than to an assembly of human beings.

On the arrival of Sir William at Exmouth, between which place, and Topsham, Powderham Castle is situate, he despatched his 'Squire to the principal authorities of the place, announcing his arrival, and that as Lord of Devon, and King of Jerusalem, he would hold a levee at 8. o'clock in the evening, at which he would be ready to receive them, and lay before them his right and title to Powderham Castle, and the estates belonging to it.

The hour of the levee arrived, and Sir William, attended by his 'Squire, sat with becoming pomp and dignity in expectation of the crowds, who would hasten to pay their homage to him, when the first person who arrived, was a little short, squat, square-built, dumpty kind of a personage, who entered the room not as an inferior would do, coming to congratulate an individual on his accession to his titles and estates, but as one, who carried with him the outward bearing of a man of consequence, and who was not in the least daunted, although he saw before him a Knight of Malta, and the King of Jerusalem.

Sir William received his visitor with that dignity, which

he knew so well how to assume, and he was beginning to inform him, that he had come, attended by his faithful 'Squire, to take possession of Powderham Castle, and all its appurtenances, when he was rather rudely interrupted by the official gentleman, who informed him that he might save himself the trouble of taking possession of Powderham Castle, for that it had already a proprietor, whose hereditary right it was, and who was not to be ousted out of it, by any pretender, that might take a fancy to it. He further informed Sir William, that he was the accredited agent of Lord Courtenay, and that he would not allow of the slightest trespass upon any part of the property.

"I dismiss you from your stewardship," said Sir William Courtenay, "and accordingly you must consider yourself as dismissed," and turning to his faithful 'Squire, who was standing behind his chair, he said, "you will make a note of that in your memorandum book, as one of my first acts as Earl of Devon," and addressing himself to the steward, he said, "you will deliver up all your accounts by to-morrow morning at 10 o'clock, and you will pay into my hands, or into those of my confidential attendant, whatever monies you may have in your hands, belonging to the Earl of Devon. You may now retire; you are dismissed, I hold a levee this evening, and I expect the authorities of the place to pay their homage to me—on second thoughts, however, you may be in attendance below, as I may have some questions to propose to you, touching the state of affairs at Powderham Castle, with which it may be necessary, that I should be made acquainted, before I proceed to take possession—'Squire, attend the late steward to the door."

A very indecorous smile came upon the countenance of the steward, who appeared by no means disposed to obey the orders of the King of Jerusalem, and Earl of Devon, but on the contrary, he had the temerity to tell his lordship that he looked upon him as a bare-faced imposter, and that if he ventured to show himself at Powderham Castle, he

would experience a reception, which he would not soon forget.

'I know you," said Sir William Courtenay, "to be one of the conspirators in league to deprive me of my just rights, but you will not succeed. My claims to the title and estates of Lord Courtenay will be confirmed by the House of Lords, during the next session, and you will then repent of the highly disrespectful conduct which you have now pursued towards your rightful lord."

The ex-steward had the impudence to burst into a loud laugh, and the pride of the Knight of Malta was so severely wounded, that he drew his sword, and there is very little doubt, but that a very serious affray would have taken place, had not the steward made a precipitate retreat, and left the Knight and his 'Squire to meditate on their prospects of obtaining possession of Powderham Castle.

"Now," exclaimed Sir William to his esquire, "you behold the extent of the conspiracy which is entered into to deprive me of my just rights."

"I do, indeed, Sir William," said the esquire.

"We will lose no time," said Sir William, "we will hasten our return to London, and having obtained a decree of the House of Lords in my favour, we will return to this place and appear with all the honors due to my rank."

The esquire highly approved of his plan, but previously to the departure of Sir William from Exmouth, he repaired to the newspaper office, having drawn up an advertisement, purporting to be an announcement of the arrival of the rightful Earl of Devon, for the purpose of taking possession of Powderham Castle, but who was suddenly recalled to the metropolis, to appear before the House of Lords to substantiate his claim. For some reason which Sir William could not account for, a titter sat upon the countenance of the person, to whom he had presented the advertisement, who having perused it, tore it to pieces in a

very unceremonious manner, telling him not to come to him to impose his nonsense upon him.

"I see how it is," said Sir William, "you are one of the conspirators, but the day of your punishment is not far off, when dreadful will be my vengeance;" and he hurried out of the shop, and shortly afterwards was on his return to the metropolis.

He remained but a few days in London, and returned to Canterbury to the great joy of his expectant followers.

CHAPTER V.

We are now arrived at one of the most important epochs in the life of Sir William Courtenay.

In the month of February, an action took place between her Majesty's sloop *Lively*, a revenue cruiser, and a smuggling boat called the *Admiral Hood*, near the Goodwin Sands, which ended in the capture of the latter, which, with the crew, was taken to Rochester for adjudication. On boarding the smuggler no contraband goods were found; but, during the chase, she had been distinctly seen by the *Lively* throwing tubs overboard, and some of them were marked and picked up by the crew of the cruiser. On the examination of the smugglers before the magistrates at Rochester, Sir William Courtenay made his appearance, attired in a grotesque costume, and having a small scimitar, suspended from his neck by a massive gold chain. On one of the men being examined, Sir William became his advocate; but the man being convicted, a professional gentleman from London defended the next, and Sir William presented himself as a witness, when he swore that he saw the whole transaction between the *Lively* and the *Admiral Hood*, and was positive the tubs stated to have come from the *Admiral Hood*, had been floating about in the sea all the morning, and were not thrown overboard from that vessel. The object of this statemont was evidently to prove that the *Admiral Hood* was not a smuggler, and consequently to procure the liberation of the men. The solicitors of the Customs, having undoubted evidence that this testimony was false,

determinined to procced against an individual who had been guilty of such a public and daring act of perjury; and hence arose the present inquiry, which we shall now proceed to detail.

THE TRIAL.

The trial took place at the Summer Assize for the county of Kent, on Thursday the 25th of July, 1833, before Mr. Justice James Parke, one of the judges of his Majesty's Court of King's Bench, at the Court House, Maidstone.

On the day of the trial, there was, as might be expected, an unusual pressure in the court. Numerous ladies occupied the galleries, and there were some accommodated on the judicial bench. These, with the greater number of the other sex, appeared prefectly willing to sustain whatever inconvenience arose from the crowd or weather, if they could but witness and hear the novel proceedings of the day. When Sir W. Courtenay appeared, with his favorite attendants, the excitement was at its height. He stood not at the bar, but in the part just before it. He was dressed in a plainer manner than usual: indeed, in several recent appearances he looked, not less full and imposing, but less splendid and eccentric in costume. His hair had not been arranged to the same advantage; and, in front, it had now more of a puritanical aspect than formely, while his beard retained its wonted *beauty* of which he seemed perfectly conscious, by the manner in which he handled it: while his fine eyes looked complacently at the different classes around him.

While the jury were being sworn, Sir William exclaimed "May I be allowed to ask a question? I want to know what is their faith. Do they believe in the Trinity in Unity? Because that being my own faith."

His lordship here interposed, and said that the defendant could not be allowed to make any speech then, but should have an opportunity of making his defence, and he might be assured that every thing would be done with propriety and regularity.

Sir W. Courtenay—Thank you, my lord, that is all that I want; because if *it does not strike my counsels head* to let me have a fair trial, I hope your lordship will allow me.

The Clerk of Arraigns then read the indictment, charging the defendant with wilful and corrupt perjury, and detailing the circumstances under which they are alleged to be committed, as they will be found in the subsequent proceedings.

Mr. Serjeant Spankie, Mr. Bullock, and Mr. Walsh, were counsel for the crown, and Mr. Wells for the defendant.

Mr. Bullock having opened the proceedings, Mr. Serjeant Spankie proceeded to state the case. The learned counsel said the jury had heard from his learned frend the nature of the charge—his duty would be discharged, when he had stated the circumstances under which the alleged offence had been committed. A vessel called the *Lively*, belonging to the Preventive Service, was cruising near the Goodwin Sands, on Sunday, the 17th of February last. She descried a vessel which was suspected to be a smuggler, and turned out to be the *Admiral Hood.* At three o'clock a chase commenced, and the *Lively* was obliged to fire a shot before she was brought to. During the chase, the crew of the *Lively* observed the *Lord Hood* throwing overboard small tubs, such as are usually used to convey spirits. The circumstance having attracted attention, some of the crew of the *Lively* were directed to keep a strict look out, and they would state to the jury that they distinctly saw a number of tubs afterwards thrown overboard. The vessel was afterwards taken, and carried up to Rochester, where in-

formations were laid against the persons found on board. A man named Coltrup was first put on his trial before the magistrates; on which the present defendant, Sir William Courtenay, presented himself as the prisoner's advocate, and discharged the duty of a legal adviser. The man was found guilty—and another man, Crowley, was than put upon his trial, and it was thought adviseable by the person who conducted his defence, to call Sir William Courtenay as a witness. The material question was, whether the vessel in question was a smuggler or not; and whether the tubs which were picked up by the *Lively* came from the *Lord Hood*, or from some other vessel. Had it not been for the circumstance of a "mark buoy" being thrown across two of the tubs which were seen to be thrown out of the *Lord Hood*, and watched till they came up to the *Lively*, there might have been some mistake; it might have happened that the tubs floating about did not come from the *Lord Hood*. But these two tubs being particularly watched and carefully distinguished, they could be no mistake on the subject. On the examination of Sir William Courtenay, he swore distinctly and positively that the tubs in question had been previously floating about, and were not thrown from on board the *Lord Hood*. The learned counsel then read the depositions, as they will be found below—and proceeded to say that not only would his statements on that occasion be contradicted by persons who had seen the whole transaction, but by persons who had picked them up. The gentleman who stated all this, said that he saw the whole affair. What would be the astonishment of the jury when he (the learned serjeant) informed them that Sir William Courtenay was actually at that very time at church, at Boughton under Blean, near Canterbury! (The defendant, on hearing this, smiled with the greatest contempt). What would the jury think, when he proved that the defendant was actually at church on the 17th of Febuary, at the very hour when he said he saw the transac-

tion! That would be enough to establish the charge of perjury; but witnesses would also satisfy them of the justness of the charge, even if there were no *alibi*. This was, therefore wilful perjury—the charge which the jury had to try. He did not mean to enter into any discussion as to who the defendant was. He regretted to hear that he had acquired some influence over a number of silly people in another part of this country. Whether he called himself Parker Warbeck, or Napoleon Buonaparte, with that they had nothing to do; they would try him by the name by which he called himself.

The learned counsel then called the following witnesses:—

Mr. William Essell examined—I am clerk to the magistrates of the north division of the lathe of Aylesford. On the 1st of March last, informations were preferred against Thomas Coltrup, and William Crowley, and others, for offences against the revenue laws. Coltrup's was the first case investigated. The Rev. George Davis and the Rev. Dr. Joynes were the magistrates present. Coltrup was assisted in his defence by a person who declared he was Sir William Courtenay, only child of Lord Courtenay, and heir to Lord Mount Cashel. Lieutenant Shamble was examined, and several other witnesses. Coltrup was convicted. Crowley's case was then gone into. All the proceedings were taken down at the time. Crowley was assisted in his defence by W. Langham, an attorney. Lieutenant Shambler was examined in this case also, and William Godfrey, George Wellard, George Wrake, Waters Banks, and Sir William Courtenay. The latter was examined on the part of Crowley by Mr. Langham. I took down all he stated on this occasion. He was sworn as a witness, but at first desired to be examined on his affirmation as a Quaker. His deposition was read over to him. (Witness here produced the information against Crowley, charging him with offences against the revenue laws, which

was read.) Mr. Essell then said that Sir William Courtenay's evidence was as follows :—after stating that he was of Powderham Castle, Devonshire, now sojourning at Canterbury, he said: I was at sea on the February, about the middle of the moon. I knew the *Lively* cutter. Saw her in the afternoon of that day, about two o'clock, and continued to keep her in view till about four. I saw the *Lord Hood* draw towards the *Lively*. Before that I saw the tubs floating on the waves. Nearly all day I had seen tubs coming up with tide from the westward. They appeared green, with light stones to them, bobbing up and down. I saw the *Lord Hood* taken possession of, with my sight, not with a glass. The *Lively* blazed away like fire upon the vessel. My attention was particularly called forth. I saw the boat go off, and pick up the tubs. I first saw the tubs in the morning. I saw tubs forty fifty, or sixty times in the day, all floating. The tubs I saw picked up, did not come out of the *Lord Hood*, I say so sterling and plump. I cannot say that what the others have sworn to is an error. The tubs picked up were mine, for I first saw them." On his cross-examination by Mr. Thackeray, the solicitor for the customs, he said "I saw the tubs in the morning coming from the westward with the tide, about sixteen or seventeen miles from the French Coast. They came up three or four knots an hour. I cannot say what number of men were in my vessel. We were about a mile and a half off. Cannot say what was thrown out of the vessel on the other side. I was on board the *Active*, a fishing vessel from Deal, there were four on board besides myself." He was than re-exaimed and said, "I swear that the tubs picked up did not come out of the *Lord Hood*." Mr. Essell then deposed that Crowley was convicted in the penalty of £100.

Cross-examined by Mr. Wells—Sir W. Courtenay said. "The tubs I saw picked up did not come out of the *Lord Hood*." Is in the habit of taking down minutes in this way

on particular occasions. Did not know Sir W. Courtenay before. He was accompanied by one friend. He was in a situation to hear all that passed. The magistrates were present when I came in before I took down anything. Then come a long discussion, previous to the plea of Coltrup being taken, in which Sir W. Courtenay took part. He said he thought the attorney not so well calculated to defend the prisoner as he was. I have not put that down in my minutes, I considered that as extraneous. I took down all matters relating to the proceedings. Sir William appealed to the man whether he would be defended by himself or "Mr. Lawyer," and he chose the former. He said he could not swear what was thrown out of the vessel on the other side. I will swear that those remarks were not part of his speech as advocate. Sir William was not at first willing to be sworn. He wished to make an affirmation, which was refused, and then seemed anxious to be sworn. I will swear that he said he was at sea on the 17th. I did not hear any explanation of his mode of computing time. I heard him say he attended as the poor smuggler's friend, and he gave them a guinea to get something to eat. Cannot say whether he said this when he first came into the room. He said he admired the smugglers' character, that they were excellent seamen, and paid them some other compliments.

Mr. Essell on being re-examined read the evidence of Lieutenant Shambler, the substance of which was as follows:—"I am a lieutenant, R.N. commanded the *Lively* the 17th of February, 1833. On that day I was cruising at the back of the Goodwin Sands, about three o'clock, p. m. I observed a *fore and aft* vessel standing towards me. When within a mile she hauled up to go to windward. When on our weather beam, I tacked after her, having given directions to one officer and two men to watch her with their glasses. When I tacked, she went about to alter her course. I did so also. She then commenced heaving

her cargo overboard. We begun firing musketry over her to bring her to. She did not come to, and I ordered our long three pounder to be fired over her, the shot went through her sail. I ordered our boat out to pick up the tubs. I ordered the *marking buoy* to be thrown over two of the tubs. About twenty-two tubs were brought on board my veasel. There was no other vessel near us at the time."

On his cross-examination by Sir William Courtenay, Lieutenant Shambler said he could not say that he saw the tubs thrown out of the vessel. She was a *fore and aft vessel*, dandy rigged.

On being re-examined, he said, "Sometimes, while cruizing, I have found tubs and no vessel near." Mr. Essell then read the depositions of the other witnesses which corroborated the foregoing, all mentioning the day as the 17th of February, about three or four o'clock in the afternoon. Sir W. Courtenay appeared to lay great stress on the witnesses believing in the divinity of Christ.

Lieutenant James Shambler was then examined, and detailed the particulars of the capture of the *Lord Hood*, and stated that there were only three other vessels in sight at the time, one six miles off, hull down, and the others were French boats, four or five miles astern. The tide was running to the westward.

Cross-examined.—Cannot swear positively that the tubs taken up were thrown out of the *Lord Hood.*

William Godfrey, one of the crew of the *Lively*, also detailed the capture of the *Lord Hood* on the 17th of February. We distinctly saw tubs taken out of the hold of the *Lord Hood*, placed on deck, and then thrown overboard. He saw the tubs picked up by their boat, and is sure they came from the *Lord Hood.*

Several other seamen of the *Lively* corroborated this evidence.

The Rev. T. Wright.—I am vicar of Boughton under

Blean, in this county, about six miles from Canterbury, and about twenty-one or twenty-two miles from the North Foreland. On Sunday, the 17th of February last, I did duty in the afternoon at my church. The evening service begins at half-past two. I saw the defendant sitting in a pew between the hours of half-past two and three that afternoon. I had seen him before, and knew his person. He came in rather late, about the second lesson, and staid the whole service—till about four o'clock.

Cross-examined.—Always perform my own service. Hav not been absent three times for thirty years. Am sure it was the 17th of February. Sir William Courtenay has been to my church three times. The first time was upon the 17th of February. He might have been there before, but I had never seen him.

(Here the prisoner seemed to possess a stronger feeling than usual, and from the look he gave the reverend witness, it was judged that he thought his testimonies inconsistent with strict truth.)

Examination continued.—I know Captain Gordon; his child was christened subsequently to the 17th of February, and Sir William stood sponsor. At church Sir William's conduct was perfect and proper, and his conversation at the christening at Captain Gordon's was that of a christian and a gentleman.

Re-examined.—The 17th of Feb. was Quinquagesima Sunday, and my sermon was adapted to the epistle of the day. On coming out of the church, a friend asked me if my sermon was *at* Sir Wm. Courtenay "No! certainly not."

(Here Sir William strove to express by a countenance of scorn, his utter contempt as well as denial of the witness's statement.)

Mr. Parker, overseer of Boughton, stated that he was at church in the afternoon of the 17th of February. He saw the defendant there a little before three and until four,

when he followed him out of church He then put it down as a remarkable circumstance in his memorandum book. (Here Sir William turned up his eyes and grinned with great complacency). Knew he was coming for several days before.

Cross-examined.—I will swear it was the 17th of February. Never told any body that I had any doubt of it.

Mr. Wells submitted that the indictment could not be sustained, as there was only one witness (Mr. Essell) who deposed to the perjury, and the law made it necessary that there should be several.

His lordship overruled the objection—saying there were several witnesses who deposed to the contrary of what the defendant had sworn.

Mr. Wells then addressed the jury for the defendant. The learned counsel commenced his address by saying, that no man could detest the crime of perjury more than his gallant but unfortunate client; nor was there any one more anxious to uphold the due administration of justice in every respect. He begged the indulgence of the jury in the arduous duty he had to perform: the difficulties of which they would be able to appreciate when they beheld the array of power (pointing to the counsel for the prosecution) against him.

There was no less than three of the most eminent counsel marshalled against him, and if the trial had taken place earlier, they would have been assisted by another no less distinguished than the learned recorder of London—there was all this talent against him, aided by all the resources of a government who had no less than sixteen millions of money at its disposal. His learned friend Mr. Serjeant Spankie might with great propriety rise from his place in Parliament, and speak from personal acquaintance of the extravagant manner in which the Board of Customs carried on its proceedings. He begged also to entreat the indul-

gence of the jury on account of another difficulty under which he laboured that of having no attorney to assist him. Added to this, was the disinclination of his honourable, he would say his respected client, to make any effort to rebut the charge against him; feeling conscious of his innocence, and relying on that to be able to overcome any evidence that might be brought against him. On another occasion, when his client was called upon to defend himself from a most unfounded charge—but to which it was not necessary to allude farther—he was similarly anxious that no effort should be made in his behalf; but some of his attached friends deemed it more prudent to have the assistance of counsel, and had thought proper to entrust to him Sir William Courtenay's defence. But did he shrink from the task? By no means! And he was principally emboldened to go further, because, whatever might be his own deficiences, his client would not suffer on that account, as his lordship, by the constitution of his country, no less than by inclination, was counsel for the prisoner, and would not suffer the case to be prejudiced by the inadequacy of his advocate. Another reason why he would not shrink from the performance of this duty was, that he was satisfied the distinguished individual whom he had the honor to defend, was altogether incapable of committing the crime imputed to him. He had one favor to entreat of the jury. It was impossible they should not have heard of the individual now at the bar. Should any of the observations they had heard in company, or seen in the public press, tend to cast obloquy on Sir William Courtenay, or to make upon their minds any unfavourable impression, he entreated them to discharge any such impression, as it was indeed their bounden duty to do. The learned counsel proceeded to say that Sir William Courtenay was born a gentleman, and educated as a gentleman. Circumstances had induced him to visit the East. He had been a very extensive traveller,

He had slept in the tent of the Arab—he undauntedly met the scimiter of the Turk—he had visited the tomb of the prophet Mahomet—and bowed devoutly at the holy sepulchre in Jerusalem. Having lived long in eastern nations he had thus acquired habits and manners not accordant with those rules of polished life which obtain in this our more northern country. When he returned home, he found it difficult to fall in with our habits; and hence, as well as from the singularity of his costume, he had been rendered a general subject of curiosity and admiration. Sir William Courtenay would shrink from no examination into his character and conduct. He had now resided in this country some time, and he could, if he pleased, fill the court with the most respectable witnesses to his character. He (Mr. Wells) had already cautioned them against the calumnies of the public press, and he regretted that there was too much reason for the caution. He regretted to learn that in one of the country papers of that very day, his honorable client was charged with swindling! Sir William had certainly been called upon to defend himself from a charge of that sort, and he was his counsel on that occasion. The same zealous friends who had employed him now, had employed him then, and what was the result of the charge? Why, after dragging Sir W. Courtenay all the way from Paris to defend himself from it, his accusers were afraid to proceed —first removed it into the Court of King's Bench, and subsequently abandoned it altogether! Was it to be endured, that this gentleman should be persecuted in this way, and thus become a marked man? He would defy any one to produce a single act of his which did not mark him as a man of honor—which did not mark him as a gentleman—which did not mark him as a Christian. Mr. Wells then went on to say, that in all cases of perjury the party commits the crime with some expectation of deriving personal benefit. But could it be supposed that there was any inducement of that nature in this case? He did not mean to

defend smuggling, but it was well known that an infraction of the revenue laws was not an offence of that high degree of immorality which marks most offences. What were the real circumstances of the case? Here was a number of poor men charged with an offence against the customs. Sir William Courtenay having his heart in its right place, and being ready to overflow with kindness, was anxious to render them all the assistance in his power. With this view alone he flew to Rochester, knowing the power of the crown, and fearing that they might be oppressed. Mr. Wells then proceeded to comment upon the proceedings at Rochester, and upon the probability of Sir William Courtenay having mistaken the day, from his different mode of computing time to that used in this country. It was very probable that he had stated that which was perfectly correct according to his own ideas and intentions. He would put it to the jury whether they thought it possible that Sir William Courtenay could have committed the crime imputed to him—and imputed to him too on such unsatisfactory evidence. He threw himself on their candour as Englishmen, believing that they would restore him to the world with an unsullied character.

At the conclusion of this address, Lieut. Shamble was re-called by his lordship, and stated that he never fired on the *Lord Hood* before the 17th of February. There was no other vessel into which he fired under similar circumstances in the month of February.

Mr. Wells then called the following witnesses:—

Captain Gordon, R. N., resides at Boughton under Blean, in this county. Knows the defendant; has known him since last December. His character for religion and morality is very good. His religious habits are as strong as any man he knew.

Witness thinks him incapable of committing the crimes imputed to him.

Mr. Francis resides at Boughton. Has known the de-

fendant since December; has done witness the honour of visiting him for a fortnight together. It was the greatest pleasure he ever *felt* to hear him explain the scriptures. He is thoroughly convinced, and he would say it from the bottom of his heart, that Sir William Courtenay would rather die than sin against his God. (Sir William here exclaimed "very good!")

Mr. Denne had known the defendant eight months During that intimacy he has observed his conduct, and believes him to be a man of most religious sentiments. The most religious one he ever knew. Witness is a member of the church of England.

John Morris Thomas lives at Canterbury. Has frequently seen Sir William Courtenay. He is one of the best men he ever saw, and is utterly incapable of committing the diabolical charge imputed to him.

John Waters Banks has been on most intimate terms with Sir William Courtenay. Had travelled with him, and been with him day and night. His moral and religious character exceeds that of any man he ever met. Witness has had the honor and pleasure of conversing with many clergymen of the establishment, and many eminent dissenters, but Sir William Courtenay supersedes them all for knowledge in the word of God, and conduct in accordance therewith. He is in the habit of visiting the Rev. James Crowther, a clergyman of the established church, of Canterbury.

— Newington, innkeeper, also gave him an excellent character.

George Robinson said his opinion of Sir William Courtenay was infinitely too high to express; he never came near his equal.

Cross-examined.—When I first knew Sir William Courtenay, I was in the medical profession; and I have given up every thing to follow him, and would follow him still.

Mr. Serjeant Spankie said the case was so clear, he would forego his right to reply.

His lordship was about to sum up, when the defendant begged to know if he might not speak in his defence. His lordship said that as his counsel had addressed the jury, he had no right to speak.

Sir. W.—I did not employ counsel, it was my friends who did it.

Judge.—I must deal with you as with any other of his majesty's subjects. You have suffered the learned counsel who has done you ample justice, to defend you, and therefore you cannot now speak.

Sir. W.—(With great earnestness) I did not suffer him, it was my friends who did it. Am I to be condemed unheard?

Mr. Justice Parke — You allowed your counsel to conduct the whole case without objection, and therefore you have renounced your right to speak for yourself. This is the law of this country, which I am sworn to administer.

Sir W.—I do not wish to offend your lordship, therefore I have to apologize to your lordship. I have also to apologize to Mr. Thackeray, and (raising his voice) I have also to apologize to the magistrates, and—

Mr. Justice Parke.—The best apology you can make is to be quiet. Sit down! The knight then desisted.

His lordship then proceeded to sum up, and prefaced a very luminous address with some very appropriate observations on the immorality of smuggling, by which a direct robberry is committed on the revenue of the country. The jury were not to allow their minds to be biassed by any difference of opinion on this subject, but they were to look at the case as sensible men, and from the evidence produced say whether the defendant was or was not guilty.

The jury, after consulting a few minutes, expressed a wish to retire, and after being out of court twenty-one minutes, returned, and pronounced a verdict of *guilty, but recommended to mercy.*

The knight seemed thunderstruck—he first stared wildly at the jury, then cast his eyes to heaven, and clasping his hands, appeared to resign himself to his fate.

His lordship ordered him to be taken into custody, and then said that he found great difficulty in entertaining the recommendation of the jury. He could see no ground for it whatever. There never was a plainer case.

In consequence of some misapprehension on the part of the officers the prisoner was then removed, having previously shaken hands with his friends, some of whom were actually weeping; but he was immediately ordered to be brought back, when the clerk of the arraigns called upon him in the usual way, to state what he had to say why sentence should not be passed upon him.

Sir W.—(With much emphasis) May I then be allowed to speak?

His lordship.—Yes, any thing you please. Strictly, you ought only to address yourself to me in mitigation of punishment; but you may say what you please.

Sir W.—My lord, that is all I do wish. He then spoke as follows, with great vehemence of voice and manner, and frequently addressing himself to the people behind, in the body of the court; his eloquence appeared however to be in a great measure lost upon them; for though they listened with curiosity, no decided feeling of interest appeared to be excited among the populace.

Sir William commenced his most incoherent, unconnected harangue by saying, "I came to Rochester under motives which were purely disinterested. In the heat of the moment I might have offered an insult to the gentlemen, but nothing could be farther from my heart. I offered an insult to the gentleman there (pointing to Mr. Thackeray),

by drawing my sword. I did not intend to insult him. I did it from a warm heart and a just cause. If that has operated against me, I give him here my humble apology. I consider that every man is bound to support the laws and constitution—that every one is bound to give up his life for them; while there are laws it is our duty to support them. I feel it due to the magistrates, to Mr. Thackeray, to the captain, and to the crew, to apologize to them; but used as I am to the hard field of battle, it is a hard thing for me to come here. The whole case has been proved by evidence which never came out of my lips. I never alluded to the 17th of February at all, nor to the tubs for which I am tried. I am charged with wilful and corrupt perjury. When the magistrates wished me to take the oath, I objected to it, it was contrary to my wish; I was dragged into it. The charge is wilful and corrupt perjury. How can it be *wilful*, if I was dragged into the oath! It was contrary to my faith, and contrary to my conscience. Remember it is a copulative conjunction: wilful *and* corrupt. What did I do it for? I could expect to get nothing by it.

His lordship.—It is immaterial whether your intention was to obtain any pecuniary reward, or to stand well with these men, by whom you wished to be well thought of.

Sir W.—I did not do it to be well thought of, I hate popularity. I never denied that the tubs came from the *Lord Hood.*

His lordship.—What you say should be addressed to me, in mitigation of punishment. It is not of any use to address the jury now, or to pretend that you are not guilty. You know that on that day you were even twenty-five miles off.

Sir W.—Did I ever say a word about the 17th of February? (turning round) Did I, Mr. Robinson? Did I, Mr. Thackeray?

Mr. Thackeray.—(From the council table) Yes, you did.

Sir W.—I did not. They say wilful *and* corrupt. But how can there be corruption without bribery. I am one of the Society of Friends. They gave me a book, I know not what for. I never said a word about the tubs picked up by the *Lively*. The tubs I saw were coming from the westward. My God! (turning round to the spectators) What if this were the justice of the whole country! Ah! Did you know my heart, and the real wishes of Sir William Courtenay for you, you would not judge me. I would lay down my life for you. I would take all my prosecutors and jurors to my heart, for they know not what they do. And now, my lord, have I not a claim on your mercy? Surely I was tried on a separate charge. The tubs I saw never came out of the *Lord Hood*. They were never picked up by the *Lively*. Am I actually tried and condemned? My case will soon come before the House of Peers, and I shall have justice, if I can but get my liberty. I am born of the best blood in the country. *(Clasping his hands and looking upwards)* Kent! your God will see me done justice to. If I have been convicted on mistake—

His lordship.—No mistake at all, nothing can be clearer.

Sir (W.—With encreased earnestness) I will say I am as innocent as a lamb. God knows I know nothing more about it than the man in the moon. As to popularity, I detest it. I hate politics. I like government to come from the throne to the people, not democratic. I will never dabble in politics any more. They are a whirlpool of misery. My politics henceforward shall be the same as those advocated by the *Standard* newspaper. (He here ceased abruptly, walking up and down the dock in a state of great excitement).

His lordship.—Have you done?

Sir W.—Yes, my lord!

His lordship then proceeded to pass sentence as follows:—

On the clearest evidence you have been convicted of the crime of wilful and corrupt perjury. It is one of the clearest cases which it ever fell to my lot to try. There can be no doubt that, on the spur of the moment, finding that the smuggler was likely to be convicted without better evidence than has been already produced, you came forward, and swore positively that you saw the transaction, when you knew that you were not present. Now, though your object might not be to obtain any pecuniary advantage, yet in the eye of God and man, you have been guilty of wilful perjury. I am afraid from this specimen of your religion, of which your friends have said so much, that you have been making them your dupes, or that you have deluded yourself; perhaps both. Your offence is one of the greatest magnitude, and as there are in your case no mitigating circumstances, it must be visited with the full rigor of the law. On the sanctity of an oath depend all our rights and liberties, our lives and properties, and it must be most carefully guarded. I see no reason whatever, in your case, why the law should not take its course. Perhaps it will teach people that on no account whatever, either to procure any personal advantage, or to endeavour to serve their friends who have broken the laws, ought they to swear that which is not true. The sentence of the court upon you, William Courtenay, therefore is, as the law directs, a sentence of imprisonment and banishment—that you be imprisoned in gaol for the space of three calendar months, and at the expiration of that time you be transported to such place beyond the seas as his majesty, by and with the advice of his privy council, shall direct, for the term of seven years.

Sir William betrayed no emotion when the sentence was pronounced, but received it with calm resignation, and immediately left the dock with the gaoler. The sentence seemed to excite surprise in court, on account of its severity. but there was no manifestation of feeling whatever by the

crowd. The gross prevarication and contradictions of the prisoner had completely prevented his extraordinary address from producing that effect which he doubtless anticipated.

On being taken to a cell, he manifested the greatest calmness and resignation, saying it was the will of God, and he must submit. He was frequently reading the Holy Bible, and altogether exhibited a mild firmness of mind, and unrepining acquiescence in his fate, worthy of a better cause.

Notwithstanding that Courtenay was now in prison, convicted of a heinous offence, and sentenced to a very severe punishment, yet the belief prevailed amongst his numerous partizans that he was innocent of the crime imputed to him and that he was in every respect an injured and a persecuted man. We may look back to the times of Brothers, Naylor, Irving, and Southcote, for instances of fanaticism and infatuation, which are actually a disgrace to the human understanding, but it is deplorable to observe that in the improved enlightened state of the human mind in the 12th century, a number of individuals could be found, of education and professional learning, who could be led away by the pretensions of a lunatic, and degrade themselves to a level with the most ignorant of their fellow creatures.

Much indeed has been said concerning the *ignorance* of the followers of Courtenay, and there can be no doubt that many of them have a great claim to a very large share of that distinction; but there has been comparatively little said about the *criminality* (for such it must surely be) of the persons who, as tradesmen and citizens of old Canterbury, and known to possess what is called respectable talent, could plead no *ignorance* as an excuse for their folly, to say nothing of the professional men, from whom (having passed an examination before the learned of the land) we have a right to expect sufficient wisdom to enable them to act as wise and discreet men. What excuse have they, or

can they have, to offer for having patronized, associated with, and even *voted for*, to fill the high office of their representative in Parliament, a man whose only recommendation was that he was a total stranger, and in the habit of galloping up and down their streets, dressed in superb and splendid robes of velvet and gold, and ornamented with an enormous black beard and a sabre, accompanied by a servant dressed in the same fashion, although with less costly materials? and yet there is in existence a list of these worthies to the number of 360! who would have made this poor maniac their M. P.

If the poor peasants in the vicinity of the ancient city are to be pitied for being misled into riot and murder, surely the more sensible (?) citizens ought to be punished for assisting to mislead them; for had not the miserable man who was their leader been distinguished and patronized by the inhabitants of the city, he would never have been *known* by the poorer classes in the neighbourhood.

The following copy of a handbill, which was freely circulated in the city at the period of its peculiar date, will show the close connection that had grown between the two parties, Sir William Courtenay, (*alias* Mr. Tom) and the citizens; and the accompanying circular, which followed it, is almost sufficient to immortalize the individuals whose signatures it bears, even if they had not been recorded in the poll-book. The conservatives, wishing to monopolize the direction of the new town council, put forth a list of eighteen individuals, exclusively of their own party, as the most fit and proper persons to fulfil the important duties about to be vested in their new municipal authorities; and the liberals (immediately following their example) soon made the inhabitants acquainted with the names of 18 reformers who were deemed *more* fit and proper. Courtenay seems to have been willing to stake the success of his own recommendation against that of the more alert partizans of the ancient city, as the following bill will show:—

"TO THE ELECTORS OF THE NEW COUNCIL OF THE ANCIENT CITY OF CANTERBURY.

"Men of Canterbury—Seeing by numerous handbills issuing from your ancient and loyal city, that unholy and designing men are endeavouring to force themselves upon you as members of the council lately ordained by our Imperial Parliament to supersede the functions of the present unworthy corporation, I hasten to call your attention to such of our well-beloved and deserving fellow-citizens, as have proved themselves worthy of your confidence, by righteously standing forward in time of need to record their votes for one who would have worked the salvation, not only of your ancient city, but of this our wicked kingdom. I will set their names before you, and God speed your choice. Let not evil men turn you either to the right or to the left, but 'do your duty in that *stage* of life unto which it has pleased God *now* to call you,' and choose the following, who are *my* friends and the friends of christianity, as well as goodly citizens:—

Edward Wooton, Burgate Street.
James Roberts, Shakespeare Tavern.
W. Pool, Guildhall Street.
George Plomer, High Street.
Reverend James Crowther, New Road.
Reverend James Blomfield, Watling Street.
D. B. Major, Surgeon.
W. H. Trimnell Parade.
J. Greenwood, High Street.
Thomas Hacker, Watling Street.
George Ash, Watling Street.
John Southee, Burgate-st.
George Eastes, Staplegate.
R. W. Lavender, St. Margaret's.
Charles Cottrell, St. Margaret's.
Thomas Dean, St. Peter's Street.
J. T. Tyson, High Street.
Bart. O'Brien, Infantry Barracks.

"These are the men whom it behoves you to elect to fill the offices in your new city government; for, as you ought humbly to put your trust in the Most High, so ought

you to place your confidence in those who stand highest among yourselves for their righteousness.

"Fail not to do this, as you value the blessing and prosperity which must follow the election of such a council. I will come and be amongst you at the time of your voting, in order 'that I may glorify my Father which is in heaven' by the direction of your choice.

"I am, men of Canterbury, in love and unity,

"Ever your most faithful knight,

"W. P. H. COURTENAY,

"Knight of Malta, King of Jerusalem, &c.

"Barming-heath, 11th moon, 10th day, anno domini 1835."

A day or two only elapsed, when the following circular, from the gentlemen who had previously given Sir William their plumpers at the general election, was addressed to the numerous electors of the council:—

"Sir—Having been recommended by Sir William Courtenay, Knight of Malta, &c., as candidates for the honour of representing you in the town council of this city, we feel it our duty to state, that having always considered Sir William as a gentleman of superior, and even surpassing understanding, and feeling also that his present lamented situation is entirely owing to an imprudent exercise of a generous disposition, and not to any deficiency of intellect (as has been maliciously asserted), we beg respectfully to acknowledge the honour he has been pleased to confer upon us, and to solicit the favour of your votes and interest—pledging ourselves to the performance of every duty connected with the office, diligently, and to the best of our ability; as well for the honour of the illustrious character who has condescended to recommend us to your notice, as for the interest of our fellow-citizens.

We are, Sir, your obedient servants,

Edward Wooton	Thomas Hacker
James Roberts	George Ash

William Pool	John Southee
George Plomer	George Eastes
James Crowther	J. Greenwood
James Blomfield	C. C. Cottrell
D. B. Major	Thomas Dean
W. H. Trimnell	J. T. Tyson
R. W. Lavender	Bart. O' Brien.

"Committee Room, Shakespeare Tavern, Dec. 6, 1835."

When our readers are informed that this poor Knight of Malta, King of Jerusalem, Prince of Abyssinia, &c. was at that very time imprisoned for perjury, they will not wonder more at the credulity of these simple citizens, than they will be surprised at a few agriculturists of the neighbourhood being led on to slay their countrymen—especially when it is remembered that they had the sanction of such men, whose station warranted their being thought wise and discreet.

Courtenay had not been above three months in prison, when it was ascertained that he was decidedly insane, on which the sentence that had been passed against him was annulled, and he was sent to the Kent Lunatic Asylum at Barming Heath, where he remained nearly four years. The circumstance attending his discharge from the lunatic asylum, became the subject of a serious investigation in the House of Commons, imputing in the first place a gross direlection of duty on the part of Lord John Russell, as Secretary of State for the Home Department, and secondly, as having been effected to suit an electionering purpose.

Although the investigation into all the circumstances connected with his release did not take place until after the fatal fight at Bossenden Wood, yet we consider their insertion here as most appropriate, as they are necessarily elucidatory of many collateral circumstances which preceded the Canterbury affray, and on account of which particular individuals have been exposed to so much unmerited obliquoy.

The first notice which was taken of the business in the House of Commons, was from Mr. Plumtree who wished to inquire of the noble lord the Secretary of State for the Home Department whether he had received any information of a melancholy and sanguinary affray which had taken place near Canterbury? He wished to ask, also, whether the individual who was the chief author of that affray was not a decided madman; whether he had not been for some time confined as such in a lunatic asylum in the county of Kent; and by whose authority that individual had been set at liberty?

Lord John Russell, with regard to the unfortunate occurrence, could only say that the accounts received at the Home Office from the magistrates as well as the military authorities coincided very nearly with the public accounts, with which the honourable gentleman was already acquainted. With respect to the individual who was the chief author of the melancholy occurence, he was found guilty of perjury in the year 1833, as he (Lord J. Russell) believed, at the assizes for the county of Kent. It was then said that he was of unsound mind, and he was confined from the year 1833 in the lunatic asylum in the county of Kent. Towards the latter end of the last year his father reported to him (Lord J. Russell), as Secretary of State, that although his son was in some degree of unsoundness and flighty, yet that he had not been found guilty of any criminal act of violence, and he stated that, if released, he would take charge of his son. Upon this representation, he (Lord J. Russell) directed the visiting magistrates to give an account of his state of mind, and an account was forwarded from the surgeon of the asylum that he certainly still was of an unsound mind, fancying himself (Sir William Courtenay) a knight of Malta, and having other erroneous impressions; but there was nothing to show that there was anything dangerous or malicious in his madness. He (Lord John Russell) had no reason to doubt

that the person who was his father, and who was represented to him as a person of good character, would undertake the charge of his son; and on his representation, and on his engagement, this individual, having been four years confined, he (Lord John Russell) gave orders should be set at liberty. It appeared that the father afterwards went to the lunatic asylum, and instead of taking charge of his son himself, said that he had authority to have his son delivered up to whomsoever he might appoint; and instead of appointing a person used to the care of patients, he gave him in charge to a person living in the neighbourhood, in the county of Kent, of whom there was no reason to suppose that he was fit for the charge of any man in such a condition. There was nothing with which he (Lord John Russell) was acquainted in the previous circumstances to induce him to believe that the individual was likely to commit any crime of violence; he had been found guilty only of perjury, and not of any violent assault, or of an attack on any individual; and under these circumstances, he complied with the request of the father. It appeared that since his discharge, the individual had been living in the county of Kent, and had been guilty of the acts which led to this unfortunate occurrence.

Sir George Sinclair wished to learn from the noble lord, whether there was any connection between these riots and the Poor-law Bill, as endeavours were made in some of the journals connected with government to prove that the excitement was brought about by those opposed to the Poor-law Bill?

Lord John Russell believed, although he had not sufficient information to give a direct answer, there was no connection between them. The new Poor-law was one of the subjects on which the individual excited the deluded men; but he (Lord John Russell) did not attach much importance to the statement. A person in such circum-

stances would take advantage of this law, or anything which was at hand and which would at the time raise excitement.

Mr. PLUMPTRE did not believe that the Poor-law had any permanent connection with the address of this person. That he was a madman there was no doubt; and it was in his (Mr. Plumptre's) knowledge that, when he was at large before, he drew a large number of persons after him, and it was with great regret that he had been released.

Sir HUSSEY VIVIAN had been applied to on this subject by an honourable friend, a member of that house, whom he did not then see in his place, who stated that he knew the individual, and that his family were most respectable, and they were very desirous of having him under their protection. They stated that they were convinced that the insanity was only temporary, and the request came not only from the father, but also from the wife. The noble lord had particularly guarded himself, by making particular inquiries as to the respectability, before he acceded to the request, and under the conditions as to the charge of his person, the individual was ultimately released.

Sir ROBERT PEEL wished to ask whether, previous to the actual collection of persons which led to the unfortunate collision, the magistrates had made any representations that this individual was occupied in agitating the public mind upon this subject?

Lord JOHN RUSSELL replied that he had not received any representation of the kind, nor had he received any statement till this day.

Sir ROBERT PEEL: Did not accounts reach the noble lord some days previously that the individual was occupied in agitating the public mind?

Lord JOHN RUSSELL: No; no information of any kind had reached him before this occurrence.

On the 6th of June, Sir Edward Knatchbull again called

the attention of the house to the subject, on account of certain misrepresentations which had been made relative to the recent unfortunate and melancholy proceedings at Canterbury. This was the first opportunity which had presented itself for obtaining any explanation from the noble lord; and, in order that the house and the country might be satisfied that some of the representations which had been made were erroneous, he felt it his duty to move for the production of certain papers, having reference to the late fatal proceedings in a part of the county which had done him the honour of electing him for their representative.

The house would see that in the answer which the noble lord the Secretary of State had given to the inquiry of his Hon. Colleague, a strong charge was made against the visiting magistrates as well as the superintendent of the lunatic asylum, and he was sure the noble lord would feel it his duty to set the matter right. The only way this could be done was by the prduction of the documents relating to the liberation of John Nicholls Tom, and, as hedid not expect any opposition from the noble lord, he should conclude with a motion to that effect, in order that the public might have an opportunity of being well informed in regard to the whole transaction. It was not his intention to enter into the details of the fatal riot which had taken place, but he trusted the house would permit him to correct some misrepresentations which had gone forth. Since he had returned to town that day he had seen a charge brought against the magistrates, that they had issued their warrant for the apprehension of John N. Tom, calling himself Sir William Courtenay, without any deposition having been taken. Now, he could state that such was not the fact. A deposition had been taken, for he had himself seen it; and, as far as his judgment went, no irregularity of any kind had taken place, as the measures of the magistrates were fully borne out by the depositions which had been made. There was another circumstance which he had seen stated for which

there was no foundation in truth. It was said that the officer who was killed in the affray first stabbed the person by whom he was shot; but he had the authority of those who were present, and who witnessed the whole transaction, for stating that such a report was utterly untrue. There were other circumstances which had been misrepresented, but in regard to which he would not trouble the house at that time. If the noble lord had no objection, he would move for a copy of the order for the commitment of John N. Tom, and for copies of any correspondence with the home-office in reference to the discharge of that individual, and of the order from the home-office authorizing his discharge from the lunatic asylum. Painful as the duty was to all parties concerned in the lamentable proceedings to which he had alluded, both magistrates and officers had done their duty in a way the most creditable to themselves, and he did not think that there was any feeling to the contrary in the district where the riots had taken place.

The motion having been put.

Lord John Russell: I can only express, as the right honourable baronet opposite has done, my very deep regret for the occurrence which has taken place. The right Hon. baronet is, I think, quite justified in asking for an explanation, in consequence of the statements which have been made, grounded on inferences which have been drawn form what I said in reference to this person, John Nicholls Tom. I am ready to say that I did not state anything in this house which was intended to convey, or which would convey, any charge against the visiting magistrates, or against the directors of the lunatic asylum, because the fact is, that in consequence of the statements which I received, I thought it right to recommend that a pardon should be granted in the case of the prisoner; and that being the case, it was not in the power of the visiting magistrates, or of the directors of the lunatic asylum, to require that any terms besides those attached to the petition besides, that addressed to me should

be complied with. But I may perhaps mention that the papers comprised in the motion of the right honourable baronet will contain some matter of importance which it is desirable should be known by the house, for it is desirable that the whole of the transaction which proceeded the liberation of Tom should be laid before the house. The first representation which was made to me on the subject was made by the father of this person, who came to me with his wife, for they described themselves as the father and mother of the prisoner, and who were recommended to me by two honourable members of this house, one of whom spoke on this subject the other night in the course of the debate—the Master-General of the Ordnance—and who vouched for their respectability. The father made various statements to me with respect to the actual state of his son, and said that he was perfectly well assured, that if he were permitted to take care of him, instead of his being kept any longer in confinement, he should be able to prevent any further mischief being done by him. I stated to him that it was not because his son might be perfectly harmless then, and that there were then no symptoms of violence in his demeanour and conduct, that there might not be a paroxysm which might render him dangerous to others, and, therefore, I could not agree to the proposal, unless he would engage that there was a proper person who should be near him, so as to be able to prevent any violence being committed by him. He gave me that assurance, and afterwards he made a statement in writing to the effect which I have stated. I think it right to lay these circumstances before the house, because they occurred in a private conversation which I had with the individual to whom I have referred, and because therefore, they would not be embodied in the papers for which the right honourable baronet has moved. With respect to the other observations of the right honourable baronet I will only say this. He has referred to reports which have appeared, and to statements which have been

made; and I will also beg leave to refer to a statement alleged to have been made by a noble lord connected with the county of Kent, that certain magistrates of the county had made representations to me against the liberation of John Nichols Tom. Now if such had been made, I must declare my ignorance of the fact, that any representations were addressed to me, or that even any opinion of the kind suggested was entertained, and on the contrary, I should rather infer, from their not making any statements to me while this matter was under consideration, that there was not any immediate apprehension with respect to the condition of the prisoner. However, there can be no fault attached to the visiting magistrates, or to the directors of the lunatic asylum, for they had no discretion in the matter, because it rested on me, and not on them. With respect to the further statement made by the right honorable baronet, I am glad he has corrected the error which he appears to have fallen into with regard to the conduct of the magistrates. I can only say in the commencement that, if what he has said is true, it appears to me that the conduct of the magistrates regarding this affair has been as judicious and as prompt as the circumstances of the case would permit. From all the statements which I have heard, I doubt not, however, that they acted as soon as possible for men in their situation. I received this morning some letters from Dr. Poore containing a relation of all the occurrences that took place, and it appears that he only heard of it on Tuesday the 29th of May, and his conduct has been regulated by a wish to prevent any mischief, and has been characterised by the greatest promptness and decision. I will only move now that these letters may be laid on the table of the house, in addition to the papers to which the motion of the right honorable baronet has reference, because I think it is right that the account given of this transaction by Dr. Poore should also be brought under consideration. I will not now go further into the subject except to move that

these letters be produced, for I think that the steps taken by Dr. Poore should be brought under our attention.

The papers moved for by Sir Edward Knatchbull were ordered, and although it was evident that there was a considerable portion of party spirit mixed up in the motion of the Hon. Member for Kent, as well as a direct inclination to impeach the conduct of Lord John Russell, yet it was allowed by all that the whole affair required the most serious investigation, involving as it did the great prerogative of mercy vested in the crown, which in the present instance, was supposed to have been most improperly exercised. Finding, however, from the fair, manly, and candid, manner in which Lord John Russell met the question, that every hope must be relinquished of bringing home to him any positive blame in the liberation of Courtenay, Sir Edward Knatchbull changed his mode of attack, on the ground that the release of Courtenay had been effected entirely for electioneering purposes, as Mr. Tom, the father of John Nichols Tom was an elector of East Cornwall, and in order to secure his vote for the two liberal candidates, Sir Hussey Vivian, who was one of those candidates, had interfered in behalf of Courtenay, and succeeded in obtaining his release.

It was on the 26th of June, that Sir Edward Knatchbull brought forward his motion for the appointment of a committee to enquire into all the circumstances connected with the discharge of John Nichols Tom *alias* Courtenay, from the Kent Lunatic Asylum. Our limits will not allow us to follow Sir Edward throughout the whole of his speech, which in all its bearings was a covert attack on Lord John Russell, at the same time, that Sir Edward attempted, although in vain to impress the belief upon the house, that he had not brought forward his motion for mere party purposes. As, however, some circumstances were mentioned during the debate which possess peculiar interest, as throwsome light upon the history of Courtenay, which other-

wise would perhaps never have been made public, we shall confine ourselves to those parts, and particularly to the account which Lord John Russell gives of his share of the transaction in refutation of a charge which Sir Edward Knatchbull brought against the noble lord of having received a private visit from the parents of Courtenay at his vate residence in Devonshire, and upon which a constrnction was put, that the object of that visit, had a reference to the release of Courtenay from the lunatic asylum, by which the vote and interest of Mr. Tom were to be secured for the liberal candidates at the ensuing election.

After a long prefaratory address, in which Sir Edward Knatchbull laboured hard to convince the house, that his respect for Lord John Russell was unbounded, but that his lordship was then suffering under his high displeasure for the part which he had acted in the affair of Courtenay, he proceeded to state that the act of 9th George IV., under which Courtenay was sent to the lunatic assylum, directed that such person should there remain until a certificate should be produced, signed by two medical men, stating him to be of sound mind, and that then the prisoner should be taken back to the prison from which he was removed, to finish the term of his confinement, if not yet expired. What happened in this case? The noble lord had certainly commenced his proceedings under the provisions of the 9th George IV. He applied to the visiting magistrates to send a certificate, and received one regularly signed by two medical men, on the 8th of September, stating that the prisoner was of sound bodily health, but of unsound mind. Now, as far as he (Sir E. Knatchbull) had been able to ascertain, no further inquiry was made by the noble lord as to the condition of this person; and yet on the 9th of October, a free pardon, with an order for his immediate discharge, was sent down from the Home Secretary's office. That was the point on which he wished for explanation. He could not see why the noble lord, acting in the first

instance under the act of Parliament, that was to say, as regarded the medical certificates, should without further inquiry give an order for the prisoner's dismissal. He knew, it was said, that though of unsound mind, he still might not be a dangerous character. Now, he believed most conscientiously that if the noble lord had made inquiry in the county of Kent, he would have found that nine out of ten, nay ninety out of one hundred persons, were of opinion that this individual could not be made free and unrestrained in his action, without endangering to a serious extent the peace of the county. He did not mean to say that the consequences which flowed from his liberation could have been anticipated by the noble lord, or that on the noble lord devolved the responsibility of those results; but he apprehended that he should be able to show from the papers on the table of the house, what were the circumstances under which, and the real ground upon which, the noble lord had granted Courtenay his pardon and liberation. Those papers enabled him to say that it was through the interference of the gallant officer, (Sir Hussey Vivian) that this liberation had taken place. There was no letter that he was aware of from the gallant officer, but there were two documents which had some how or other got into the secretary's office, bearing date the 15th and 16th of August, 1837, which would suffice to show that the Master General of the Ordnance had requested the liberation of the prisoner confined in the county asylum. Now, the time at which this happened was immediately after the election for Cornwall, the declaration for which was made, he believed, on the 10th of August. The hon. and gallant officer was acquainted with Mr. Tom, the father of the prisoner, and Mr. Tom happened to be an elector of East Cornwall, and one likewise who had voted for the two Liberal candidates. The hon. and gallant gentleman admitted that he knew Mr. Tom, and he (Sir E. Knatchbull) knew that Mr. Tom had promised to vote for Lord Eliot,

but that instead of doing so he had voted for the hon. and gallant gentleman himself, and his unsuccessful colleague.

In regard to the proper arrangements for the safe custody of the prisoner, he could not say that sufficient precautions had not been taken—the information he had received might not be correct; but he certainly had been given to understand, that at the time these unfortunate proceedings were going on there was proof at the Home-office of the state of mind in which the man called Courtenay was. There had been at the same time a letter from a medical gentleman addressed to the Secretary of State demanding an investigation of the individual in question, and affirming that it was not safe that he should be at liberty. In addition to this, he was enabled to say, from a letter dated the 22nd of this month, which he had received, as we understood, from Mr. Tooke, the late member for Truro, that that gentleman had made inquiry at the Kent Lunatic Asylum on the state of the man called Courtenay, and there learned, upon testimony which could not be doubted, that his condition of mind was decidedly such as disqualified him from being left to his own guidance—that, in fact, it was exceedingly dangerous to allow him to go abroad. He had now briefly laid before the house the circumstances of the case; but there was one circumstance which in some degree appeared to be connected with the case, and to that he would shortly advert. Very soon after the election for Cornwall William Tom and his wife, the parents of the unhappy lunatic, paid a visit to the noble lord opposite, the Secretary of State for the Home Department, at his country residence in Devonshire. The house would observe that the time chosen for this visit was rather remarkable, and he confessed that he felt curious to know what that introduction was which gained for those parties access to the noble lord. Coupling, then, these various circumstances of the election, the visit, and the liberation, he thought that he had laid a sufficient ground

for an inquiry. That the Secretary of State should be exonerated from the imputations now cast, of indiscretion at the least, for he certainly did stand charged with indiscretion in the execution of his duty, was a matter of infinitely greater moment than any advantage which party could obtain by any motion in that house. He concluded by moving for a select committee to inquire into all the circumstances connected with the discharge of John Nichols Tom, *alias* Courtenay, from the Kent Lunatic Asylum.

Lord JOHN RUSSELL said, that whatever judgment the House or the country might pronounce upon his conduct, he felt fully entitled to perfect exoneration so far as his intentions went (hear, hear); he felt further, that in every other respect he was equally entitled to be considered blameless; at the same time he likewise felt that the events to which reference had been made were the most calamitous circumstances that had occurred since he was intrusted with the seals of the Home Office—he felt that the blood which had been shed was caused by the person whom he had been instrumental in liberating, and, with whatever other circumstances the question might be connected, he sincerely declared that it had occasioned him more pain than any other with which he ever had to deal. The 9th of George IV., cap. 40, contained various enactments relating to lunatics. According to that act they were regarded in two points of view—in the one as criminals, in the other as mere lunatics. A lunatic who had committed or attempted an act of violence, appeared to be in a very different situation from a person tried for any ordinary offence which might have been committed by any other person not threatening the life or person of any man, and to whom ordinary rules might be applied. The case of John Nichols Tom was one of the latter description, having been found guilty of perjury, and confined for four years in a lunatic asylum. The right Hon. gentleman was perfectly right in

saying that the parents of this person had seen him (Lord J. Russell) when he was was living in the county of Devon, at Endsleigh, he believed some time about the month of August last year. This brought him to that part of the case in which he thought the right Hon. Gentleman had deviated from the course which should have been pursued on such an occasion. If he wished to keep this case free from party feeling (hear)—if he wished to make out a case of the mere exercise of the prerogative of mercy or discretion in the discharge of a criminal lunatic, it was not at all necessary to have imputed motives for him (hear, hear) in seeing those persons; nor was it at all neccessary to connect the recommendation of his right Hon. friend near him (Sir H. Vivian) with the county election which was then taking place. When at Endsleigh, a part of the county not very near any large town, several applications were made to him, not with respect to any official business, from persons connected with the property, being farmers in the neighbourhood. With respect to criminal cases, he was always very unwilling to see the parties who made application to him; and if those parties had apprised him that they wished to see him on such a subject, he should most probably have declined seeing them. But he did see them: there was a respectable old man, apparently in the situation of a farmer, and his wife. They stated to him their great distress at the continued confinement of their son, and that they had ascertained from the person they saw at the lunatic asylum that no danger was likely to arise from his liberation. He told them what he had already stated to the House, that even putting aside the question of the immediate danger, a person who had been confined in a lunatic asylum, could not be liberated without an assurance that he would be properly taken care of, because there might be a fresh access of paroxysm of insanity which might make him dangerous to other persons. They assured him that they would take the utmost care of their son; that both they

and their son had property sufficient to enable them to pay for his careful custody, and that it would be an act of great kindness to them to allow them the care of their son, instead of continuing his confinement in the lunatic asylum. This was some time in the month of August, and his liberation did not take place till October. During that interval applications were made to the visiters of the lunatic asylum with respect to the state of this person, and in the certificate of the medical superintendent he was no doubt described as "a person of unsound mind, who fancied himself a Knight of Malta, &c." That letter was dated September 8th, and it was on October 3rd that a free pardon was issued, and John Nichols Tom was liberated. Now, if any apprehension were entertained by the magistrates or any other persons in the county of Kent, there was sufficient opportunity for them to have forwarded a representation to him on the subject. But the fact was, he believed, no such apprehensions were entertained. The conduct of the father, however, seemed to have been the most extraordinary. After engaging that he would take proper care of his son, instead of taking charge of him himself or providing a proper keeper for him, as he certainly ought so to have done, he delivered him over to a person named Francis, who was by no means fit to take care of him under the circumstances. But he (Lord J. Russell) had received no information to that effect.

With respect to the mischief which had occurred, the right hon. gentleman, as member for the county of Kent, naturlly felt and said that the liberation of this person had been the occasion of those calamities. But, on the other side, having no information from the magistrates with respect to the danger to be apprehended, no information with respect to this person's influence in the county beyond what he (Lord John Russell) had collected from a newspaper several years ago, he must say, unless he had been witness to the events, unless he had himself received the

accounts which had been forwarded to him, he never could have believed that people in the county of Kent could have been so utterly and entirely ignorant as to have given credence to Tom's representations and pretences.

Lord John Russell concluded by concurring in the appointment of the committee. Sir Hussey Vivian entered into a full and satisfactory explanation of the course which he had pursued relative to the liberation of Courtenay. During his speech, however, he produced the three following letters, from Mrs. Tom, and Mr. Turner, the member for Truro, which place the conduct of the parents of Courtenay in a very extraordinary light.

"Truro, August 15, 1837.

"Right Hon. Sir,

"Will you allow me to ask you the favour of interfering with the Government of this country (as my friend) to obtain their consent and permission for the discharge of Mr. Tom, my husband, now confined in the Kent Lunatic Asylum, as it is my wish he should have his liberty. I am informed that the magistrates and governor, acting for the above institution, have no objections whatever to his release, provided you can obtain the Government consent. Now, I beg of you to be my friend in this case, and in duty I shall ever pray for your welfare.

"Your obedient servant,

"CATHERINE TOM."

"Right Hon. Sir Hussey Vivian, &c."

"Truro, 16th August, 1837.

"Dear Sir H.

"Mrs. Tom, who signs the enclosed, is the wife of Mr. Tom confined in the asylum spoken of by her. Mr. Tom's father, who brought you a letter from me, is the party whose wish in this matter I begged your favour of attending to. I have every reason to think the interest you may take in this matter would be successful. Mr.

Tom was head clerk with me seven years, and I had always a very high esteem for him; but his mind, for some cause or other, was excited, and the consequence was, he said he saw that which, by possibility, he could not have seen. He was prosecuted for perjury, and has suffered four years imprisonment in the lunatic asylum.

"Yours,

"G. TURNER."

"Right Hon. Sir Hussey Vivian."

"To Sir Hussey Vivian, Bart.

"Sir,

"My husband, Mr. Tom, of St. Colomb, having spoken to you at Bodmin respecting his son, and you having kindly promised to receive with attention a letter from him, will, I trust, prove my apology for now troubling you. I am on all occasions his amanuensis, as the gout in his hands prevents him from using his pen, and should I be too prolix in laying before you the particulars of the case, I hope Sir Hussey, you will pardon me, for I am interested, deeply interested in it; he is my husband's only remaining child; his private character before he left his home (Truro) was exemplary, and far better known to Mr. Turner, the present member, than myself, who have been his stepmother but a few years. The young man in question (and for whose liberty I now solicit your benign influence with our august and lovely young Queen, who has recently ascended the throne, and whose reign, under the blessing of Divine Providence, will, I hope, be long and happy,) was, from an epileptic attack at the commencement of the year 1832, deprived of his senses; he left his home, and travelled under the fictitious name of Sir William Courtenay; unknowingly (it was evident,) he swore falsely, was convicted of perjury, and sentenced to transportation, before any of his friends, who were offering large rewards for discovering him, knew where he was; his insanity was then clearly demonstrated

by the physicians who attended him, and he was confined in an asylum in Kent; he is now much better, and wishes his liberty; his private property is good, sufficient to make him comfortable with his friends. I will now rest satisfied that I have put his case into the hands of a gentleman, a minister of the crown, whose public character as a soldier and a friend I revere, and who stands so high in the estimation of our whole neighbourhood. I am, Sir Hussey, totally unacquainted with the etiquette used in laying such a case before her Majesty, yet I feel assured, if you will condescend to undertake it, her tender and philanthropic heart will listen to you, for he has been guilty of no crime.

"I have the honour to subscribe myself,

"Respectfully your most obedient,

"CATHERINE TOM."

"St. Colomb, Aug. 30, 1837."

The member, however, who threw the greatest light upon the character of John Nichols Tom, for it is absurd to call him by any other name, was Mr. Turner, the member for Truro, with whom Tom formerly lived in the capacity of a clerk, as has been already represented in a former part of this work. In the speech delivered by Mr. Turner on this occasion, he represents Tom as a generous, open-hearted, humane man, and fulfilling in the most honourable manner all the engagements which he had entered into with him, on alluding to the proceedings at Canterbury, Mr. Turner said "We must all of us believe that nothing like them could have occurred in any other part of the country. They had, however, taken place, and within so short a distance of the head-quarters of the church in England as to make men afraid of what might be passing at a distance from them when such absurdities could be perpetrated in their immediate vicinity. The hon. member then read a letter, beginning, "My dear Sir William Courtenay." Here was a person (he continued) who was not Sir William Courte-

nay, who was nevertheless addressed by that title. ("By whom signed?" from Mr. Praed.) It was signed "Gordon and Francis." There was another letter addressed, "Sir William Courtenay, Knight of Malta." These were from Kentish gentlemen, who styled him thus, though they might have known him to be plain John Nichol Tom. This letter said, "I am grieved to hear from Miss O. that you are not so well as I could wish. I am fearful you are not allowed to take exercise sufficient for your health. Let me persuade you to take exercise in your room, if you are not allowed to take it in the open air."

Mr. Turner then entered into a statement of the correspondence which had taken place relative to the election of 1837, in the course of which he completely rebutted the charges, which had been brought against the members for Cornwall, in having been the instruments of effecting the release of John Tom, for the purpose of securing the vote of his father. In regard to the liberation of Tom, Mr. Turner appeared inclined to throw the greatest blame on the magistrates, for he said, "from the correspondence, he thought the magistracy would find it hard to get out of the matter with clean hands—he wished to God they could. If such things had occurred to him, under his own nose, he should have insisted upon an inquiry being instituted. Why did Mr. Francis keep the man in his house, and not send him to his friends in Cornwall? Why was his wife not informed, though an anonymous letter was sent, which was not anonymous (laughter) the day after? The day before he died, she received an anonymous letter, and the next day there was a letter from Mr. Gordon, and on a comparison between that and the anonymous letter, it was as clear as that two and two make four, that both letters were the hand-writing of the same man. The letter said, "Your husband is dead, come and bury him." A man who could write to this man's wife and say "Your husband is dead,

come and bury him," was no credit to the gentlemen of the county of Kent. On the 19th of October, 1837, a correspondence took place with Mrs. Tom, of St. Colomb, the step-mother of Tom, with reference to a letter of Mr. Maule, dated the 5th of October, addressed to the father of the unfortunate man, referring to his liberation from the lunatic asylum, on the application of his friends. He did not think the unfortunate man ought to have been released without the attendance of some of his friends. But the superintendent of the asylum stated that two of the visiting magistrates had been of opinion, that he should be justified in releasing him, and he accordingly left the asylum. This showed that two of the visiting magistrates, who were supreme in these matters ——"

Sir Robert Peel.—Was this after the warrant for free pardon?

Mr. Turner.—Yes; but what was the condition of the free pardon? "It is requested that Sir William Courtenay may not be discharged till his father, or some person acting for him, attends at the asylum to receive the prisoner." The release took place under the eyes of the magistrates, and they must, of course, have believed he was in a sound state. This matter was full of mystery. When it was considered what mischievous and fatal consequences had followed in the county of Kent, that it was with the knowledge of the magistrates that this unfortunate man had been enlarged, and that afterwards he was suffered to traverse the country with a number of followers, most of them armed, and that a person could not be found who would apply to have him confined and prosecuted, whereby the county would have been spared these scenes, he thought much blame was imputable somewhere.

The motion for the appiontment of the committee, was ultimately carried by a majority of thirty, but in the appointment of the members of it, each party attempted

to obtain the majority and a scene ensued, which would have been more in character, had it been enacted in a bear-garden, than in the august assembly of the representatives of the country, and which drew from Sir G. Sinclair, the pithy remark, "that he hoped none of the illustrious foreigners then in this country, were witnesses of their proceedings."

Previously to our entering into a narrative of those deplorable events, which followed the liberation of Tom from the Lunatic Asylum, we may perhaps be allowed to make a few remarks on the contents of the letters written by the step-mother of Tom, and which were produced by Sir Hussey Vivian. The contents of those letters open a new field for inquiry, particularly in regard to the conduct of the parents of Tom, who by those letters it would appear were not strangers to the condition of his mind, attributing it to epileptic fits, at a time, when it was evident that not one of his family knew where he was, or that he was practising his impositions on the public under fictitious names. From the time of his departure from Liverpool, there is not a single datum existing, which could induce the belief, that the most remote intercourse subsisted between him and his family, and if such intercourse did exist, what opinion can be formed of a father, who could allow a son, under a state of direct mental alienation, to be wandering about the country, committing those acts, which brought him within the penal laws of the country, and not adopt some measures of placing him under that restraint, to which he was afterwards exposed by the commission of a very heinous crime? If Mr. Tom of St. Colomb, knew that Sir William Courtenay of Canterbury, was his own son, and that according to the statement of Mr. Tom, his insanity had been brought on so recently, as about three years ago, by epilepsy, we scarcely know an epithet of censure too severe in the English language, of which he is not richly deserving. In the investigation of this mysterious conduct of the parents of John Tom, we are forced to the conclusion, that

the statements of Mrs. Tom in her letters to Sir Hussey Vivian, were fabricated for the purpose of effecting the liberation of her step-son, for it is scarcely possible to conceive that a parent could be cognizant of a son running such a career of fraud and imposition, as was pursued by John Tom at Canterbury, and not hasten to devise some means by which that son might be saved from the ruin, which sooner or later, must inevitably overtake him. It is, however, not the least remarkable feature of this mysterious affair, and we publish it on the most indisputable authority, that the people of Canterbury knew not that John Tom had a father living, until Lord John Russell made it known in the House of Commons on the inquiry into the liberation of Tom from the lunatic asylum. If then, we are to give credence to the statements in the letters of Mrs Tom, it would appear as if his family were secretly abetting him in his wild and insane projects, for according to their own showing they knew of his madness, and they also knew the cause of it, which was in itself a falsity, for it was well known that John Tom was partially insane before he left Truro with the cargo of malt for Liverpool, and yet Mrs. Tom dates the commencement of his lunacy so recently as three years ago, when we can most positively assert, that not the slightest intercourse existed between him and his family, and one of the most difficult points which his biographer has had to establish is the identity of John Nichols Tom of St. Colomb with the Sir William Courtenay of Canterbury, which, however, would not have been attended with any difficulty at all, had any intercourse existed between him and his family, or such intercourse, which it might have been supposed ought to have existed between a father and a son in the singular situation in which the latter had placed himself. The collusion between John Tom and his family for the purpose of keeping the birth and parentage of the former a secret, must have been of the most extraordinary nature, for during the whole of his

career at Canterbury, not the slightest suspicion was entertained of his real descent, although by many it was conceived that his pretended one was altogether fictitious. It must also be admitted that the conduct of the father of Tom, after the liberation of the latter from the lunatic asylum, was not distinguished by that good faith, which the lenity, that had been shown, so amply deserved. He had given his undertaking to take his son under his immediate inspection, and yet in defiance of that promise, he left him to the care of an individual, who was well calculated from the ascendency, which the *soi disant* Sir William Courtenay had obtained over him, to bring him under the subjection of his authority, especially as his pretensions soared higher after his liberation, than they were previously to his incarceration. In exculpation, however, of the part which Mr. Francis, the individual, to whose care Tom was consigned after his liberation, took in the affairs of Courtenay, that gentleman delivered the following statement to the magistrates at Canterbury, from which it would appear that Mr. Francis had obtained some insight into the character of Courtenay, and the only question which then presents itself is, that as Mr. Francis had imbibed so unfavorable an opinion of the character of Courtenay, as to forbid him his house, at the same time that he was, if the expression may be allowed, the consignee of his person, why did he not communicate immediately with the family of Tom, and by resigning his trust, enable his family to place him in such a situation as would prevent him from committing any acts of violence.

The following statement was at the request of Mr. Francis put into the hands of the county magistrates.

Mr. G. Francis having unfortunately been upon terms of intimacy for a considerable length of time with the late madman, Mr. Tom, who declared that he would never leave the asylum with any person but Mr. George Francis, when Mr. G. Francis was deputed by Mr. Tom, senior, to receive his son from the asylum, Mr. G. Francis was not aware that

Mr. Tom, sen., had given security to the Government for his son's behaviour, nor did Mr. G. Francis ever see or correspond with Mr. Tom, sen., on the subject, nor was Mr. G. Francis ever requested to give any security; but, on the contrary, having received a letter from the medical man of that asylum that he considered Sir W. Courtenay perfectly inoffensive (which letter was also put into the magistrates' hands), he was induced to fetch him from the asylum to his own house, where he resided as a visitor for some time, always conducting himself to Mr. G. Francis and his family in the most gentlemanly manner.

On Mr. G. Francis observing, in January last, a new pair of pistols in the possession of Mr. Tom, he immediately remonstrated with him on the subject, and insisted on their being taken from the premises. Mr. Tom having failed to give Mr. G. Francis convincing proof that he was the man, he had represented himself to be, Mr. Francis, on the 10th of January last, desired him to quit his house.

On the 9th of March Mr. Tom thrust himself into Mr. G. Francis's house, and slept there one night, Mr. G. Francis avoiding to hold any conversation with him, excepting the requesting Mr. Tom to take his horse from off his premises.

On the 5th of May Mr. Tom came to Mr. Francis's house for his horse, and uninvited, drank tea there, on which occasion Mr. G. Francis left his own house for the express purpose of avoiding him, and drank tea at his son's house."

John Tom being in some manner actually ejected from the house of Mr. Francis took up his abode at a cottage adjoining occupied by one Wills. This man appears from the inquiry and information that has since been obtained, to have been the prime mover with Courtenay in the affray. He was a native of the neighbourhood, and he used all his endeavours to induce the peasantry to join Sir William

Courtenay, and in many instances it was known that he threatened violence to some parties who refused to have anything to do with them. It is also said that it was by his hand that Lieutenant Bennett met his death. From a statement made before the coroner's jury, which was of the most important character, it appeared that the pistol aimed at Lieutenant Bennett, by Courtenay, was struck up, and consequently missed him; and Wills being the only man besides Courtenay, among the rioters, who carried fire-arms, it would appear evident that the officer must have met his death from his hand.

On leaving Will's cottage, he was received at a farm-house, called Bossenden Farm, occupied by a person of the name of Culver.

The manner in which he was able to delude the people in the neighbourhood of Canterbury appears extraordinary. It appears he had for some time back boasted that some of the finest seats in the country were his. The time for his coming into possession of them was two years from this time; and, in addition to his living upon and amongst the farmers, he induced many of them to give him large sums of money, promising to them that for every shilling they gave to him, he would return a pound; and that, when he was in full possession of his estates, all his followers should have land free from him, according to their deserts. These promises made many dupes, and enabled him to indulge in luxuries which excited the astonishment of those not acquainted with his resources, and made many believe that he was what he pretended to be—really a gentleman of property. To keep up this notion he made presents to various individuals; for instance, to an individual who had been prosecuted by the revenue, Courtenay gave two horses worth 40*l.* He afterwards thought to dupe the person to whom he was so generous, by purchasing from him his stables; but the man, who was cunning enough to take his

horses, was by far too knowing to enter into any dealing with him. He was fond of displaying himself in fantastic dresses, but of late dressed himself in a smock frock, and wore a broad shaped hat; on the day of the affray he had a belt round his body, in which pistols were placed.

Courtenay, for the last few days, previous to the fatal meeting, had been living amongst the peasantry, gaining subsistence at several houses, in return for which he made long and inflammatory speeches to the mob of the neighbourhood, and promised them that if they would follow his advice, they should have good living and large estates, as he had great influence at court, and was to sit on her Majesty's right hand on the day of the coronation. Nearly one hundred of the most determined characters joined him, and marched about the various parishes, inviting other labourers to join them. These harangues rendered him very popular, and he summoned a large assembly to meet him on Wednesday, at Blean Wood, about four miles from Canterbury.

From Culver's farm-house appears to have commenced the horrid affair. On Monday, May 28th, they sallied forth from the village of Boughton, where they bought bread, and proceeded to Will's house, near Fairbrook. A loaf was broken asunder and placed on a pole, with a flag of white and blue, with a rampant lion. Thence they proceeded to Goodneston, near Faversham, producing throughout the whole neighbourhood the greatest excitement, and adding to their numbers by the harangues occasionally delivered by this ill-fated madman. They next proceeded to a farm at Herne Hill, where Courtenay requested the inmates to feed his friends, which request was immediately complied with. Their next visit was at Dargate Common, where Sir William, taking off his shoes, said, "I now stand on my own bottom." By Sir William's request his party went to prayers, and then proceeded to

Bossenden Farm, where they supped, and slept in the barn that night (Monday). At three o'clock on Tuesday morning they left.

He made his appearance at Sittingbourne on Wednesday, May 30th, about half-past six in the morning, accompanied by about sixty men, most of them provided with large sticks, bludgeons, &c. Sir William walked into Sittingbourne, but had a horse with him, which was led in advance by one of his followers; he wore a sword, and had on a military cloak, and was also armed with a brace of pistols at his belt. He and his followers came in quietly; the men had bread and cheese and beer, and he a glass of sherry, &c., at the Wheatsheaf Inn, which they left about nine o'clock in the morning as quietly as they came in, paying 25*s.* for their breakfast. Sir William gave as his reason for coming "that they got up for a walk, and came purposely to see the Wheatsheaf of Sittingbourne, of which they had heard much talk." Onwards he went, and committed many most outrageous enormities. He had drilled the men to march as soldiers. Some had fire arms, and the others clubs. One was appointed and called the general, and they carried a flag. On Wednesday warrants were issued for the apprehension of Courtenay, and two others who seemed to be leaders.

The following is the statement of the intended apprehension of Courtenay by the magistrates warrant, as it was transmitted to Lord John Russell, as Secretary of State, and to which we have already alluded.

Statement of what came to my knowledge from the release of the person calling himself Sir William Courtenay, from the Kent County Lunatic Asylum, to the melancholy transactions that occurred on Thursday last, the 31st May, 1838:—

Some time in the autumn of last year, I saw in the public

newspapers that Courtenay had been released from the Lunatic Asylum, and was spending a few weeks with Mr. Francis, of Fairbrook, in the parish of Boughton. From that period to Tuesday last, 29th May, I never heard anything of him. On that day, about four in the afternoon, Colonel Groves, of Boughton, stopped me as I passed through Sittingbourne, and told me that he had called at my house, to inform me that Courtenay, was collecting large mobs in the neighbourhood, and that the language he used was of the most exciting description, telling them they were greatly oppressed, but particularly by the New Poor-law; and that if they would follow him, he would rescue them. I immediately told him *that if he would make an affidavit of these particulars, I would issue a warrant against Courtenay and the leaders of the party; this he declined doing, as he only spoke from hearsay.* I then arranged that he should collect all the evidence he could, and meet me the following morning, at ten, at Mr. Shepherd's office (he is clerk to the magistrates), at Faversham. About six o'clock of the same evening Mr. Francis called on me, and told me that on the preceding Sunday Courtenay had a meeting of more than two hundred of his followers at Boughton-hill, when he excited the people, by stating the hardship the poor were labouring under from the New Poor Law Bill, &c. &c.; and that on that very morning (29th May Courtenay had been in his field attended with more than twenty people, and that he understood he was going to Ospringe fair in the evening. I asked Mr. Francis to make affidavit of these facts; he said he could not, as he only spoke from what others told him. I then requested him to see Col. Grove, and get what information he could for me on the following morning, when I should be at Mr. Shepherd's office. The same evening I went to the Lunatic Asylum, to learn by whose authority Courtenay had been released. The answer I have already forwarded to your lordship.

On Wednesday the 30th May, I was called up about six

in the morning, and informed that Courtenay, with about thirty followers, had come to Sittingbourne; I desired them to be watched. Courtenay was armed with a sabre and pistols; his men with clubs, and one carried a white flag, having a lion painted in the centre. I soon after went to Sittingbourne, and found that they were at breakfast in a public house of the lowest class, conducting themselves peaceably and quietly. I then proceeded to Faversham, as arranged, and was met there by Col. Groves, the Rev. G. March, and Mr. Curling, the overseer, and one of the principal occupiers of the ville of Dunkirk. I than received the evidence of Alfred Payne and John Dunkin, sent herewith, and issued warrants against William Courtenay, William Wills (the person at whose house Courtenay had lodged), and Edward Newman, who lived under the same roof with Wills.

From the representation of the gentlemen present of the excited state of the country, I considered it essentially necessary that Courtenay should not be allowed to continue tampering with and exciting the people; but at the same time they should not attempt to apprehend him without an adequate civil force, and that much care should be used to prevent any fatal result.

I then returned to Sittingbourne, and found that Courtenay had left, going back to Boughton by a different route, and passing through several retired villages, no act of violence had been committed, and no mob harrangued.

The fatal results of Thursday, 31st May, you are fully acquainted with, and therefore it is not necessary for me to recapitulate them.

From the above, your lordship will perceive that I did not know Courtenay was in the county until the afternoon of Tuesday, 29th; I obtained information on oath of his exciting and tampering with the people on Wednesday, the 30th, and on the following day the melancholy scenes took place we all so greatly deplore,

From this statement your lordship will, I hope, feel satisfied that no exertions were wanting on my part to secure the public peace.

(Signed) JOHN POORE.

Murston, 5th June, 1837.

Perhaps I ought to observe that I am residing between fourteen or fifteen miles from where the affray with the military took place, ten from Boughton, and seven from Faversham.

Kent to wit—Alfred Payne, of St Stephen's, near Canterbury, harness maker, on his oath saith, this 30th day of May, 1838, that yesterday morning the 29th of May, I was at work at Colonel Groves's, at Boughton-under-the-Blean, when I heard two women say that Sir William Courtenay was gone down the street giving away bread. Never having seen him, I went down the street. I saw him come out of a baker's shop on the right-hand side of the street. I followed him about a mile to Fairbrook. He had with him about thirteen others. They went into a garden, and thence into a house that I was told belonged to a person by the name of Wills. I went into Will's on the invitation of Sir William I sat down and heard him say, "This is the 29th of May, and a glorious 29th of May it shall be for the poor who stick by me. They have been long enough imposed on, both for truth and liberty, and I will head them through it, Now, Wills, let us have the bread and cheese, and beer, and fill their bellies." After eating a crust of bread he gave toasts, one was, "Health to the poor, and may they gain independence." About half an hour after this Sir William sent for some tobacco, which he gave away. He then got the women that were assembled to sing; but what they sang I could not make out. It seemed as if they had composed it themselves, against some persons that had injured them. In about ten minutes after this, I heard a woman, who they said was Mrs. Wills, use this expression, "There goes (pointing to Mr. Francis who was going across a piece

of growing corn)——who was the first that wanted to be topped." The name she called him by I could not make out; she also said she wanted to know who had written something she repeated, "he will not know, but will soon." In the room where we had the bread and cheese there was a respectable looking female with glasses on, and who appeared deaf. She said to Sir William, "give me your hat," and kissed him. This person, I heard, was Mr. Francis's sister, I heard Sir William desire the men to get some good big boughs, and he would soon be with them, telling a man, dressed in a fustian jacket, at the same time, to go and take his horse. The number of men that assembled at Wills's was about thirty, and about twelve or fourteen women. When we went into Wills's house it was about nine in the morning, and when we left about eleven. When we left, Sir William came out with a loaf of bread on a stake, Wills with a white flag, having a blue border round it, and a red lion painted on it; over his shoulder a leathern haversack. A man who lives under the same roof with Wills came out with them, having also a leathern haversack over his shoulders. Sir William had on a brown Holland frock, and overalls of the same; round his waist a leathern belt, with a brace of pistols and a sword in a steel scabbard. He had suspended from his neck a trumpet. He desired the men to fall in by threes, as soldiers, they did so; he also told them to look at the lion, and to have hearts as fierce, also to be as hard as heart of oak; he then sounded the trumpet, bidding them to "go on, boys;" they marched on some considerable distance. After this I saw a man with a dark blue bag; he was in front of me; I felt the bag, and it had something in it that was round, which I thought were bullets; it had also several other things in it. After going some distance we came to a farm-house on the right-hand side, with a good pond in the yard; near the yard was a hop-garden. Two men were at work in the garden. Courtenay called to them and desired them to put

on their clothes, for he was the shepherd that would lead them to life and happiness. He then pointed to the loaf, and said to the two men, "the loaf, the loaf, my boys; come on, or you will be sorry for it." They did not join him. We then passed a public-house and came to a stile, where they halted the men, bidding the man who had his horse to go to Graveney Church. He told the man to stop all he met with, whether at work or not, and to desire them to go to Graveney Church, and wait for him their shepherd. Courtenay then went over the stile and called Wills, and spoke to him. Courtenay then said, "any of you who have hearts true to follow me, come." The whole did follow After crossing the corn-field we were in we came to a meadow, when he again called Wills and spoke to him. He also called three others. There were four besides Courtenay. He then desired the rest to remain in the corn-field, under a man he called the general (the same person who dwelt under the same roof with Wills), and told them to remain there while he struck the fatal blow, and they would see something. After this he proceeded towards a bean-stack in the meadow, and near the hop-garden. He and Wills went on the west side of the stack, the other three on the opposite side. I saw Courtenay take something out of his right-hand pistol-case; I do not know what it was, but it appeared as if it was paper from the packing of cartridge. He then went round the stack by himself, and Wills joined the other three. While they were at the stack the men in the field murmured, and said, "Surely he is not going to set fire to that bean-stack." After that, the man who was acting as general over us said, "Never mind, you will see something presently." After this, Courtenay and the four came back to us, when he said, "I am now going to strike the bloody blow; the streets that have heretofore flowed with water shall flow with blood for the rights of the poor." He and the others then advanced, except myself and two older men, who remained at the stile. I recommended

them to return with me, which they did. After this I saw a person, as if going from the hop-field, go to the beanstack and look round it apparently examining it. One of the old men wished to go and and examine the stack. I recommended him not, for if anything should happen he would be blamed for it. We three then went to Boughton Street and parted.

Alfred Payne cross-examined.—The quantity of beer drank, I should think, must have been about three or four gallons. Courtenay sent two shillings to pay for the half-pound of tobacco. When he was in the room at Wills's he said, "he was not an earthly man, he fell from the clouds, and that he should leave them without their knowing when."

I met Sir William Courtenay and forty-one men armed with flawed sticks this morning, the 30th of May, at Boughton Chalk Pits. There were several among them who were at Graveney yesterday.

The man (John Dunkin) just come into the room is the person who went to the beanstack when Courtenay and the four others came from it.

ALFRED PAYNE.

OBSERVATIONS.

The flag was taken at the affray in the wood, and since there have been found in the wood the sword (sworn to as Courtenay's), a leathern haversack, the contents of which I gave on Sunday last, and amongst them Wills's flute, and a quantity of matches; also a blue bag was produced before the Coroner, found in the wood, containing a bag, one hundred and forty bullets, and a large quantity of matches.

Kent to wit—John Dunkin, of Faversham, waggoner to Mrs. Muston, on his oath saith, this 30th day of May, 1838, that yesterday, about half-past eleven in the morn-

ing, I was carrying dung out of the yard, I saw three or four persons go up to the bean stack in my mistress's meadow; one had a flag, and laid down by the stack. I saw one of the persons put his two hands to the bean stack, and seemed to be putting something in; he looked towards me, as if to know whether I noticed him: he then went round the stack; another man came round after him. When they came to the flag and the other two, they took it up, and returned, all together, to the people in the oat-field.

After they were gone I went down to the stack, and at the spot where I thought the man had put his hand I found the match I now produce. I went round the stack twice, but could find nothing but a bit of string—that I gave to the thrasher. As soon as I found the match I took it to Mrs. Luckhurst, and said to her, "it seems as if they had been putting matches into the rick;" and I showed her the match.

The Mark of

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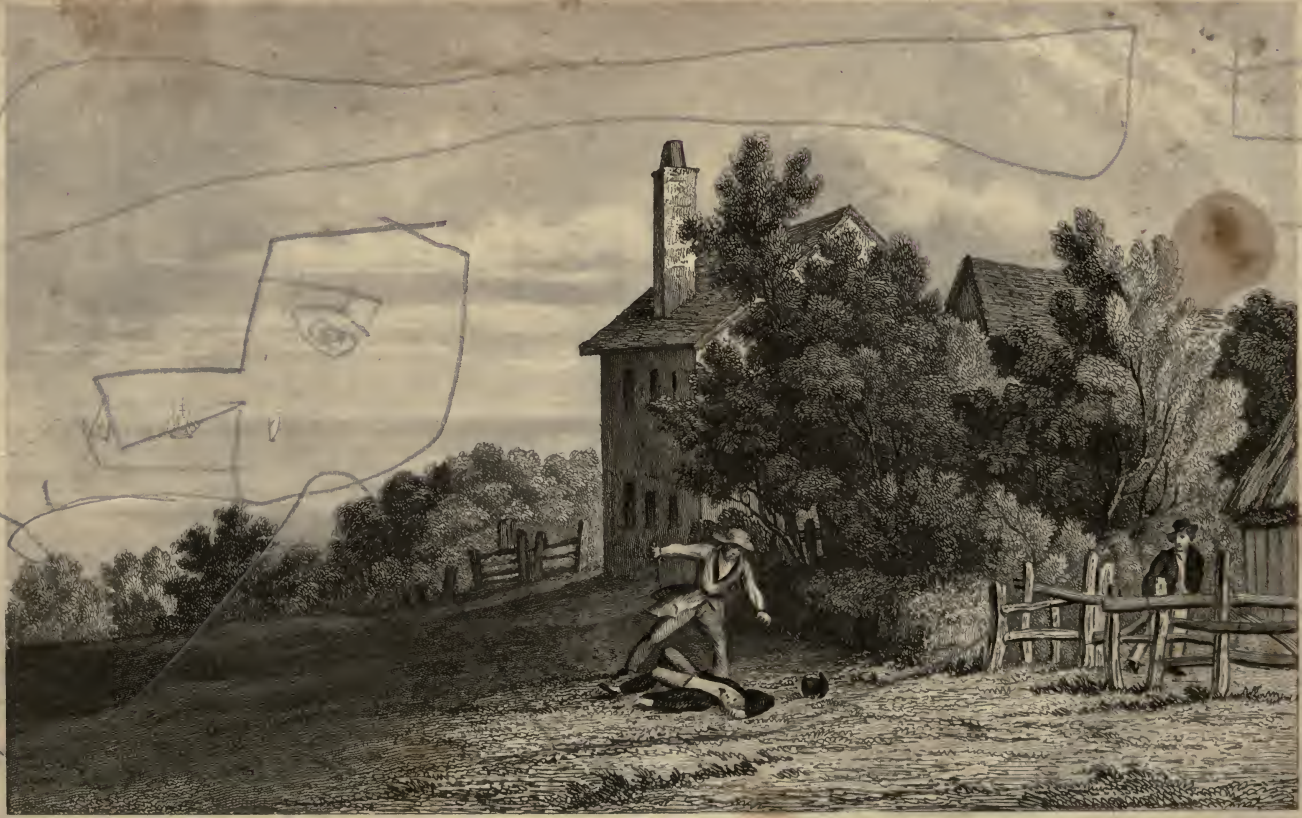
JOHN DUNCAN.

Whilst Tom was at Sittingbourne, he asked thirty men who were working at the gravel pits close to that place, to join him; but one of them had the good sense to reply that he must have sufficient grounds shown him for putting his own neck into jeopardy, and the country into disturbance, before he joined in such an expedition. On this Tom turned round and left the men, saying, "It is of no use talking to you. You are a set of Methodists." He assailed them, however, with some other inflammatory topics, and among other inducements which he held out to them to rise against the rich, asked them, "Do you think it ever was ordained by God that these unions should separate man and wife?" That was the only reference he made to the New Poor Law, and however that law may be disliked in the county of Kent, he never proposed to any of his dis-



The Murder of Mears the Police Officer

ciples that they should follow him to obtain its repeal, nor is there any reason to think that, to produce such a result, any of them who would have ventured upon such a course of turbulence and violence as that which has recently stained the reputation of the parishes in the immediate vicinity of Canterbury. Though most of the men who followed John Tom in his riotous march through the country, were personally attached to that mischievous person, and regarded him as a super-human being, it would be wrong to suppose that every one who joined his ranks was induced to accompany him from respect for his real or assumed character. There is no doubt that some, having, unfortunately for themselves, met Tom in his mad career, were compelled by threats, and by the fear of instant death to remain with him.

After visiting Eastling, Throwley, Seldwich, Lees, and Selling, and occasionally addressing the populace, holding out to them such inducements as are, usually made by persons desirous of creating a disturbance, they halted in a chalk-pit to rest, and on Wednesday evening arrived at Culver's farm, called Bossenden, close to the scene of action.

Mr. Curling, having had some of his men enticed from their work, applied for a warrant for their apprehension. Mears, a constable, in company with his brother, proceeded to the house of Culver on Thursday morning. Mears, who had the warrants, was personally known to Courtenay, went to expostulate with him, accompanied by his brother, who was not a constable. It is understood there was no intention of executing the warrants, if there were any resistance. When they came to the place where Sir William and his party were encamped, Courtenay came forward, and asked the brother "if he were the constable;" he answered "Yes." Courtenay immediately shot him, wounded him afterwards with his sword, kicked him, and then ordered

his men to throw him in a ditch, which they did. Courtenay did not know that warrants were issued for his apprehension, nor were they attempted to be executed.

Previous to Mears' death Courtenay addressed his men at Culver's, and said to them, "This is the day of judgment—this is the first day of the Millenium—and this day I will put the crown on my head. Behold, a greater than Sampson is with you! If any of you wish to go home, you may have my permission to go; but, if you desert me, I will follow you to the furthermost part of h—l, and invoke fire and brimstone from heaven upon you!"

It is a fact that Mears, was so strongly impressed with the certainty that Courtenay would kill the first, who should attempt to take him, that when he and his brother were proceeding to the fatal spot, he said to his brother, "It is certain one of us must die in this attempt; which shall it be?" and then almost immediately said, "It shall be me——I shall not leave any children." He also bade an affectionate farewell to his wife in the morning, and said he did not like the business he was going on, and that he would rather go any where else.

Immediately after that atrocity was committed, they went to the house of Hadlow, one of the rioters, where they received a plentiful supply of bread and cheese, for which Tom paid. They then returned into the wood, where they were at eight o'clock, at which hour an old man, who was engaged in cutting underwood, and was, from necessity, a spectator of the scene said that Tom, who represented himself sometimes as Christ, sometimes as a person armed with a Divine commission, sometimes as a supernatural being, and sometimes as acting under the immediate direction of a supernatural being, undertook to administer the sacrament in bread and water to the deluded men who followed him. He told them on this occasion, as he did on many others, that there was great oppression in the land,

and, indeed, throughout the world, but that if they would follow him, he would lead them on to glory. He depicted the gentry as great oppressors, threatened to deprived them of their estates, and talked of partitioning them into farms of 40 or 50 acres among those who followed him. He told them that he had come to earth on a cloud, and that on a cloud he should some day be removed from them; that neither bullets nor weapons could injure him or them, if they had but faith in him as their Saviour; and that if 10,000 soldiers came against them, they would either turn to their side or fall dead at his command. Between seven and eight o'clock on that morning, after the constable was murdered, when Courtenay had all his followers in Bossenden-wood, he administered the sacrament to them in bread and water; and this cermony being over, Alexander Foad, whose jaw was afterwards shot off by the military, and who was afterwards in Maidstone gaol on a charge of murdering the constable Mears, knelt down at his feet and worshipped him; so did another man of the name of Brankford. Foad then asked Tom whether he should follow him in the body, or go home and follow him in heart? To this Tom replied—"Follow me in the body." Foad then sprang on his feet in an ecstacy of joy, and with a voice of great emulation exclaimed, "Oh, be joyful! oh, be joyful! The Saviour has accepted me. Go—on, go on; till I drop, I'll follow thee!" Brankford also was accepted as a follower, and exhibited the same enthusiastic fervour. At this time, his denunciations against those who should desert him were terrific. Fire would come down from Heaven and consume them, in this world; and in the next eternal damnation was to be their doom. His eye gleamed like a bright coal whilst he was scattering about these awful menaces. At that moment the wood-cutter was convinced that Tom would have shot any man dead, who had ventured to quit his company. After this mockery of religion, the wood-cutter went to Tom, shook hands with him, and asked him if it was true, that he had shot the

constable?" "Yes," replied Tom cooly; "I did shoot the vagabond, and I have eaten a hearty breakfast since. I was only executing upon him the justice of Heaven, in virtue of the power which God has given me." Then said the man, "I saw that his eyes were blood-thirsty, and I determined to leave him as soon as I could. I durst not, however, go at once; for I am sure he would have shot me. I contrived, however, to skulk among the trees, and about 12 o'clock I got away from his party. Oh, sir, he was an awful man. He had a tongue which an *unlarned* person could not get over. His threats were so terrible—they made the heart quake. He could turn men which way he liked, if they only once listened to him. A man that I know could not sleep all Wednesday night, for thinking of him, and told his wife in the morning that he must go with Sir William; for if he did not, he was convinced that a shower of fire would come down from Heaven to burn him and his children to ashes." He was asked how the people could be so foolish as to believe that any man like themselves could be gifted with this power; and his reply was, "Oh, sir, you did not know Sir William. He had too much 'larning.' "No one could stand before him. When he went to Canterbury, nobody could stand before him."

There appears to have been another profane stratagem to convince the peasantry that it was he to, whom allusion is made in the 6th chapter of Revelations, for in the 13th verse it is said "and the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." After firing off his pistol loaded with tow and iron fluings, he desired the wife of one of the prisoners to listen to the heavenly music which filled the air as the bright particles descended to the ground; and this ignorant creature, either deceived by her own fanatical imagination, or imposed upon by the rude skill of Wills, who could play the flute, declares that she heard

strains of the most divine harmony come from the clouds. Many other instances of the superstitious credulity which this extraordinary man unhappily inspired might be stated. When the soldiers were heard to fire upon the rioters, Mrs. Adlow, who was at the time in her garden at Herne Hill, fell upon her knees, and "prayed to see fire and brimstone pour down from Heaven, and destroy the enemies of Sir William;" and in a frenzy of religious exultation she cried out, "I'll die too; I'll die too." She then looked up in the clouds to discover a lion (a rampant lion was John Tom's device), but perceiving no such figure, this wretched woman sat down and wept bitterly. Nothing could exceed the infatuation of Wills on the subject of Tom's divinity. One evening he met some of his companions at a public-house, and conversed for about an hour with them respecting that madman. At last he rose up abruptly and took his departure, saying, "I dare stay no longer, Sir William will be angry: though a mile off, he knows what we are saying, and will be able to repeat every word to me."

On the morning after Tom had shot the constable in the wood, he came armed to Mr. G. Francis' house, with thirty-six of his deluded followers with bludgeons, and insisted on Mr. G. Francis supplying them all with gin and water, on which Thom's was supplied with gin and water for himself, and beer for his followers. At this moment Mr. G. Francis came up, when Tom said "Francis, I am come here to make my peace with you; we have not been on good terms for some time; I forget and forgive you all that has passed, and I hope you will do the same and shake hands." Mr. G. Francis replied, "Sir William, I regret seeing you in such a situation: you are not only getting into trouble yourself, but by coming to my house, you are getting me into trouble also. I must request that you will immediately take your party off my premises. I feel no animosity against you (and shook hands), at the same time I must tell you, that if you are not

the person you have represented yourself to be, you deserve the severest punishment that can be inflicted." At this moment it was reported the soldiers were coming to the house, when Tom said, "My lads, come on down to the osier-bed, were we shall have an open field to fight in." Mr. Tom and his deluded followers immediately went to the osier-bed. We are enabled to state from authority, that on a friendly application to Mr. Francis by the magistrates, that gentleman and his family at once gave up the whole of the property in their possession which belonged to Tom.

The greatest alarm now prevailed in the neighbourhood. An express was sent to the Rev. Dr. Poore, informing him of the circumstance; and another to Canterbury for the military, it being found impracticable to subdue the rioters without their aid. About half-past eleven (in the morning), a major and about one hundred men of the 45th Foot arrived, when the Rev. Dr. Poore, Sir N. Knatchbull, Mr. Halford, and Mr. Baldock, county magistrates, accompanied the military. They were divided into two parties, in consequence of the rioters having moved to Bossenden Wood. That part of the military, accompanied by the Rev. Dr. Poore and Sir N. Knatchbull, came up to the rioters who were found parading the fields in the neigbourhood, in the same manner as they had done in the forenoon, and with an appearance of resolute defiance. Upon perceiving the military, however, a few of them separated and retired; but the majority receded steadily into Bossenden Wood. Thither they were followed by the military, where a most shocking scene of slaughter ensued. The number of men collected in the wood was about a hundred and each being armed with heavy bludgeons, bid a fierce defiance to the soldiers. Lieutenant Bennett having stepped up to Courtenay, and called upon him to surrender, was immediately shot dead by the madman; and a private nearest to the officer, immediately levelled his piece and killed Courtenay

Soldiers enlisting Bodsmuder Wood.

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himself on the spot. Upon this the deluded men commenced a fierce attack upon the military, and fought with desperation: they were several times fired upon, but nevertheless seemed determined to fight it out to the last.

After a sharp contest, which lasted for some time, nine of the rioters were killed, seven or eight very severely wounded, and about a dozen taken prisoners; the remainder secured themselves by flight. Besides one officer (Lieutenant Bennett killed), another was brought back to Canterbury severely wounded, four or five privates sustained serious injuries. A portion of the detachment returned to Canterbury about seven o'clock with the prisoners.

Dr. Poore immediately forwarded the following communication to Lord John Russell, the Secretary of State for the Home department.

"Murston, near Sittingbourne, May, 1836.

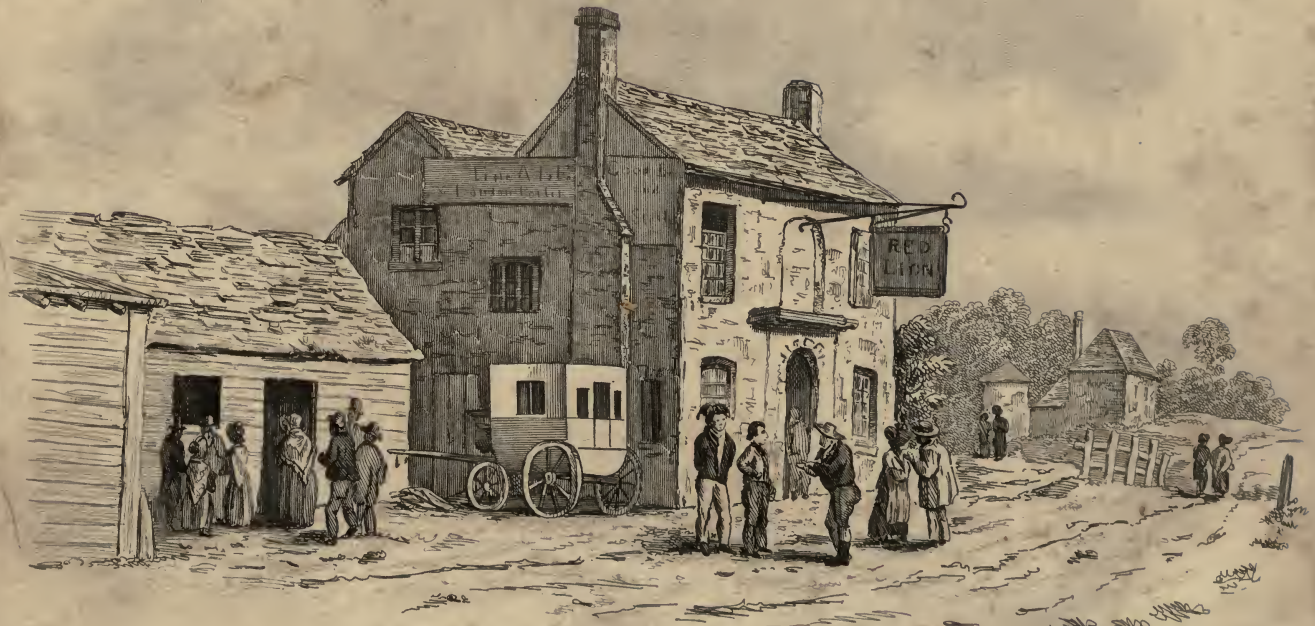
"My Lord,

"It is my painful and distressing duty to inform your Lordship that a serious disturbance took place this day at the ville of Dunkirk, distant between four and five miles from Canterbury, which terminated in the death of eight of the rioters, including Courtenay, the leader, and two others, one an officer of the 45th regiment, quartered at Canterbury, by name of Bennett, and a private individual of Faversham, who was assisting the magistrates in suppressing the disturbance. Seven of the rioters are also wounded, as well as one other officer of the 45th regiment, by name of Pendergrass. The particulars are briefly these:—

"A man, calling himself Sir William Courtenay, but whose real name is, I believe, Tom, was, in the month of October last, discharged from the Kent County Lunatic Asylum, although of unsound mind, as appears by a letter accompanying this. It was represented to me, Tuesday afternoon last, that this man was exciting the lower classes

residing in the ville of Dunkirk, Boughton, and the adoining parishes, to breaches of the public peace, by assembling in large numbers, and using violent inflammatory language. Courtenay represented to them that they were oppressed by the laws in general, but more particularly by the New Poor Law; he called upon them to place themselves under his command, and that he would insure them not only redress, but plenty and affluence. From fifty to a hundred of the most determined characters joined him, and marched about the various parishes, inviting others to join them. Courtenay himself was armed with pistols and a sword. He drilled the men to march as soldiers, and some, I am told, had fire-arms, and others clubs; one was appointed and called their General, and they had a flag. Yesterday I issued warrants for the apprehension of Courtenay and two others, who seemed to be leaders. This morning a constable, who had the warrants, and who was known to Courtenay, went to expostulate with him, accompanied by his brother, who was not a constable. I am told there was no intention of executing the warrants if there was the least resistance. When they came to where Courtenay and his party, of between forty and fifty, were encamped, Courtenay came forward, and asked the brother, "if he was the constable?" who said "yes" (this was not true), when Courtenay immediately shot him dead, and endeavoured with his sword to run the constable through the body, which he was only prevented doing by falling in making the thrust. Courtenay never knew that warrants were issued, neither were they attempted to be executed. An express was sent to me of the circumstance and the military sent for from Canterbury, as it was found impracticable to subdue the rioters without their aid. A Major and about 100 men of the 45th regiment arrived, when Mr. N. Knatchbull, Mr. Halford, Mr. Baldock, and myself, all county Magistrates. accompanied the military. They were divided into two parties, in consequence of the rioters having moved into a

Lord Chesterfield's Conversation with the Grave of Adelia.



The Red Lion, at which the Ladies lay.

large wood. That part of the military accompanied by Mr. Knatchbull and myself came up with the rioters, when they resolutely came down on the military, Courtenay calling on the rioters to behave like men. The military advanced, when Courtenay shot one of the officers dead, and the military, in self-defence, were obliged to fire; the consequence was the loss of life I have already described. The Coroner will sit on the bodies to-morrow, and the result I will forward to your lordship. I cannot find terms sufficiently strong to express my regret at the numbers killed and wounded on this melancholy occasion, and all to be attributed to the act of a madman, and which would have been greatly increased but for the military. Can anything be done with the parties who ought to have taken care of Courtenay on his discharge from the lunatic asylum? Time will only permit me to add, that I have, &c.

(Signed) "JOHN POORE, D.D.
"Justice of the Peace for the County of Kent."

8 rioters killed, including Courtenay.
1 officer, Mr. Bennett, of the 45th regiment, also killed.
1 private individual, who went to assist the Magistrates.

Total....10 killed.

7 rioters wounded.
1 officer, Mr. Pendergast of the 45th regiment.

Total.... 8 wounded.

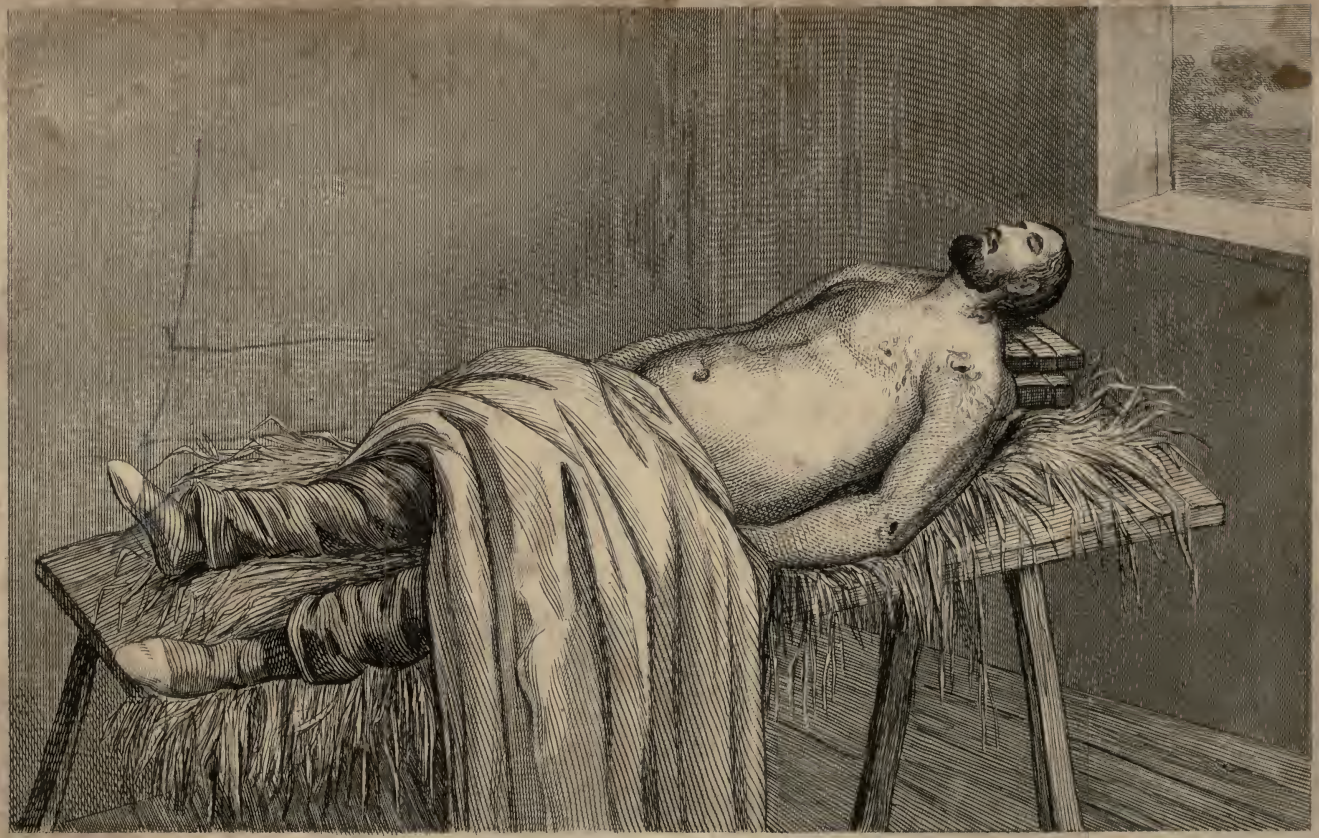
And three other rioters taken prisoners, the rest dispersed in the woods.

The bodies of the slain were conveyed to the Red Lion at Boughton, and were placed side by side with each other,

accordingly as it is represented in the plate, the body of Courtenay being in the middle, and to look upon him, he appeared to have been a most noble and muscular man, Notwithstanding his bloody and brokenf orehead, the fineness of his countenance was still perceptible, although those, who had seen him whilst living, could scarcely recognize him, as, we know not by whose orders, his large whiskers and beard, as well as the hair of his head were shaven off, and from the meagre, diminutive forms, which were stretched at either side of him, he appeared as a giant amongst men of moderate size. The faces of all the dead indicated but little pain in their last agony, with the exception of one whose eyes were staring open, the nostrils dilated, and the hair starting from the head, and still stiffened with the clotted blood, which had flowed from his wounds. It was a hideous spectacle to see them flung together seven human bodies, all presenting to the spectator the ghastly wounds, which produced their deaths.

Near the mouth he had a deep bayonet wound, which extended down the neck to the bullet wound in the shoulder, and all down the left side. He had also a slight bayonet wound in the left arm. The ball which deprived him of life has been described as having "entered in front of the joint of the left shoulder, passed along under the collar bone, fracturing the first rib, then through the upper part of the left lung, through the spine, crushing the second dorsal vertebræ, through the right lung, fracturing the second rib on the right side of the chest. Here the ball took a backward and downward direction, making its escape from the back, just below the right shoulder blade." In the barn where his body first laid we saw the whitish blouse frock he wore when killed. It was actually steeped in blood; and upon perceiving that it had been greatly torn, we were assured that the rents had been made by persons visiting the place, and who venerating, we suppose, the

View of the Interior of the Hyde at the Fire from inside six of the Crusoes



character of Courtenay had taken these as precious relics to be preserved.

The body of Lieutenant Bennett was placed in a bedroom at the Red Lion, the access to which was carefully guarded. He was a small, handsome featured, dark-haired young man, apparently little more than twenty-five years of age. When we looked upon his body, and beheld it penetrated by the mortal wound of which he died, and perceived also that the wretches who had murdered him, had in the moment, inflicted a severe blow upon his left temple, we were inclined in grief and commiseration, at looking upon this victim to the discharge of his duty to heap our maledictions on the heads of those wicked and malignant men, who by this base and brutal outrage had brought death to so many of the ignorant, and reduced their families to the utmost extreme of suffering and want.

The scene presented at the inn where the prisoners were, was the most melancholy one we ever witnessed. In the parlour of the inn was the jury, while in an upper room at the back part of the house, looking into the yard, were the prisoners, some desperately wounded, others dying, and even while the inquest was going on three of them actually expired—two of them, Baker and Griggs, and a third whose name we did not hear. In the yard were the female relatives and friends of the prisoners—their wives, their sisters, and their children, trying each to get a sight through the narrow window, of the faces of those who were thus parted from their homes for ever. Occasionally, as each recognized a relative bitter groans were heard, and all were weeping; while in the stables adjoining were two of the dead bodies, over which their friends were crying. One of these was Catt, a man who had been stated to be a rioter, but was, it appears, assisting the constables, and who, as it will be seen by the evidence of Major Armstrong, was, as well as Lieutenant Bennett, shot by Courtenay. It must be remarked, that there was not one of the men who were

killed, nor any of the survivors, who were taken prisoners, who were not actual believers in the divinity of Courtenay, and from all the information that we could gather on the spot, the conviction was strongly impressed upon our minds, that these unhappy murders were all the result of wild and furious fanaticism, completely unconnected with politics. Courtenay spoke against the new Poor Law Bill, just in the same manner as he disclaimed against the revenue laws, and both were but referred to by him, or thought of by his followers, but as proofs of the oppression practised by the rich towards the poor; and his elysium was to be destroying all laws, getting possession of the fine seats of the country, and distributing the lands in portions to all his "true believers." The means of effecting this were the invulnerability of himself and all his followers, so that neither wounds nor death could be inflicted upon them while they possessed the power of destroying all others. This they actually believed, and upon that belief they acted. The very place where the conflict occurred proved that they had such a notion. The battle-field is in the middle of a copse, where men stooping down could be concealed, but where one standing up must be immediately seen. Slight as this shelter was, Courtenay and his followers disdained to avail themselves of it, for they came into the only spot not occupied by the underwood to face the soldiery, and where every shot must have told against them. None but men believing themselves impenetrable to any instrument of death could have presumed, in such a position, to engage with armed men exceeding themselves in number. And yet it was in such a position that they fought for three minutes, and not until sixty cartridges had been discharged upon them, and that one-third of their number was lying on the field, and their leader dead, that they thought of running. He, Courtenay, to impress them with a notion that he was devoted to religion, has latterly been going to all places of religious worship, and has even been known

to visit the Jewish synagogues. The worshipping I have described, and the carrying of oak boughs before him, in imitation of Our Saviour's entering into Jerusalem, prove that he wished to be treated and regarded as the son of God. This was the day on which he had promised glory and conquest, with the shedding of much blood, to his dupes; for on this day he had announced to them he would take Canterbury by storm, and seize the estates of Sir Edward Hailes, and also the property of Major Handley, and others. Had not the soldiers been sent out in sufficient numbers, and had Courtenay obtained a victory over them, it is believed that he would have been joined by not less than three thousand persons from Canterbury and its neighbourhood.

On Saturday, June, 2nd, an inquest was held on the body of Nicholas Mears, when, after the usual preliminaries, the following evidence was called:—

John Mears, plumber, of the parish of Boulton: He is a constable; yesterday morning proceeded towards Bossenden, towards the residence of one William Culver, for the purpose of executing three warrants for the apprehension of Sir William Courtenay *alias* John Tom, William Wills, and Edward Newman, was accompanied by Daniel Edwards and Nicholas Mears, whom he had called to his assistance; when he arrived near the house he saw William Burford, Thomas Mears *alias* Tyler, and several others; heard some one say "Is that them?" and on getting over a style in front of the house, William Courtenay made his appearance and said, "Are you the constable?" at the same moment the deceased and witness answered "Yes." All the persons with Courtenay had bludgeons; Courtenay immediately presented a pistol at the deceased, and fired; the deceased then rested on a fence, and shortly after fell to the ground; Courtenay then struck at the witness with a dagger, which he had in his left hand, but missed him; witness then ran away, and was followed by Courtenay, but

succeeded in escaping, as Courtenay was near falling: witness then went to Faversham, and obtained warrants against William Courtenay, William Price, William Burford, Thomas Mears *alias* Tyler, for the murder of Nicholas Mears; having the warrants, he obtained the assistance of Dr. Poore and Mr. Knatchbull, and he was accompanied by a great number of persons to assist him; they proceeded to Fairbrook-field, in the parish of Boulton-under-the-Blea, and there saw a number of men, about forty or fifty, armed with bludgeons; he distinctly saw Sir William Courtenay; he saw him present something at two gentlemen, Major Handley and the Reverend Mr. Handley, who were passing at the time, and then he heard the report of a pistol: Courtenay's men then proceeded towards the place where witness's brother was shot in the morning; he recognised at this time a labouring man named William Wills and Thomas Mears, who was armed with a bludgeon; he then proceeded to the Red Lion on the turnpike-road, and there saw a large body of soldiers; before the party left the osier bed at Fairbrook he heard a bugle sound; the men immediately formed in marching order, headed by Courtenay, and so marched towards the house of Mr. Francis at Fairbrook, and then came round the wood towards Bossenden; witness accompanied about fifty soldiers up the road towards Bossenden, Mr. Knatchbull and others being still with them, and hearing a noise in the wood he immediately turned into a road leading into the wood, and when they had proceeded about half a mile saw Courtenay's party; he recognised among them two men, named Wraight *alias* Foad, Thomas Mears, William Wills, William Rye, Henry Hadlow, — Spratt, Edward Curling, Phineas Harvey, William Burford, Thomas Griggs, and — Gauge; he also saw Courtenay with them, having a pistol in his right hand; one of the officers approached him, and Courtenay called on his men to come on; Courtenay immediately got within a stride of him, presented the pistol at him, fired it off, and

killed him on the spot; the order was then given to the soldiers to fire, and they obeyed; saw William Wills very active at this time assisting and defending William Courtenay; the entire body of men immediately came forward with their bludgeons very violently, and resolutely attacked the soldiers, and the other persons who were associated to assist the magistrates; William Courtenay called to the men to follow him up close, or something to that effect, and they did so; upon the soldiers firing, William Courtenay and several of his followers fell, some being killed on the spot and others wounded; great confusion ensued for some time, when several persons were taken prisoners, who are now in custody; the soldiers continued to fire until the men desisted from the attack, and then an officer desired the soldiers to desist, which they immediately did.

Daniel Edwards, of Boulton-under-the-Blea, labourer and petty constable, was yesterday morning called by the last witness to assist in executing some warrants; did so, and having arrived near the house of William Culver, saw William Price, William Burford, and Thomas Mears *alias* Tyler, who were armed with bludgeons made of flayed oak; saw William Courtenay come out of Culver's house over a stile towards witness, and asked "Who is the constable?" deceased said, "I be;" Courtenay went up to him with a pistol in one hand and a dagger in the other; presented the pistol at the deceased and shot him; it is about a rod from the house to the spot where the deceased was shot; deceased leant on some railings a little while, and then fell to the ground; Courtenay changed the dagger from his left to his right hand, and struck at the last witness, who ran away, followed by Courtenay, but escaped from him; Courtenay then came back and went again into Culver's house, but soon after came out again, and deceased said, "Oh dear, what must I do? must I lay here in this *dissabille?*" Courtenay said, "You must do the best you can," and then went up to him, and taking his dagger from

his left side with his right hand, struck the deceased three several times across the shoulder, and thereupon witness ran away; when Courtenay was running after the last witness, Mears, *alias* Tyler nodded to witness to run the other way, at least that was his belief; after witness had gone some distance he looked round, and saw Courtenay still striking the deceased with the dagger; as soon as witness got into the wood, being about thirty rods from the house, heard the report of another pistol; he continued through the wood, and got into the turnpike-road, when he again saw the last witness, whom he accompanied to Faversham, and back to the osier bed, and there they saw William Courtenay, and the three other persons before mentioned, along with a large body of men, all armed with bludgeons; at the time the men were in the osier bed he heard the report of a pistol in that direction; being near his own house he was directed by some gentlemen to go and get his gun, which he did; when there he heard a bugle sound, and saw the men form themselves into marching order, passing his house and proceeding towards the house of Mr. Francis, of Fairbrook; witness went into his own house, and remained there about an hour; he saw Alexander Foad and William Nutting at Bossenden.

The Rev. Charles Richard Handley, of Hernehill: Yestreday, between 11 and 12 o'clock, saw a large body of men proceeding from the direction of Mr. Francis, of Fairbrook, towards the osier bed; accompanied by his brother, Benjamin Handley, he rode to a meadow adjoining the osier bed, where he saw a large party of persons, and very shortly after saw Courtenay, whom he knew, advance towards a party near Mr. Francis's house; that party was the magistrates and constables; Courtenay more than once called them cowards; witness advanced close to the osier bed, addressed the men, and exhorted them to leave Courtenay, as he had murdered one of their neighbours, and was guilty of high crimes and misdemeanours, and unless they

did so they would get themselves into great trouble; Courtenay again returned to the osier bed, where witness was with his brother, and said, "I will plant a ball in your heart, sir?" witness was about twenty-five or thirty yards from them at the time; his brother said to Courtenay, "You are a madman," when Courtenay immediately fired at his brother; his brother said, "We want to come to a parley with you and your men;" Courtenay then turned round in an insulting manner, and returned to the osier bed; his brother then addressed the men, telling them they were guilty of high treason; witness again addressed them to the same effect, and then went round into the Faversham Road, and joined the party of constables and magistrates before mentioned; at this time he saw Courtenay and his men advance from the osier bed towards Fairbrook, passing at the distance of about thirty yards, Courtenay at their head, and all walking singly; saw amongst them William Knight, Thomas Mears *alias* Tyler, Edward Wraight the elder, Edward Curling, Noah Miles, Charles Hadlow, and also a youth named Hadlow; as they passed witness he addressed them, calling several by name, to wit, Charles Hadlow, Noah Miles, and Edward Wraight, and begged of them to leave Courtenay; he asked Noah Miles if he had any regard for his family to leave Courtenay; Miles replied, "I have a regard for my family;" Hadlow made a reply which he did not hear; from what witness heard and saw, he was quite satisfied the civil power was insufficient to quell the disturbance, and it would have been imprudent for Mr. Knatchbull or his party to have attempted the apprehension of Courtenay, and the other persons against whom the warrants had been issued.

Charles Neame, of Selling, yeoman: Knows Noah Miles and his son, John Miles, whom he saw yesterday at the end of Nash-court-Lane, who said "They were tired, and

should leave Courtenay's party; this time Courtenay and his party were proceeding towards Bossenden Wood, and those two left them accordingly; was fully satisfied, from what he saw, that the civil power could not quell the riot, and that it was absolutely necessary to call in the aid of the military, in fact, if the military had not been called in he was decidedly of opinion that more blood would have been shed than there was, he was confirmed in this from the resolute manner in which the peasantry attacked the military.

John Ogilvie, of Boulton-under-the-Blea, surgeon, assisted by Mr. T. Andrews, surgeon, of Canterbury, examined the body, and found that the deceased had been shot through the body, the ball entering about the seventh vertebræ, and coming out on his breast at the seventh rib, and in its course passed through the liver, wounding the great bloodvessels and nerves; there is another gun-shot wound entering his breast above the ninth rib, and lodging in his body, but the ball has not been found; deceased was also wounded on the left shoulder by a sharp instrument, which fractured the neck of the blade-bone, and produced a wound about two inches in length and one in depth; there was another wound on the left arm, inflicted by a sharp instrument; either of the wounds was sufficient to produce death.

Surgeon Andrews confirmed the testimony of the preceding witness.

The Rev. John Poore deposed that he was present when Henry Ashbee searched the person of William Courtenay, then deceased, and the following articles produced were found, viz:—A purse, half a sovereign, ten in silver, four in copper, a tobacco-box, several leaden bullets, a whistle a gun-screw and pick, a knife, and several trifling articles.

After a lengthened and able address from Mr. De Lasaux, the coroner, showing that all parties joining in the riot were equally guilty,

The jury, having retired for a shot time, returned a verdict of wilful murder against six persons, namely William Courtenay *alias* John Tom, William Burford, William Price, Thomas Mears *alias* Tyler, Alexander Foad, and William Nutting. Of these the two first, Courtenay and Bulford, are dead. Thomas Mears *alias* Tyler (who was cousin to the murdered man), is wounded. Alexander Foad, who is a farmer possessing a freehold of fifty acres, and in very comfortable circumstances, has been severely wounded; and William Nutting and William Price, not wounded. The four last have, on the coroner's warrant, been committed prisoners to Maidstone Gaol.

On the same day an inquest was held at the White Horse Inn Boughton, on Lieutenant Henry Boswell Bennett, when the following evidence was adduced.

Major Elliot Armstrong being sworn, stated that he was a major in her majesty's 45 Regiment of Infantry, stationed at Canterbury; in pursuance of an order from his commanding officer to place himself under the direction of Dr. Poore and other magistrates, he attended with a body of troops consisting of one hundred men, with a proportion of officers and non-commisioned officers; they proceeded from the barracks of Canterbury on the road towards London, on Thursday, the 31st of May last, about one o'clock in the afternoon; and having arrived at a public-house called the Red Lion, about four miles from Canterbury, he met Dr. Poore, Mr. Knatchbull, and other magistrates. In consequence of directions he then received, he left the turnpike-road, having first divided his party into two divisions; the deceased acommpanied Captain Read, who had command of one division, and Mr. Knatchbull, a magistrate; and he (Major Armstrong) left the turnpike-road with the other division; he proceeded with his party and Dr. Poore about a mile and a half into the centre of a thick wood; when he got there he observed a body of men, about fifty or sixty make their appearance,

with a man at their head answering the description of the person calling himself Courtenay; almost immediately afterwards he saw Lieutenant Bennett with his section of military advancing towards the men before alluded to there was a white flag carried by one of Courtenay's party; Major Handley, who accompanied the military, upon noticeing the white flag, said they are coming to parley, and thereupon he (Major Armstrong) with Major Handley, advanced in front of his division; Major Handley then called out to the rioters, "You misguided and deluded men, are you coming to reason with or to speak to us," but no reply was made; Courtenay turned round to his men, and said "Come on follow me," or words to that effect; at the time the deceased was advancing rapidly towards Courtenay, and Courtenay quickening his pace towards the deceased; he (Major Armstrong) called out to the deceased to fall back, which he did not do, being then only about four yards from each other; deceased and Courtenay then closed, and almost rushed against each other; deceased raised his right arm, in the act of striking at Courtenay with his sword; Courtenay advancing with a cocked pistol in his right hand at the same moment, fired the pistol, the effect of which was that the ball therefrom passed through the body of the deceased, who made another blow or two at Courtenay, and then fell on his back; he (Major Armstrong) then called out to Dr. Poore "Am I to fire;" but in consequence of a scream of horror from his men at seeing Mr. Bennett fall, it was impossible for him to hear any reply that might have been given to that question; but his impression was that he had received directions to fire; and, acting under that impression, and his previous orders from the magistrates, he gave the command to fire, which his men instantly obeyed, and fired at Courtenay and his party; the orders which he had previously received from the magistrates were "to load with ball cartridge, and take Courtenay, dead

or alive, and as many of his followers as possible;" at that time the men who were with the deceased joined in a division under his (Major Armstrong's) command, and then the men acting with Courtenay rushed upon the officers and men with bludgeons, making a most resolute attack; indeed, he never saw men evince more determination in his life; he was then compelled to order his men to charge with the bayonet, and disperse or take the party prisoners, which was accomplished, and he ordered the bugle to sound "cease firing," which was immediately obeyed; the prisoners who were apprehended were given over to the civil power; witness observed that in consequence of the violent attack made by the men with their bludgeons, himself and several of his men were injured; Lieutenant Pendergast was knocked down by a bludgeon, and beaten severely when down. Major Armstrong expressed his decided opinion, from what he saw, that the civil power could not have apprehended Courtenay or the other persons against whom warrants had been issued; he distinctly heard the report of two pistols from Courtenay's party, and he firmly believed that they were both fired by Courtenay himself, and he had reason to believe that a person pointed out to him as Catt was killed by the second pistol fired by Courtenay, he being out of the line of the fire of the soldiers; was able to identify one of the persons dead as having attacked and struck him with a bludgeon: he was able to identify William Wills, Stephen Baker, and Thomas Griggs as being of Courtenay's party, and attacking himself and the men under his command; the two latter were severely wounded; he never saw men more furious or madly determined in their attack.

The Reverend John Poore, of Murston, near Sittingbourne, county of Kent, said that he, in consequence of riotous proceedings going on occasioned by Courtenay and others; on the 31st of May last, and of their desperate conduct in shooting Nicholas Mears in the execution of his duty, considered that it would be impracticable for the

civil power to arrest Courtenay and the other persons concerned in the death of the constable, or quell the riotous proceedings then going on, and he consequently applied to the commanding officer of the 45th regiment at Canterbury barracks for their co-operation in aiding the civil power; the military were some time before they arrived; he went towards Canterbury and met them near the Gate public-house; he there communicated to Major Armstrong the desperate conduct of Courtenay and his party, and expressed his opinion that the first person who came in contact with them would be shot, and desired that Courtenay might be taken dead or alive, and the party dispersed, and hoped it might be done without bloodshed; he then accompanied the troops to the Lion public-house on the turnpike road, where Major Armstrong divided the military into two bodies, one going towards Bossenden with Mr. Knatchbull, and the other with Major Armstrong, down the road leading into Blean Wood; after going about a mile and a half, which they did in pursuance of information they had received, Major Armstrong halted his men, and asked him if they (meaning his men) should load, and he (Dr. Poore) replied, "certainly." The order was then given to that effect, and they loaded accordingly; the cartridges were tied in bundles, which caused some delay; before the soldiers were loaded, he saw Courtenay and his men, about forty or fifty in number; the third man from Courtenay was carrying a white flag, and Courtenay had a pistol in his right hand; he called out to his men, "Boys, come forward, and do not behave like dastardly cowards," or similar words; at that time Major Handley rode forward, and said to Courtenay and his followers, "Good men, he is deceiving and deluding you; are you open to reason; he is leading you to destruction;" immediately afterwards he saw Lieutenant Bennett close to Courtenay, and he heard the report of a pistol, and the officer instantly fell; before the soldiers fired, he saw the mob march forward, and attack

the constables and military with bludgeons; Major Armstrong called out, "Dr. Poore, where are you?" and he (Dr. Poore) ran towards him, and the troops began to fire, and Courtenay and several of his party were shot, and the rest dispersed or made prisoners; he saw William Wills striking at Major Armstrong with a bludgeon; after the riot was quelled, he, upon the spot, took the names of the followers of Courtenay, who were either dead, wounded, or taken prisoners. The following persons were killed on the spot: William Courtenay, Edward Wraight, Phineas Harvey, George Branchlett, William Burford, William Forster, Geo. Griggs, and William Page. The wounded were Stephen Baker, Henry Hadlow, Alex. Foad, Thomas Griggs, John Spratt, and William Wills. The other prisoners were Edward Wraight, jun., Edward Curling, and Sarah Culver.

Thomas Millgate, of Canterbury, coach porter, stated that on the 31st of May last he went towards a wood called Blean Wood, and saw several gentlemen on horseback, who said it would be as well to watch the movements of the party to prevent their escape; witness then, accompanied by Robert Little, police constable, went a little way into the wood, and then separated, he taking the extreme left, and having gone about a quarter of a mile, he came immediately over Courtenay's party, about forty in number, who were lying down in a circle, Courtenay being in the centre, and a flag planted near him; Courtenay seeing him, said, "Up men!" and they rose, Courtenay holding a pistol in his right hand, and said to him, "Millgate, move no further;" and he, in consequence, returned into the wood, hallooing as loud as he could; Little and other persons then joined witness, and they remained quiet for some time, expecting the soldiers to come in behind them; shortly afterwards a party of soldiers came just before them, and drew themselves into a line; Courtenay and his party were then lying down, and when they got up Courtenay said something to his

men, but he could not hear what it was; Courtenay and his men then faced the military, and marched singly towards the soldiers; he saw Lieutenant Bennett standing at the extreme left of the soldiers; as Courtenay advanced with his men, he saw a gentleman on horseback draw near Courtenay, and he said "Desist, and do not lead those poor men on to destruction;" no reply was made, but Courtenay turned round to his men and said, "Come on, my brave fellows, keep close; and he again said, "Come on, my men;" Courtenay advanced near to Lieutenant Bennett, and Lieutenant Bennett proceeded towards him; when within two rods of each other, Courtenay commenced running, and jumped over a stump of a tree, and going close up to the officer with a pistol in his right hand and a bludgeon in his left, he presented the pistol at the officer, and fired: the officer struck at Courtenay with his sword, and Courtenay staggered, but whether struck or to avoid the blow he could not say; Courtenay advanced with three or four of his men, armed with bludgeons, and struck at the officer as he was in the act of falling; William Wills was next to Courtenay, and was one of the men last-mentioned, and another man who is dead also advanced with a bludgeon; witness had a bludgeon in his right hand, given to him by Mr. Pell, with which he struck Courtenay on the head, when he staggered back, but whether he fell or not he could not say, as witness himself was knocked down: he fell on his back, and, looking up, saw Courtenay standing over him, and fighting at Little and the other persons assisting him; and then the soldiers began to fire, and Courtenay fell close to him, and he did not afterwards see him move; witness was then struck another blow by one of Courtenay's party; he got up, and the man ran away; shortly afterwards the military took several persons into custody.

Edmund Foreman, of Herne-hill, county of Kent, wheelwright, said that on the day in question, the 31st of May

last, he saw Courtenay and a body of men, thirty-nine in number, at ten o'clock in the morning, at Waterham, in the parish of Herne-hill, whence they proceeded towards the house of Mr. Francis, of Fairbrook, and remained in front of it about ten minutes or a quarter of an hour, when Mr. Francis and Miss Horn came out of the house to them; he saw several men drink from a brown jug while Mr. Francis and Miss Horn were in the front, a slight fence only separating the garden from the road; after Courtenay's party left the front of the house of Mr. Francis, he went up to the railing and saw two large brown jugs with beer and about five or six half-pint mugs; Courtenay drank some of the beer and so did several others who were with him; he then saw the rioters go towards an osier bed carrying with them oak boughs; they threw away the boughs and produced bludgeons; Courtenay came towards him and the person with him and challenged any one to come foot to foot; the rioters then came up and proceeded into Bossenden Wood, and witness never lost sight of them until the military arrived, when he told them where the rioters were; he saw the affray between the soldiers and the rioters at the time the deceased was killed; he saw the following persons with Courtenay: W. Wills, W. Rye, carrying a flag, E. Wraight the elder, E. Wraight the younger, T. Mears otherwise Tyler, J. Goodwin, William Foster, Henry Hadlow, Alexander Foad, Phineas Harvey, John Spratt, Stephen Baker, W. Burford, Edward Curling, Samuel Eve, Thomas Griggs, and George Griggs; he saw the following persons with Courtenay on the morning of that day, but did not get with him into the wood—Noah Miles, James Miles (but these two persons left the party between twelve and one o'clock), John Fuller, and——Wraight were with Courtenay at the time he entered Bossenden, but left him before the firing commenced; he is satisfied that Sarah Culver was not with the rioters before the firing commenced, but he saw

Mrs. Burford, whose object was to get her husband away from Courtenay's party.

Bartlett Allen Chambers, of Faversham, county of Kent, high constable of the lower half-hundred of Faversham, said he was present on the 31st of May last in Bossenden Wood, when the affray took place, at the time deceased was killed; that he saw him shot by Courtenay, and almost immediately fall; the deceased struck at Courtenay after he was shot; he saw John Silk in the wood, and took him into custody, he having taken an active part in the affray; and at this time he received a gun-shot wound in the lower lip, but by whom the shot was fired he did not know.

Robert Little, of Ospringe, county of Kent, superintendent of police, was in Bossenden Wood on the 31st of May last; saw Courtenay, with a body of men, with a flag near them in the centre; Sarah Culver was there close to Courtenay: apparently speaking to him; when the military arrived saw the rioters get up and go towards the soldiers, all with bludgeons, Courtenay heading them, with a pistol in his right hand and a bludgeon in his left; saw the deceased go towards Courtenay, when Courtenay fired at and killed deceased, he striking at Courtenay with his sword as he fell; Saw Edward Wraight, William Wills (from whom he took a powder-flask, full of powder), John Spratt, and Thomas Mears, acting with great violence during the affray, striking at witness with his bludgeon, as did also Edward Curling and Alexander Foad: some few minutes after this he saw Sarah Culver in custody; saw William Wills with a pistol in his right hand as he entered the wood in which the affray took place.

Thomas Andrews, of Canterbury, surgeon, said he had on the previous day examined the body of the deceased assisted by Mr. Ogilvie; he found a gun-shot wound on the right side of the chest, passing through the right lung and then through the heart, making its exit at the corres-

ponding part of the opposite side of the body; the injury above described must have instantly caused death.

John Ogilvie, of Boughton, county of Kent, stated that he yesterday examined the body of H. B. Bennett, with Mr. Thomas Andrews, and that the evidence given by him was perfectly correct.

Benjamin Jacobs, of Canterbury, general dealer, said that on the 1st June inst. he went into Bossenden Wood, between seven and eight o'clock in the morning, and found a camlet cloak, a blue bag containing a large quantity of matches, a leathern bag containing about one hundred leaden bullets of various sizes, a piece of oilskin, a pair of boots, a Mackintosh cape, and several other articles.

William Exton, of the Ville of Dunkirk, county of Kent, labourer, said that on the 1st of June, between six and seven o'clock in the morning, he went into Bossenden Wood, and found a leathern pistol case, a glove, a burning lens, a blue jacket, and other articles, within a few rods of where the affray took place between the military and the mob the previous day.

In the jury-room was produced a large bag containing various articles of dress, which had been found by the police in the house of Wills.

The prisoners were then brought before the jury, in order that they might hear the depositions read which individually affected them.

Mr. De la Saux cautioned the prisoners as to the danger which might affect themselves in making any observations before him, and the jury, as it would be his duty to take down whatever they might say.

When the depositions had been read, four of the prisoners, Spratt, Rye, Culver, and Edes denied being present at the time the affray took place.

No further observations were made by them. The prisoners were mostly young men. One of them, Edward Wraight the younger, whose father was shot, and himself

wounded in the hand, was crying bitterly all the time he was in the jury-room. Most of the men shot were old men, and those taken prisoners young men. The woman, Sarah Culver, who was a prisoner, was evidently a person belonging to the respectable class of farmers. Her brother who was pointed out to me in the room, is a man evidently wealthy, and dressed like a gentleman. Wills' brother, who was also in the room, was dressed in the same manner; Sarah Culver was attired as one belonging to the middle classes, she wore a black bonnet, a large dark shawl with a splendid border, dark muslin gown, neat leather gloves, and summer shoes; she is a strong, dark, heavy featured, masculine looking woman; during the entire day her manner was perfectly calm and collected; she neither looked at her fellow prisoners, nor at the crowds around, and it would seem as if she considered that all around her was a mere dream, or if a reality, that it was one from which, by some miracle, she might be released. It was said by her brother that he did not think her in her senses for the last two years. I have already stated that Courtenay's followers expect that he will rise again on this day (Sunday).

When the Coroner was about to address the jury, one of the witnesses (Foreman) said that Culver was not with the men when the affray took place. He saw her going over towards them while the action was going on.

Little, the constable, re-asserted he had seen her with Courtenay before the fight.

Upon hearing this, Culver raised her eyes to the witness, shook her head, and said as if expressing dissent, "Oh, oh!"

Little further remarked, that he knew her by her black bonnet. He saw her as plain as he saw the coroner at that moment; and upon knowing she had been washing Courtenay's, face he said there was a woman amongst them, and

not to let her escape. When she was brought before him she had a pail of water in her hand.

Foreman re-asserted there were not two women but only one woman present. The woman who was there was Mrs. Burford, and what brought her amongst them was to try and get her husband out of the mob.

The Coroner (Mr. De la Saux) having remarked that it was his duty to take down whatever was said for or against the prisoners, then proceeded to make a few observations on this truly melancholy disaster. In doing so, on the preceding day, the jury were kind enough to pay that attention which the nature of so very serious a case required at their hands. He was sorry to say that the same attention was also required from them that day, because they would find, from the evidence which was brought before them, that something like twenty individuals were involved in a dreadful charge; of these some were living, who would, in all probability, be put upon their trial for this serious offence; and others were dead, having lost their lives in being misled by a madman. He had told them yesterday, as he told them that day, that it was not necessary for them to inquire if each individual charged with being in the mob had inflicted death with his own hand, it was quite sufficient for them to know if they were with the person who committed the murder, and were associates of his. In such a case they were the abettors of the crime, and as guilty as the man who committed the murder with his own hand. If five hundred persons met to do an illegal act, and one of them committed murder, the other four hundred and ninety nine men were equally guilty with him of the murder. He had read them a case on this point yesterday, to which he should again refer them. He here referred to a case in Archbold, in which it is laid down that if several persons met for a lawful purpose, and one of them committed murder, he alone was answerable for it; but if they met for an illegal

purpose, and one committed murder, all taking part in such meeting were equally guilty of murder. He regretted to say that the case which was before them that day came completely within the meaning of the words in that case, and if they believed the testimony they had heard, he much feared that the names of all those he should read to them stood in danger of being tried for murder. A discussion had occurred which ought not to have taken place; but it had at least this effect, that it had elicited circumstances which made in favour of the woman Culver. He could not help saying, in reference to this, whether it was not better that one should escape, though guilty, than that one should suffer if innocent. It was true that one individual had spoken positively to Culver; but there was a possibility that he might be mistaken, and that circumstances might have arisen from what Foreman had stated, that there was actually one woman amongst the rioters whose name was Burford. They were to judge of the fact whether the party was mistaken. The facts—the whole facts, were for them, and to be determined by none except themselves. If the jury thought it necessary, he should read over for them the entire evidence; but he had extracted from it the names of all those who had been clearly identified as being present when the officer and so many others had been sacrificed. It was their duty to return the names not only of the living but of the dead, because it was their duty to return a verdict against the one as well as the other. Two of the unfortunate prisoners, he grieved to say, had died even while the jury were in that room. The names of the persons mentioned by witnesses were—Courtenay (dead), Thomas Mears *alias* Tyler (committed to Maidstone gaol for the murder inquired into on the previous day), James Goodwin, William Wills, William Foster (dead), Henry Adlow (dying), William Spratt, Alexander Foad (committed), Phineas Harvey, John Spratt, Stephen Baker (dead), William Burford (dead), Thomas

Griggs (dead), George Griggs (dead), John Silk, George Blanchard Edes, Curling, and William Rye, William Spratt, Samuel Edward, and Sarah Culver. The coroner concluded by requesting the jury to pay strict attention to the case.

The jury retired for about half an hour, and then returned, when, before they delivered in their verdict,

The witness Foreman addressed them, and said he could not be positive as to William Spratt, whom he had sworn to as being amongst the rioters. He was now sure he did not see him.

The Coroner asked him, had he a conversation with any one since the jury left the room?—Foreman said he had not.

The Coroner—Did any one speak to you?—Witness—No.

The Coroner—Let me read over again what you have sworn, and now be cautious in what you say.

Do you know William Spratt?—Witness—I do, I went to school with him.

Was he in Bossenden Wood on the 31st of May?—I cannot say.

What made you be so positive respecting him awhile ago?—I was trembling so, I did not know what to do.

Did you see Samuel Edes?

The prisoner Edes—I was not there, sir.

A Juror—Might not Edes have left before the affray?—The witness—He might have left before the affray.

Juror—Might he not have left before the firing commenced?—He might; but I saw him in the wood with the body of men.

Coroner—Now are you positive that Sarah Culver was not there?—Witness—I know she was not.

Now tell us with whom you have had a conversation since the jury left?—Witness—I had no conversation; Spratt only said to me that I had sworn wrong.

And he requested you to say he had not been there?—Witness—Yes; when I saw him brought in I knew I was wrong.

Do you know Sarah Culver's brother?—No.

Had you a conversation with Sarah Culver's brother? No. I cannot swear William Spratt was amongst them when the firing commenced.

The Coroner then recommended the jury to give to the testimony of Foreman such credit as they thought it was entitled to.

A constable said Foreman had been talking a long time to Spratt, although he had denied it.

A juror remarked that Foreman's testimony was the only one to convict Edes, and he could not bring in a verdict looking to that alone, and considering his depositions on that and the preceding day.

The Coroner remarked that they must dismiss from their minds the transactions of the day before. It was the subject for inquiry that day they were to look to, and to consider nothing beyond it.

The jury then retired for about three-quarters of an hour. On their return, the foreman, addressing the coroner, said that he, on behalf of his brother jurors, had to say that they, to the best of their judgment, had discharged their duty to their country and to the satisfaction of their own consciences. Never had a jury endeavoured to act more fairly and impartially in the important situation in which they had been placed. They felt the responsibility that was imposed upon them, and they endeavoured to uphold it. He was very happy to say that in all their decisions they were unanimous. They had examined the evidence most carefully, and where they thought guilt did not lie they were unanimous, and also with respect to those they considered guilty. The names of those guilty of the wilful murder of Lieutenant Bennett were—William Courtenay, Edward Wraight the elder, Edward Wraight

the younger, Thomas Mears *alias* Tyler, James Goodwin, William Wills, William Foster, Henry Hadlow, Alexander Foad, Phineas Harvey, John Spratt, Stephen Baker, William Burford, Thomas Griggs, John Silk, George Blanchard, Edward Curling, George Griggs and William Rye.

The foreman of the jury was about to say that they found William Spratt, Samuel Edes, and Sarah Culver not guilty, when

The Coroner said he could hear nothing as to that point. His court was one to enquire who was concerned in the murder of Lieutenant Bennett, and his province did not extend further. Any merciful notions they might entertain respecting others he had nothing to do with; and if there should be occasion, they might express their opinions as well as himself, to a superior court concerning any individuals now in custody, either on suspicion of being concerned in this or other outrages.

The prisoners capable of being removed were then committed to Maidstone Jail.

On Monday June 4th, Mr. de la Saux, the Coroner arrived at Boughton from Canterbury, and proceeded immediately to hold an inquest on the bodies of Sir William Courtenay, and of his deluded followers, who fell in the affray at Bossenden Wood.

THE FIRST INQUEST WAS ON GEORGE CATT.

When the following evidence was given:

Stephen Champ, labourer, was the first witness called: He said that he had been in Bossenden Wood on the 31st of May last, and saw the deceased Catt there, who was acting as a constable, and endeavouring to suppress the riotous proceedings of the mob who were assembled together in the wood; saw Lieutenant Bennett in front of his detachment of soldiers, and going towards Courtenay, who was also

advancing towards him (Bennett); some words were addressed by Lieutenant Bennett to Courtenay, but what they were witness could not hear; when they were within a stride of each other, he saw Courtenay presenting a pistol at Lieutenant Bennett with his right hand; instantly heard the report, and saw Lieutenant Bennett fall; witness was so close to the officer, that if he had struck any person before he was shot, he must have seen him; it was utterly impossible to have reached any one of the mob with his sword before he was shot, nor was any one of the rioters near enough to have reached him before he was shot by Courtenay, and Lieutenant Bennett was the first person that fell or was wounded; Catt was at the right hand of the officer Bennett at the time, and there witness afterwards found him dead, with a gun-shot wound in his head; he is perfectly satisfied Catt was shot by the military in the execution of their duty, and by accident.

Thomas Millgate, coach porter, stated that he was in Bossenden Wood, on the 31st of May, and saw the soldiers and the mob before the firing or the attack from either party commenced; he saw Courtenay and Bennett advancing towards each other; when within two or three rods, Courtenay commenced running, and when within a stride or two presented a pistol at Bennett and fired; the lieutenant staggered, struck at Courtenay with his sword, and then fell; Lieutenant Bennett did not strike at or wound any one before he was shot, nor in fact was any one within reach of him; Courtenay was about half a rod in front of the mob; he has no hesitation in saying that Catt was accidentally shot by the soldiery whilst in the execution of their duty; witness, also remarked that if any person had stated that Bennett had thrust his sword through the body of one of the mob, either before or after he was shot, he would state that it was not only untrue, but it was totally impossible to take place; he did not hear the report

of but one pistol from the mob, and that was discharged by Courtenay.

Surgeon Ogilvie stated, that he, in company with Surgeon Andrews, had examined the body of George Catt, and found upon him a gunshot wound, which had entered the right cheek, passed through the mouth into the lower part of the brain, and made its exit at the posterior and lower part of the bone on the left side of the head; he is satisfied that Catt was shot by a musket ball, and not by one which had been discharged from a pistol; and he is led to this conclusion, in consequence of the injuries received by Nicholas Mears and Lieutenant Bennett being much smaller in extent; the injuries received caused the death of the deceased.

Surgeon Andrews corroborated the testimony of the preceding witness.

Mr. Henry Ashbee, of Boughton, yeoman, stated that he was in Bossenden Wood on Thursday last, and saw the commencement of the affray between the military and the mob, headed by Courtenay; he saw Lieutenant Bennett leading a detachment of infantry; Lieutenant Bennett advanced towards the mob, and Courtenay came from them towards Bennett, at the same time saying to his followers, "Come on my men, don't prove yourselves cowards." Shortly after Courtenay and Bennett approached close together, and in that position Courtenay appeared to have a pistol in his left hand, and a light-coloured club in his right hand; Bennett was shot before he struck Courtenay; Bennett did not thrust his sword through or at any person, nor was any one near enough to be reached by him with his sword.

The Jury returned a verdict, "That the deceased was shot by accident by the military while in the execution of their duty."

INQUEST ON WILLIAM BURFORD.

This was the first case of the rioters proceeded with by

the coroner. The evidence of Mr. Knatchbull in this case is applicable to all the rest of the cases of the rioters.

Norton Joseph Knatchbull, Esq., a magistrate of the county of Kent, stated that he was present in Bossenden Wood on the 31st of May, before the affray between the military and the mob took place. Lieutenant Bennett was killed by Courtenay, who was the leader of the mob; before the soldiers fired the mob acted very violently, and had their bludgeons raised to attack them; their lives were thus placed in danger, so that it was necessary, in their own defence, for the soldiers to fire on the mob. Dr. Poore was present, and the soldiers were acting under his direction.

Surgeon Andrews stated that he had examined the body of the deceased, who had received a gun-shot wound behind his left ear; the ball had penetrated the skull, and made its exit about two inches from its entrance at the back part of the skull. There was a bayonet wound on the left eye, but the first injury he received was the cause of his death; there was no gun-shot or bayonet wound on the intestines, or body of the deceased.

Mr. Ogilvie corroborated the testimony of this witness.

Verdict—"Justifiable homicide."

INQUEST ON SIR WILLIAM COURTENAY, ALIAS JOHN TOM.

Surgeon Andrews stated that he had examined the body of Courtenay, and found that a gun-shot wound had entered below the clavicle, fracturing in its passage the first rib, passing through the body of the second dorsal vertebræ, making its exit behind the right shoulder. There was also a contused wound on the scalp, but the first-described injury caused his death. Verdict—"Justifiable homicide."

INQUEST ON GEORGE GRIGGS.

Surgeon Ogilvie stated that the deceased received a gun-shot wound, which entered at the eighth rib on the right

side, passed through the liver and spleen, and made its exit at the eighth rib on the opposite side, which caused his death. Verdict—"Justifiable homicide."

INQUEST ON STEPHEN BAKER.

Surgeon Ogilvie stated that he attended the deceased on the 31st of May last, and found a wound by a gun-shot, which had entered the left groin about an inch and a half below the anterior spinous process of the illim, passed the pelvis, and made its exit on the left side at the second lumbar vertebræ, and which caused his death by producing mortification. He died on the 2nd of June.—Verdict—"Justifiable homicide."

INQUEST ON GEORGE BRANCHETT.

Surgeon Andrews stated that he had examined the body of Branchett on the 2nd of June, and found a gun-shot wound on the left side of the breast-bone, and another in the lower part of the left blade-bone, caused by the same shot; this day (4th of June) he, accompanied by Mr. Church, examined again the body, and found an incision, made apparently by a sword or some sharp instrument—such a wound as might, in his opinion, have been inflicted by a bayonet; it was the gun-shot wound which caused his death; the last wound described was three eighths of an inch in length and a quarter of an inch in breadth, but the depth he could not depose to. Verdict—"Justifiable homicide."

INQUEST ON WILLIAM FOSTER.

Surgeon Andrews stated that he found on the body of Foster a gun-shot wound penetrating at the sixth rib on the right side of the body, and passing through the viscera of the chest and out at the back near the third rib; the above injury caused death. Verdict—"Justifiable homicide."

INQUEST ON PHINEAS HARVEY.

Surgeon Andrews stated that he found on the body of

the deceased a gun-shot wound entering about the left clavicle, and fracturing the cervicle vertebræ, which was the cause of death. Verdict—"Justifiable homicide."

INQUEST ON EDWARD WRAIGHT.

Surgeon Andrews stated that he found a gun-shot wound upon the deceased, the ball entered at the eighth left rib; there was a second wound at the posterior part of the right scapula, and a bayonet wound in the right axilla, and either of which would cause death. Verdict—"Justifiable homicide."

INQUEST ON WILLIAM RYE.

Surgon Andrews stated that he found on the deceased a gun-shot wound; the ball had entered the right hip, and made its excit at the right hypochondrium. The above injury caused his death. Verdict—"Justifiable homicide."

On Monday night several persons, including young woman, assembled at the Lion public-house, at Boughton. Some of these held small pieces of oak bark in their hands, which they gravely, and with tears in their eyes, informed visitors were stripped from the tree against which "Sir William" fell. On the arrival of the Union night-coach, the passengers alighted, and were introduced by the landlord to the room in which the body lay, and the sawdust being removed which covered the winding-sheet, exposed the face of the murderer, which, from having been hacked by the surgeons, exhibited a ghastly appearance. The coffin was then screwed down; but, the following morning, Mr. Shepherd, the clerk of the Magistrates in the district, desired that it should be unscrewed and then fastened down again in presence of the reporters, in order that they might publish to the world that they had seen with their own eyes this poor maniac in his coffin, and that coffin afterwards deposited and covered up in the earth. Decomposition had commenced, and it now presented a loathsome picture

of decay. There was a livid greenness on the countenance, and a sinking in of some of the features, which had completely altered their expression, and though his eyes were now closed, his aspect was infinitely more horrible, and any placidity that might before be imagined to remain about his mouth was entirely destroyed. His legs and feet were very symmetrically formed; but he had either not deemed it necessary to imprint any nail-marks on the skin of his feet, or, if he had done so, they had been obliterated in laying out his corpse. Mr. Fairman, a Magistrate of the district, arrived, and Mr. Shepherd then ordered the undertakers to screw the coffin down, and to remove it into a van which was ready at the door for its reception. Whilst they were inserting the screws, a lady forced her way into the room, and in great agitation requested Mr. Shepherd to let the coffin be re-opened, in order that she too might have a last glance of this *soi-disant* divinity. Two other women made the same request; but whether their object was to indulge their curiosity or their fanaticism, it was not accomplished. —The coffin was of the plainest description, without any ornamental nails or lackering. It had not even a plate or a letter on it to denote whose bones it contained, and it was placed without either pall or covering into the van which had been used to convey the deluded rioters to Faversham and Maidstone gaols. The undertaker was asked why he had not put a name upon the coffin, and he replied "'Cause Sir, I don't know his name; what would you have me call him?" Tom, in his coffin, measured six feet one inch, but when alive he did not stand more than five feet eleven Before the van moved off six special constables were placed in it, and two sat on the box to drive it. It had been suggested by the Home Secretary to the Magistrates, as a matter worthy of consideration, whether Tom should be buried publicly in the neighbourhood of the spot where he had been living, or privately at dead of night at a considerable distance from it. The Rev. Mr. Hanley, the clergy-

man, and Mr. Shepherd, who is a considerable landed proprietor in the parish, both insisted on the expediency and propriety of burying him, in open day in the churchyard of the parish which he had so frightfully agitated, lest it should be supposed by some of his ignorant admirers that Tom had suddenly disappeared in the night, and might be expected again from heaven to revisit earth. They submitted that no excitement in Tom's favour would be exhibited in consequence of his public funeral, as, from the suffering which he had occasioned to every family in the parish, he was now as much hated as he was previously adored. These arguments prevailed with the magistracy, and it was accordingly determined that he should be buried in Hernehill churchyard.

Previous to the burial of Courtenay five graves had been opened, side by side, adjoining his, as if the authorities were prepared to inter all his partners in outrage in one common grave of dishonour, we had meantime learnt in our ramble amongst their neat fields and cottages with Mr. Curling, many interesting particulars creditable and honorable to each of the fallen; and, indeed, ere our return, found our sympathies so much engaged in their behalf that we contemplated with sorrow the obligation we lay under to witness their remains thus disgraced by a *jus fervidum* calculated only to inflict pain on the innocent. We were, however, agreeably disappointed, for at half-past four we found the graves in the vicinity of "Mad Tom" filled up, and by the especial grace and free will of the clergyman and magistrates, others opened in the several places indicated by the soothed and gratified feelings of the survivors. It was a truly Christian triumph over the less worthy feelings of humanity which so often lurk in the breasts of those "clothed with a little brief authority" in the shape of love of justice, respect for the laws, determination to set an example, resolution, firmness, and other such plausible and too often successful self-deceptions. We were sure

they will never repent it, and we are not less certain they would have repented all their lives, if they had added an additional and gratuitous pang to the mass of misery apparent in the course of the awfully-multiplied ceremonial that ensued. We found that the bodies of William Burford, Branchett, and Griggs, were to be committed to the earth in addition to the five already mentioned, and that eight were opened for their reception, adjoining those where their relatives and friends lay at rest. The graves were not distant, for all were neighbours and friends, and some might have exchanged their place of final rest without a violation of the claims of kindred, for strange to say, nearly all concerned, dead and alive, were related either by blood or inter-marriage.

The van having received its burden, proceeded at a fair pace to that spot, which is one of the most lovely situations in the county of Kent. It is seated on an eminence, overlooking in one direction the bay of Whitestable, and in another a well-wooded extensive plain, of which Nash Court, the village of Boughton, and Lord Sondes' mansion and estate, are the most conspicuous ornaments. When the van first started, there were besides Mr. Fairman, Mr. Shepherd and Mr. Curling, about twenty persons, three of them women, acccompanying it. At it turned down Boughton-hill into the road to Staple street, there were about ten women on the ridge, carefully observing its progress. About ten o'clock it reached the church; but not a bell was tolled to announce its approach. The coffin was then taken out of the van, and was placed, without pall or covering, on the bier. As it entered the churchyard, the Rev. Mr. Hanley met it, reading, "I am the resurrection and the life;" but instead of preceding it into the church, he led the way directly to the grave. There he merely read such parts of the burial service over the corpse as the law deems necessary at the funerals of all person, buried in consecrated

ground; and as soon as he had concluded, the earth was shovelled into the grave, which was only four feet deep, without leaving even a mound to tell where this maniac rests. There was no child, no wife, no relative, no mourner to witness his last rites; but he was committed unwept and unhonoured to his kindred dust. There were about one hundred and twenty persons in the church-yard during his interment, and amongst them two of the prisoners who had been liberated on their own recognizances. There were about eighteen women also in the group. When the first clods were thrown upon his coffin, there was a cry of "Cover him up quickly. 'Tis a good job for the country that he is here. Let us have no more of him"—exclamations which would lead to the conclusion that, except in a few insulated cases, his influence and his delusions were at an end. Mr. Curling, of Craddock Farm, placed a watch nightly over his grave to prevent any of his disciples, if any such still remained from exhuming his body, either for superstitious or for mischievous purposes. At half-past ten o'clock, the ceremony was concluded, and the churchyard deserted.

The bodies of six of his misguided victims were lying at the Red Lion when Tom's body left it. As they were all inhabitants of the parish, it was resolved to bury them in its church-yard and at one time, it was intended to bury them all of a row by the side of Tom. But this idea was given up by the Magistracy, as they believed that the deceased persons were influenced more by a heated spirit of fanaticism, than by a deliberate spirit of violence and murder. In walking through the village, the voice of wailing was heard in almost every house; for the inhabitants of it intermarry so much with each other, that they are all more or less related. One poor young woman, whose brother had been committed to Maidstone Gaol for wilful murder, was sitting at a door, pale and seemingly exhausted, and stupified by grief. Another woman was singing most dolefully to a

young child she held in her arms, and ever and anon breaking off to bewail her dear, dear husband.

At four o'clock the tolling of the parish bell announced that the body of Stephen Baker, aged twenty-three, was approaching its final resting-place. It was attended by eight mourners, among whom were his wife and father sobbing as if their hearts were breaking. The body was met by the Rev. Mr. Handley at the church gate, and was preceded by him with the usual solemnities into the church. Baker bore a most excellent character. Then came the body of Williams, aged thirty-two, followed by the same number of mourners, equally afflicted. Then came that of William Rye, aged forty-six. There were five young women in his train, two of them his children, one of them his sister. Her affliction was excessive. Then came the body of Edward Wraight, aged sixty. His widow followed her husband's body, and excited deep and general commiseration for her wretched condition. She has lost her husband by death, her son is committed on a charge of murder to prison, as is also her daughter's husband. Then came the body of Phineas Harvey, aged twenty-seven. He was unmarried. His father, who was erroneously stated to have been found wounded in the wood on Saturday night, attended in an agony of grief. Then came W. Burford, aged thirty-two, whose wife was discharged the previous day at Faversham in consequence of the efforts she made to withdraw her husband from the influence of this imposter. Her grief was not so boisterous as formerly, but still she appeared deeply affected. Upon an average, each body was attended by eight or ten persons, habited in decent and respectable mourning. The clergyman met each corpse separately at the church gate, and the bell continued to toll until every coffin was in the church. They were all of oak, well studded with black nails, and generally had black coffin plates. The coffin of Phineas Harvey had a silvered coffin plate and silvered ornaments; and as a proof that

poverty had no share in producing these disturbances, every one of the deceased was buried at his own expense. When all the coffins had been ranged in the church, and the mourners, and spectators, who were not many, had settled themselves in convenient seats, Mr. Handley ascended the reading-desk, but was so overcome by his feelings as to be obliged to envelope his face for a considerable time in his gown to hide his tears. He read the service in a faltering voice, but laid peculiar emphasis on the text contained in the lesson taken from the fifteenth chapter of St. Paul's Epistle to the Corinthians, where the Apostle gives the awful warning, "Be not deceived—evil communications corrupt good manners—awake to righteousness and sin not —for some have not the knowledge of God. I speak this to your shame." At that portion of the burial service when the body is carried from the church to the grave, he descended from the desk, and preceded each coffin separately to its final resting-place. They were, however, taken to the grave in the reverse order in which they entered the church, the funeral rites at the grave being performed on Burford first and Baker last. It affected the clergyman so deeply that he was obliged to stop several times during the reading of the remaining prayers over the grave. Every person present was deeply moved, and there were tears in the eyes even of those who attended from mere curiosity. The female mourners severally bore up with comparative fortitude till the clay had closed up the grave, and then, left to themselves, presented sad spectacles of trembling and wretchedness. Many sought consolation in the sympathy of fellow-mourners in other bands, but their sorrow was so infectious that even old and hardened men completely gave way under it, and retired from the scene with eyes red with weeping. We could not remain to see it out, and departed, praying that we might never suffer such a sight again.

Mr. Curling, who was a most determined opponent to

these unhappy men whilst Tom was in all his power and glory, led Mrs. Wraight out of the church-yard, and attended her with great kindness to her home. The performance of the funeral service, reckoning from the time when Baker's body entered the churchyard to the time it was finally interred, lasted two hours. A short time before it was concluded, directions were received to dig a grave for Branchett, aged forty-one, at Herne Hill. Another of the enthusiasts, G. Griggs, was buried at Boughton.

We cannot close the account of these funerals without once more referring to the anxiety exhibited by all classes to obtain a view of Tom. It is calculated that at least twenty thousand persons saw him whilst lying dead at the Red Lion, and apprehensions existed at one time that there would be a riot, but, fortunately, peace and order were soon restored.

In expectation that the clergymen of the parishes of Boughton and of Herne Hill would avail themselves of the opportunity which the Sabbath afforded to read their parishioners a great moral and religious lesson out of the melancholy events which have recently occurred among them, we started at an early hour for the two villages which have been most deeply inoculated with the fanaticism which the so-called Courtenay has excited, and which were then suffering most acutely under the punishment which their credulity had brought upon them. The service at Boughton Church was in the morning, and at Herne Hill in the afternoon. We went to both in their turn. At Boughton, were the inhabitants were less implicated in the late riots than the inhabitants, of Herne Hill, we saw very little of that anguish and tribulation which struck us so forcibly on our last visit to Herne Hill Church. Still there was a gloom on the faces of a larger portion of the labouring classes, which denoted that all was not as it had been, and that there were some of their friends wanting, whose places would know them no more. There were some verses in

the Psalms read in the morning service, which they could scarcely hear without being affected by them—as for instance, in the 57th Psalm, "God shall send forth his mercy and truth—my soul is among lions. And I lie even among the children of men that are set on fire; whose teeth are spears and arrows, and their tongue a sharp sword. They have laid a net for my feet, and pressed down my soul. They have digged a pit before me, and are fallen into the midst of it themselves." In general, however, the services contained no passages which could fairly be considered as having reference to the calamitous events which have so much agitated the heart of the neighbourhood. The clergyman made no allusion to them in his sermon, probably because he deemed it likely to disturb that equanimity of temper which is so necessary to be observed by all persons about to receive the Sacrament of the Lord's Supper, which he had previously given notice that he should that day administer to all, who were devoutly and religiously inclined. In the afternoon we went to Herne Hill Church, and there the spectacle was very different from that which we had witnessed at Boughton Church. About half an hour before the commencement of the afternoon service, a number of labouring men were collected in the church-yard around the porch of the church. More than half of them had crape on their hats, and bore other marks of mourning about their persons. Singularly enough, a majority of them were standing on the exact spot where the bones of Tom repose; and were evidently thinking of any thing but his promised resurrection. It is almost a universal impulse of our nature to be reluctant to tread on the ashes of those whom we either love or respect; and we cannot help thinking that a stronger proof of the repulsion of feeling which has taken place in this parish within the last ten days, cannot be given than the restlessness with which men adored him but lately as a god, and then trampled upon his inanimate remains. They knew where they

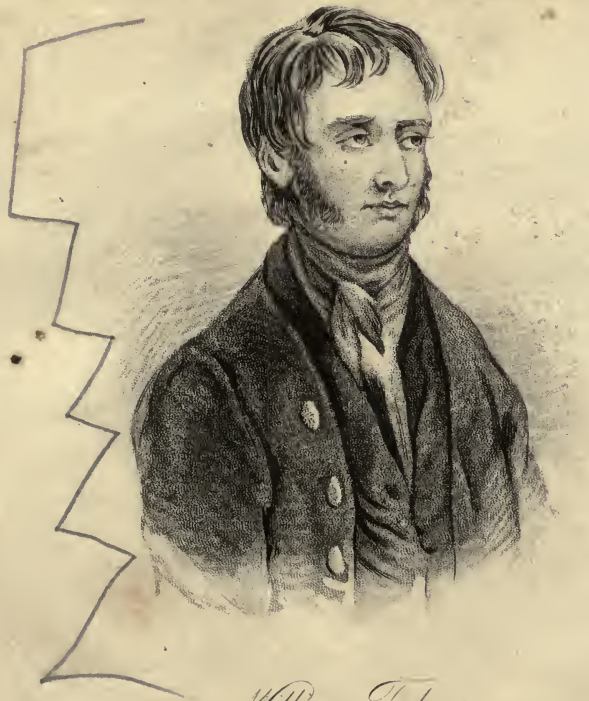
rested, and yet no compunctious visitings of humanity prevented them from exhibiting their deep abhorrence and detestation of the wretched maniac who lay beneath their feet, and had so cruelly misled so many of their friends. The ringing of the bells brought by degrees the rest of the parish to the spot. A great number of strangers from Canterbury and the adjacent parishes attended, and thus, when the Rev. Mr. Handley entered the church, every pew in it was nearly filled. We never saw the House of God converted so completely into a house of mourning, except on the occurrence of some great national calamity. We should conjecture that of the male labouring population two thirds were in mourning of some description or other. In five large pews in the centre aisle of the church we counted sixty women; of these thirty-six were dressed in deep mourning, and were we believe, all nearly related to the victims of Tom's delusions. Some of them were weeping bitterly; but the grief of all of them was much sobered down since we saw the agonising exhibition of it on Monday last. There were parts of the evening service by which the congregation were deeply moved. The service proceeded as usual until the clergyman had finished the prayers which the rubric orders him to read in the afternoon. But then occurred a difference peculiarly striking. There was no psalmody attempted. Not even a hymn was given out. The great body of the rustic choir was either among the dead or among the captives in Maidstone Goal. Wills the flute player, whose flute was among the spoils last found in the wood, was absent; and along with him who played, nearly all those who are still living, and who usually sang to his music, were bewailing in prison the wretched condition into which their credulity had plunged them. Those who had not shared in the fanaticism of their neighbours could not raise "a song and a melody in their heaviness." After a solemn silence of two or three minutes, which spake more forcibly to the heart than any dirge, however dismal,

could have done, the clergyman ascended the pulpit, and in a clear, slow and impressive tone, proceeded to address his congregation. Whilst he was addressing them, the most profound attention was paid to the doctrines which he taught, and the only interuptions which he received were from the tears and sobs and lamentations which followed his words, when he directed his consolations and exhortations more pointedly to those who had lost their friends and relations either by death or captivity. We will not attempt to portray their grief further than by saying that it was heart-rending.

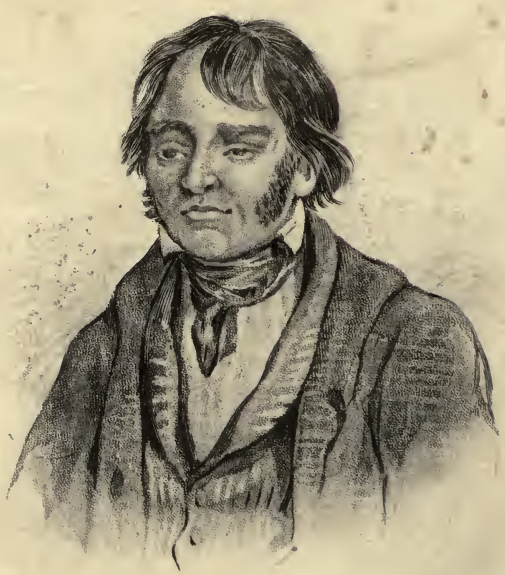
As soon as the service was over the congregation by degrees quitted the church: but numbers lingered for some time in the church-yard, some influenced by curiosity to see the graves of the dead, and others by a natural and not unpraise-worthy desire to shed another tear over the remains of their relatives.

If we consult the records of history, since the light of truth has dawned upon the human mind, and the conditions of human society been ameliorated by the mild and beneficial doctrines of Christianity, we cannot point to a single event in which the effects of fanaticism and superstition have been more strikingly displayed, than in the short but memorable career of John Tom. The tempests of nature have their uses, although accompanied by partial destruction, and in the moral world, a violent convulsion may take place, threatening to break asunder the bonds of social life, but which, nevertheless are accompanied by positive and permanent good. It is to be hoped that the riots of Canterbury will rouse the clergy of that city and its vicinity from their lethargy, and that they will henceforth be stimulated to diffuse the blessings of education more profusely around them, and thereby contribute to the permanent welfare and happiness of those, who are intrusted to their spiritual care.

We shall now close our history with an account of the trial of the rioters, which were taken prisoners at Bossenden Wood.



William Tyler



Thomas Price

THE

TRIAL

OF THE

CANTERBURY RIOTERS.

The assizes for the county of Kent commenced at Maidstone on Tuesday August 7th, when Lord Denman in his address to the Grand Jury, made the following remarks in allusion to the Canterbury rioters, who were on the following day to take their trial for the murder of Lieutenant Bennett, and Mears the constable.

On Thursday, his Lordship after some preliminary comments usual on such occasions, Lord Denman proceeded to remark, "You will naturally expect from me some remarks in reference to cases with which you are yourselves acquainted, which appear to have grown out of a series of circumstances, as extraordinary, on the one hand, as on the other they have been unfortunate in their results, and being too as they are, without precedent or record. It appears that towards the close of May, a large body of men were parading certain districts of this county, under the guidance of an individual of a wild and desperate character, who had obtained an influence of a strange nature over their minds, all armed, some of them with fatal weapons, and others with dangerous instruments to the peril of the lives of individuals, and the disturbance of the public peace; that they continued for some days banded together before an opportunity was afforded to the magistrates to act with a view of arresting their progress, and then that they proceeded, threatening acts of violence of the most dangerous description. It appears then, that the magistrates having been duly informed of their proceedings, most

properly sent out warrants for the apprehension of the principals in the riot, that when the person who was intrusted with that instrument attempted to take the ringleader into custody, that individual instantly shot him and he died. It seems that after this proceeding, another course, which under the circumstances was itself undoubtedly the most humane that could have been adopted, were pursued, a large body of the military were called into requisition, a force which from its number was the best calculated at once to overcome all resistance, and put an end to the scene, which was going on, which was sent to meet the band of the rioters. On the arrival of the force one of the officers advanced, *as he had a right to do*, in front of the rest, when the same ringleader shot him through the heart. In this instance it happened that besides several of those charged with a breach of the peace, some of those who were engaged in endeavouring to maintain the peace lost their lives, and the investigation into which the Grand Jury would have to enter arose out of the death of those persons. The law in such cases was clearly laid down by Lord Coke. His words were—"If any Magistrate or Minister of Justice in keeping the peace, according to the duty of his office, be killed, it is murder, for their disobedience of the King and his laws; and if any justice of the peace or constable acting in his office be killed, it is murder for the crime aforesaid; for when the officer requires the breakers of the peace to keep the peace in the King's name, and they, nothwithstanding, disobey the command and kill the officer, reason requires that this killing shall be an offence of the highest degree of any offence of this nature, and that it is voluntary, felonious, and murder of malice prepense." How far this description of the offence was applicable to the prisoners, it would be for the Grand Jury to determine. He understood there was some reason to suppose that the individual who was mainly instrumental in producing the affray, in which he himself lost his life, at the period when those tragical events occured, was in such a state of mind that he could not be considered as legally accountable for his own acts. It was quite possible, nevertheless, that those who accompanied him might have taken such a part in the proceedings as rendered them liable for the consequences of the acts of the insane person. It was also very possible that persons who had not actually, with their own hands, committed the murders charged, might have been in law, as in reason, guilty of the crime. The law on this subject was very clearly laid down by Mr Serjeant Hawkins, in his work on the Pleas of the Crown; in which it is stated, that "where divers persons resolve generally to resist all opposers in the commission of any breach of the peace, and

prosecute it in such a manner as naturally tends to raise tumults and frays, and in so doing happen to kill a man, they are all guilty of murder; for they must at their peril abide the event of their actions, who wilfully engage in such bold disturbances of the public peace; but, in such case, the fact must appear to have been committed strictly in prosecution of the purpose for which the party were assembled." This was the law; but it was for the Grand Jury to say, in the first instance, how far it applied to the case of the prisoners, which they would have much better means of judging than he (Lord Denman) possessed, as his information was only derived from reading the depositions, whilst the Grand Jury would have the witnesses themselves to examine.

On Thursday the anxtety manifested to hear the trials of the unfortunate men, surpassed any thing of the kind ever witnessed at Maidstone. An arrangement having previously been made by the Sheriff, which had the effect of very much diminishing the pressure which otherwise must have ensued. Tickets were issued, so that on our entrance into the Court it presented a lively appearance, from the assemblage of gaily and elegantly-dressed ladies who had already taken their seats.

The trial of the persons charged with the murders perpetrated by the singular individual who assumed the title of Sir William Courtenay and his deluded followers was fixed for this morning, and excited an interest proportioned to the extraordinary nature of the circumstances, and the tragical catastrophe which formed the principal subject of the investigation. All the avenues leading to the court-house were crowded from an early hour, and before the time at which business commenced as many persons were admitted as could be conveniently acommodated. A considerable number of ladies had seats on the bench and in the galleries and there was an unusually large attendance of the county magistrates.

Lord Denman took his seat at nine o'clock precisely, and the prisoners *Thomas Price*, and *William Mears*, otherwise *Tyler*, were immediately placed at the bar, and the indictment read over to them, in which they were charged, on the coroner's inquisition (together with one *John Tom*, alias *John Nichols Tom*, alias *William Courtenay*, now deceased), with the wilful murder of Nicholas Mears, at the ville of Dunkirk, on Thursday the 31st of May last.

The prisoner Tyler, who is described in the calender as twenty-nine years of age, appeared rather younger. He was dressed in a sailor's jacket, blue waistcoat, and dark trousers. He is a man with a fair complexion, auburn hair, light whiskers, blue eyes, a light and graceful figure, and features which, though irregular

are not unprepossessing His countenance is expressive of decision and of susceptibility of feeling which one may readily associate with enthusiasm and religious fanaticism; but there is nothing in his face that indicates a cruel or sanguinary disposition. The other prisoner, Price, was habited in a working dress. His age was stated in the calender at thirty, but he seemed much older. He is a hard-featured person, but though coarser and more common-place looking than his fellow-prisoner, there was nothing in his appearance or demeanour that would lead a bystander to ascribe to him any particular ferocity of character.

The Hon. Mr. Law, Mr. Sergeant Andrews, Mr. Bodkin, and M. Channell conducted the case for the prosecution, and Mr. Shee and Mr. Deedes appeared for the prisoners.

The jury having been sworn, and the prisoners given in charge.

The Hon. Mr. Law stated the case at great length in a clear and dispassionate address, of which we can only give an abstract. He began by saying that he should be obliged to direct their minds to the scene of the murder of Mears. He did not think there would be the slightest difficulty as to the law. The only question was, whether the prisoners were aiding Tom, for he should prove clearly that the intention of Tom was a violent resistance of the law. The learned gentleman then entered into a history of the transactions in which Courtenay was engaged, all of which are familiar to our readers. The means which this person Courtenay employed were calculated to work on the sordid feelings of his followers, and whatever the state of mind of this person was, the steps he took were well calculated to attain his object. His addresses all favored the intended object of his resistance to the authorities. They were always of this nature—"Come on men, no harm shall attend you." It would be for the jury to consider whether this latter observation intended to convey that a general impunity would attend their acts, or that nothing would happen to them on the day when this address was made. When these large bodies of men were traversing the country, it became necessary for the authorities to interfere. Courtenay, a man of a fine and imposing figure, led this band of men armed with pistols, and having a banner with the picture of a lion, which he used for the purpose of strengthening the minds of his followers whose passions he excited by telling them that "the day was now come when the blow must be struck, and the rights of the poor, so long in abeyance, vindicated." These speeches were generally made to about forty persons; and a secluded house, belonging to a person named Culvers, was selected as the place where his followers met, and where he delivered his harangues. He would call before them witnesses to prove that the prisoners were present and

assisting on many days previous to the murder of Mears. In order to show the motive of Courtenay, he declared, on being told that a constable would take him, that he was ready for such an attempt—that he would try his arm with him, and mow him down like the grass. A very important announcement was made by Courtenay on the Monday previous to the Thursday, namely that nothing should be done on that or the two following days, but that on Thursday the blow should be struck—that Thursday being the day on which the murder took place. Soon after six o'clock when the constable appeared with warrants (issued on the representations of Courtenay's proceedings), at the house of a person named Culvers, where Courtenay's followers were assembled about the house, one of the prisoners, Price, on being accosted said, "Here come the constables;" and the other (Tyler) went to the window, and announced to Courtenay the constables were come. Courtenay said, "Are they here?" The reply was, "Yes, they are." Courtenay came out armed, and Tyler said to the constable, "Step forward." Mears having been asked by Courtenay whether he was the constable, and having answered that he was, was instantly shot. Courtenay then drew his sword, and ran in pursuit of the high constable; but having been tripped he returned to the wounded man, and again shot him, when he directed the two prisoners to throw him in a ditch, which they did. All these acts of outrage were perpetrated by the prisoners, as the servants of Courtenay. One of the most revolting circumstances attending this case was, that after having committed this, barbarous murder the whole party returned into the house and had breakfast. Having minutely dwelt upon all the circumstances attending Mears's death, the learned counsel proceeded to observe:—it is quite possible this person Courtenay may have been partially deranged, but if he had sense enough to adopt such means to an end as were calculated to effect a nefarious purpose, he was clearly amenable to the law. If in your judgment such acts were proved as showed a consciousness of the distinction between right and wrong, and that he was capable of adopting means to the prosecution of a criminal object, it is not any degree of insanity—it is not even a great degree of insanity which would relieve him from conviction if he were this day on his trial for murder. The law, in its salutary strictness, knows no degree of insanity which is sufficient to exempt a person guilty of criminal acts from punishment, except it amounts to a want of power to distinguish right from wrong. It is not in these nice and golden scales that the law tests unsoundness; for a lunatic is accountable for the acts which he commits in a lucid interval. The person Courtenay might have been tainted with insanity, and yet not be deprived of the sense which should dis-

suade him from committing an immoral and guilty act. If, therefore, he were now before you he would, in my humble judgment, be responsible for what has been charged against him as his act. But, for the purpose of argument, suppose that he was not amenable to the law, yet if, as a physical agent, the prisoners communicated and co-operated with him—if they stimulated and encouraged a madman—they are answerable for the deeds which he commits. If, knowing that a murder was to be perpetrated, or a violation of the peace to be committed, the end of which might be the loss of life, a party submit himself to the dictation of a person of unsound mind, or countenanced or encouraged such an individual, he becomes a principal in the crime of which he may be guilty. If you went the length of reducing this alleged insane person to the insensible character of a mere instrument, they who employ it are accountable for its use. I have felt it my duty to lay the state of the law before you, because the most mischievous consequences may follow from its misapprehension. There is another view of the case which may, to a certain extent, be supposed favourable to the prisoners, and that is, that the acts of this person were so extravagent as to produce an impression that he had no settled purpose; but here the question immediately arises, if they thought him insane why should they identify themselves with his acts and place themselves under his direction? If you disbelieve the facts—if you distrust the witnesses—if on the general aspect and complexion of this affair there arise a just and reasonable doubt as to the guilt of the prisoners—it will not only be your pleasing, but a bounden duty to give them the benefit of it, The case I have laid before you is of an importance to demand the closest attention at your hands. The consequences in which your possible decision will involve the prisoners, call for exercise of the utmost caution. On the one hand you must stand between them and the charge, as far as your conscience will permit; on the other hand, if you are convinced they are guilty, you will, I am sure, firmly and faithfully discharge your duty to the public. One word before I sit down as to the conduct of the prosecutor. Mr. Curling was bound over by the coroner to prosecute, but the importance of the case was such that he felt bound to communicate with the Home-office, and to put the first law officer of the government, the Attorney-General, in possession of the facts. In consequence of the information which that learned gentleman obtained, and of an application to the Secretary of State, it was felt by the government that, if they did not send their own officers, the burden of this prosecution ought not to be thrown on the parish where the alleged murder occurred, but defrayed out of the public funds. I thought it right make this statement, lest I

should be considered uncandid in appearing to act for one party, whilst another was in fact my client. This is the plain truth. Those who have been instructed to prosecute have nothing to conceal, and the government have only done their bounden duty in seeing that this underwent a full and strict inquiry.

The first witness was James Gorham: Was a constable at Boughton. Knew the prisoners. Saw them on Sunday previous to the murder in Boughton Street. Courtenay was leading his horse, which was covered with an animal's skin. Saw him again about seven o'clock, as if coming from Herne Hill, and Tyler and William Wills were with him. They crossed as if towards the cottage of a person named Kennett. In going to the Red Lion, which is in Bossenden Lane, he passed Kennett's house, where a large number of people, consisting of over one hundred persons, were assembled. He heard Courtenay addressing those persons, and saying that they might go to their work on Monday, but that Tuesday they could not. The people were very attentive. He again saw Courtenay passing the Red Lion, with twenty or thirty persons, towards Bossenden House, owned by Culvers. He spoke of what he saw to Colonel Jones. He saw Courtenay again on foot, and a person named Brown leading his horse. He went again on Tuesday, at about eleven o'clock, to Bossenden House, where he remained for the night. At one o'clock in the morning he saw Courtenay walking, about as if for air, with a sword in his hand. He saw him again at a little past two o'clock, and had changed his dress to what he called a shepherd's dress, consisting of a belt gabardine. He had from thirty to forty men, with him, who appeared to him to come out of a yard. When they came to the house of a person named Blanchard they knocked quietly at his shutters. They halloed out "Hallo, Blanchard, did you see it smoke?" He saw no more of Courtenay until ten o'clock on Thursday morning, at Dargate Common, about two miles from Culver's house. On the Thursday he was not near enough to recognise him. One of the prisoners (Tyler) was leading Courtenay's horse on Wednesday.

Cross-examined by Mr. Shea: Did not think that he had been for six weeks previous to the murder parading the country. He never saw Courtenay with his hat off, except on the 27th of May. He had large mustachios and beard, but did not observe that his hair was parted over his head and hanging down over his shoulders at great length. Nicholas Mears, and Charles Tyler were on intimate terms.

Re-examined: Before the Sunday previous to the murder he had not seen Courtenay frequently.

By the Judge: William Notting told him that Mears was shot, and he took him into custody.

Elizabeth Brunsdame, a married woman; She heard a report that Sir William was going to make speeches on Sunday at Kennett's house, where she went to hear him, and saw a hundred people assembled. He proposed a toast, what it was she did not know. Staid about a quarter of an hour and then came away.

Cross-examined: Saw Courtenay first in the winter time. His appearance was not extraordinary, but he had a larger beard than any of her acquaintances. Never heard him address the people before.

William Blanchard; Was at Boughton Street. Was standing at his door at about eight o'clock on Tuesday in the horse-road. Four men were with him. Courtenay asked him whether he would go with him, and he did. Thomas Brown had charge of Courtenay's horse. Passed the house of Mrs. Palmer, where Courtenay got some change. Courtenay purchased two loaves at another shop. Knows William Wills's house at Fairbrook, where the party went in. Saw Thomas Tyler (prisoner) before they came to the house. He thought there were from fifteen to twenty people in the house. Tyler fetched some beer by Courtenay's direction. Saw the other prisoner come to Wills after he arrived there. Stopped at this house an hour. Courtenay was dressed in a velvet coat and a pair of plaid trousers. After having been some time at Wills's, heard Courtenay give directions, but could not say whether Tyler was inside the house or not. Tyler carried a flag with a print, and Price a loaf of bread on a pole. The prisoners were near enough (about three yards) to hear a person who said, "Here is bread before us; we have nothing to do but to follow that, and you shall have more of it." On the 29th of May, Courtenay said, "I am going for a jubilee; any of you men that have nothing to do I shall fill your bellies with victuals, and nothing shall happen to you." When he came out of the house he had changed his dress to a gabardine, carried two bags and a sword by his side, a string round his neck with a bugle, and a cap. He went with the party towards Faversham, with a flag and the pole with the loaf of bread. The bugle was blown at Wills's house. Tyler had Courtenay's horse. Passed the Horseshoe public house. Courtenay said to Tyler, "Tommy, go to Graveuing church and wait for me." Courtenay went with all the party across the ploughed field; and four persons, amongst whom was Price, then separated from the rest, and returned some time after. Saw Courtenay then discharge a pistol, and load it again. The party then went to Waterham to Handlaw's house. Reached there between twelve and one, and more were there than when they first started. Tyler, Price being present, said, "William, I heard the other night a man say you are a fool and a madman. If any one comes to take me now, I am at leisure, but if

they should I shall try my arm. I have done nothing wrong I only come for a day's pleasure to give these men that have no employ, food, and drink." He drew a pistol from his case and said, "I have no hurt nor intend it, but if they come I shall cut them down like grass I'd venture I could blow the snuff of the candle out as far as the pistol would allow,"

Cross-examined: When Courtenay passed him in Boughton Street he asked, "Do you want some bread?" Witness replied, "Yes." "Then," said he, "come on, and I'll give you some." Heard him enter into a religious discourse. Heard him say that men did not gain anything by swearing and advised them not to swear, as he only meant to do what was right. Never heard Courtenay say he was the shepherd, and his followers the lambs. A hymn was sung three times on that day, which he had heard sung at the Wesleyan chapel at Boughton. The words were, "The shepherd guards his sheep by night and day." Courtenay asked his party whether they liked that? They said they did, and he said he meant nothing but what was right. He could not read or write—wished he could. Was in the habit of attending chapel and church. It appeared to him that Courtenay and his clergy had read the same religious books. He thought Courtenay had a good understanding of learning. Thought the people considered more the acts of religion which Courtenay spoke of than the person himself. He did not use any gesture, but spoke very easily and fluently. Lived in this parish thirteen years. Mr. Wright was the clergyman, and was resident. When he was a lad there was no school to receive instruction, and he was put to work as soon as he could do any. He had several children, the eldest thirteen, and they were instructed in the chapel school in the bible and other books.

Alfred Payne: In consequence of a direction Gorham gave him, he watched Courtenay in Boughton. He went to Willis's house, where he saw Courtenay take Tyler aside. Courtenay asked witness to sit down, and said that this was the glorious 29th of May, and they should have greater cause to remember it better than King Charles's death. He said he was not an earthly man, but could slay ten thousand men by striking his right hand on the muscle of his left arm, and should then vanish. He then said, "Here is bread and cheese," and then gave a toast, "Here is a health to the poor." Heard Mrs. Wills say of a person named Francis passing through a corn field, "There goes one that ought to be stopped; he is afraid to come here; he wants to know who wrote some papers; he will know, but shall not live long to tell the tale." Afterwards Courtenay sounded his trumpet, and said that the sound was heard at Jerusalem, where 10,000 were ready

to obey his command. When he came to a stile he told Tyler to go to Gavening Church, and tell the people that he met their shepherd was coming. Courtenay said of a person in Wills's house that he should have him as a general over his men. Courtenay said, "I am going to strike the bloody blow; the streets shall flow of blood as they have with water, and the rich and poor that did not follow him should share the fate of it." On the following morning at four o'clock saw Courtenay and his followers with peeled bludgeons [one of which was produced]. In consequence of what he had seen he gave information to the magistrates [Courtenay's sword, pistol cases, and cloak were here produced.] When a gentleman was passing he (Courtenay) took his cloak, as it struck him, to conceal his arms.

W. Stephens: Is a labouring man. Saw Courtenay at Wills's house at nine o'clock in the morning. Both prisoners with him. Heard Courtenay tell Tyler to go with his horse to Gravening church, and wait until he came. They left Wills's house, I went towards Fairbrook. Nothing was said about Thursday.

John Mears: Is high-constable of Boughton. On Wednesday, May 30th, got the warrants now produced. Went on Thursday to execute them. Took with him Nicholas Mears (his brother) and Daniel Edwards. Went to Culvers' house, called Bossenden House. The first person I saw as I got near the house was Wm. Price, the prisoner, who appeared to be talking to some person. Tyler was also there. Tyler had a large club in his hand. He spoke to Price. He asked him if Courtenay was there? He answered something, but he did not hear what. Price then pushed before him to the front of the house. He heard a voice, "Is that them?" He was sure that both prisoners had a stick at this time. When he came within a stride or so of the prisoners Courtenay met them, and asked "Are you the constables?" His brother said "Yes." There seemed to be about thirty people a little to the right. His brother was then fired at by Courtenay, and wheeled against a fence. He then made a blow at the witness, saying "And you are the other." Witness ran, and Courtenay, in following, stumbled. Went to Faversham immediately, to the magistrates' office.

Cross-examined: Believed that Tyler and his brother Mears were not on good terms at the time this occurrence took place.

Daniel Edwards: Is petty constable of Boughton. Got to Bossenden House at about half-past six, where the prisoners and a person named Burford, since dead, were standing at the side of the house. Observed Tyler speak to Price, and then saw Courtenay, who asked "Who was the constable?" Courtenay then held out his pistol, and shot Nicholas Mears. There was a window in

the front of the house, from which the prisoners were distant a rod or two. He remained until Courtenay came back from pursuing the last witness. Nicholas Mears said, "Oh, dear, what shall I do?" Courtenay said, "Do the best you can," and cut the wounded man three times with his sword. Witness then ran away, but Courtenay did not take any notice of him.

Cross-examined. Tyler gave him a sign, when Courtenay was pursuing Mears, which he believed was meant to facilitate his escape.

George Hawkins: Is a labourer. Was present at a supper at Culvers' on the 29th. We lay on straw, and being called up at three, went to Sittingbourne, and returned to Bossenden. Perhaps seven or eight joined them on their route, the number originally consisting of about thirty. We rose between six and seven on the Thursday morning. Half an hour after they were up, they saw the constables' party. Soon afterwards saw a man fall near the palings, and another running away. Courtenay slipped in following him, When Courtenay returned he went into the house, came out again soon after, and heard another pistol fired. Saw some men moving the body, but can't say how many. The body seemed to be laid down easily. The prisoners and the rest then breakfasted.

Cross-examined: Never heard Courtenay say that his horse was the horse mentioned in the Apocalypse or the Revelations, but did hear him say that he was the Christ who had been crucified. Heard persons say in the prisoners' presence that Courtenay had the marks of the nails of the cross in his hands. Has not the Bible, but has the Testament. Heard him say that he was the resurrection body of Gideon. Heard him say that Sampson was a great man, but how did he know whether there was not greater than he. Heard him say, "I am your blessed Lord and Saviour; you are safer when with me than when at home in your beds." There were very nearly sixty present when he said this. Was present when a man fell down before him, burst into tears, and asked whether he should follow him with his heart or his feet. The same number of men were then present. Heard him say. "God has chosen him a body at the foundation of the world, wherein he, God himself might maintain his own truth and execute justice towards the sons of men.' Heard him speak of a man named Moore. Heard him say of Nicholas Mears, before they sat down to breakfast, "Though I have killed the body I have saved the soul." After killing Mears he said that nobody should live who ran away. Did not know whose woods they were near Bossenden House.

Thomas Harris: Is a labourer. Heard Tyler's voice on Thursday morning at the window of Bossenden House, saying "The

constables are coming. Tyler then looked round the corner of the house, and said, "The constables are here." Courtenay said "Where are the constables?" Tyler said, "Step forward" and Nicholas Mears came towards him. Mears answered, but cannot tell what he said; and then Courtenay fired and shot him. Tyler was close at Courtenay's elbow. Could not speak to any more than Tyler of those who were with Courtenay.

William Stephens recalled. Remembered the constables coming. He was at the corner next to the footpath, so that he could see them coming up, and Courtenay in the window of the house, Saw Price there, but he was a good way off. Tyler went to the window to call Courtenay, and said, "Here come the constables." Sir William said, "I am ready for them;" and then came out to the place where he was. Tyler was there also. Courtenay had a pistol in his hand. Price was there also on the spot. Saw four persons, two of whom were the prisoners, take Mear's body to the ditch.

Cross-examined: The reason why he had not left the house on Wednesday night was because he was afraid; and he stopped in the morning because he got some victuals.

William Knight, one of the labourers who supped at Bossenden House on the Wednesday night, confirmed the evidence of the other witnesses as to Courtenay's conduct on the Thursday morning.

Cross-examined: Heard Courtenay say, in the presence of thirty persons, that his horse was the horse mentioned in the Revelations. He knew nothing about the horse of the Revelations, for he had never read the Scriptures.

Stephen Gorham examined; I was present at Bossenden Wood on Thursday, May 31st [here witness described the situation of the party at the house and garden]. I remember seeing Edwards, Nicholas Mears, and John Mears, come to the wicket; then I saw Courtenay, who came from the house, and said to Nicholas Mears, "Are you the constable?" I did not hear the answer. He then shot the constable. and then ran with his sword some rods after Nicholas Mears, but stumbled. The wounded man then got away a little. I heard Courtenay say to the wounded man, "You said you were the constable." He then struck him more than six blows with his broad sword, as he lay on the ground, and then fired the other pistol at him. Four of Courtenay's men then carried the murdered body, by his command, face downward, to the dry ditch, and then came back to Courtenay. Courtenay then extended his sword, and told them he was the only saviour of all the world—the only shepherd of them all; never to mind, that he would bring them through it, for they were all his lambs

Cross-examined; I thought by the way he went on and struck the body that he was a frantic, crazy madman.

Re-examined; All the men might have left him if they wished.

John Field examined; I am a servant in Bossenden House. I recollect looking out of the window on the path, along which the constable came with two men to where Price (the man in the dock) was standing. Nicholas Mears said, "Good morning—is Sir William Courtenay here?" Somebody said, "Good morning" in reply. I then went away, and heard the report of a pistol, and saw Sir William Courtenay with a sword pursuing Nicholas Mears. (Witness corroborated the previous evidence respecting the shooting and striking of the constable.) I left the place as soon as the murder was done, and afterwards saw the body in the ditch, and Courtenay and others looking on. I could not see who the men were, but I heard Courtenay say, "Let him lie and suffer," Afterwards I approached the body when it was left alone, and saw Mears lift up his head and groan.

Cross-examined: I was afraid to interfere lest he should kill me. After he came back he said, "I am the saviour of the world —you are my true lambs every one of you." He seemed quite frantic, and shook his sword over his head—looking quite wild. There were fifteen or twenty men there, but none interfered to prevent the mischief.

Renjamin Jacob examined; Produced a camlet cloak and bag found in Bossenden Wood by him on the 1st of June. It contained one hundred bundles of matches, and one hundred bullets of different sizes.

Edward Amos examined; Produced a sword, pistol-case, a leather haversack, hatchet, bible, loaded pistol, ball of twine, butcher's knife recently sharpened, and bag containing a flute, all found by him in Bossenden Wood.

— Ogilvie, surgeon, residing in Boughton, examined; I examined the body of Nicholas Mears; found two gun-shot wounds that would each be mortal, and a severe wound by a sharp instrument on the left shoulder. There was also a cut on the arm.

Here the prosecution closed, and the court retired for a few minutes, after which

Mr. Shea addressed the jury for the defence, in a powerful speech, of which we regret that want of space will only allow us to present our readers with a sketch. Although (he said) this prosecution had not been brought by the government of the country, yet every thing that the resources of the government could afford had been arrayed in its support, and he deeply felt the responsibility attaching to the part that had devolved on him. He owned, however, that the government was, in a manner, bound

to make every exertion to bring home justice to the door of the delinquents, in a transaction which had so deeply disgraced the country. At the same time he sincerely regretted, on his poor and innocent clients' part, that they had not been favoured with any facilities for their defence, and which they stood so very much in need of. He coincided almost entirely in the law of the case as it had been laid down to them by his learned friend Mr. Law, and the responsibility attaching to all concerned in the infliction of death, however compassed; but he thought he had reason to complain that a prosecution so supported had afforded them no assistance in arriving at the facts of the case, for the benefit of his unfortunate clients. He then adverted to the law relating to murder, as stated by Lord Coke, by Sergeant Hawkins, Sir Edward Hall, &c., and contended that the essential characteristic of murder—the malicious intention—was altogether wanting. His learned friend had indulged much in vague declamation respecting some "unlawful purpose" which Courtenay and his associates had in view, but though he listened with all attention, he could not hear what unlawful purpose was imputed to them; in truth, the establishment of that great and necessary point was altogether left out of the argument, and properly so, for it had no existence in reality; and without it he felt warranted in insisting that the crime of murder could not fairly be imputed or legally established. He quoted a decision which had been arrived at in the Court of King's Bench respecting a riot in Sittingbourne, in which resistance had been made to a constable who came to arrest the party, whereupon the constable fled, and a party of the rioters pursued and killed him. In the trial which ensued it was held that all those who pursued the constable with intent to kill were guilty of murder, but that those of the rioters who did not take part in the pursuit were *not* guilty of murder. He quoted from Tressel a case in which three soldiers went to rob an orchard. Two climbed up a tree, while the third stood at the gate with a drawn sword, and on being challenged by the owner's son stabbed and killed him. The parties were tried for the murder, but those who had been up in the tree at the time were acquitted: for although they were in the commission of an unlawful act, it was a minor offence, and they were not engaged in or consenting to the murder. He also quoted a case from Hawkins, where a servant went, but with his master, attending him. and seeing his master engaged in a murderous encounter, assisted him, and slew a man. Both were tried, and though the master was found guilty of murder, the servant (who had only followed him in the execution of his duty), was only found guilty of manslaughter. Here was, therefore, a distinction to be made as to purpose and assistance, still more so in the case of a madman like Courtenay, whose unaccountable insanity could not pos-

sibly be warped into "unlawful purpose" and if he were now alive, even after all this melancholy loss of life, they could not find him guilty of murder [sensation]. He complained seriously of the withholding of the certificate descriptive of Courtenay's state of mind on his discharge from the lunatic assylum—an act which he characterized as unjust, cruel, and wicked in the extreme, as effecting his clients; and which, considering the power brought to bear on this prosecution, was evidently intentional on the part of the government. This he entreated the jury to mark; for they had a right to have that certificate, and a right to learn, by direct examination and cross-examination, why he had been suffered to go at large after he had been confined as a lunatic, instead of being punished as a criminal, for his conduct at Canterbury. He complained especially that Mr. Francis (who could give such important testimony) was not brought forward. The learned counsel then took a lengthened review of the absurdities exhibited by Courtenay, as stated in the evidence which they had just heard, dwelling particularly on the quotations and misapplication of Scripture, inferring from each and all the superstitious insanity of Courtenay, and contending that the statements of his learned friend respecting the intentions of Courtenay to stir up the poor against the rich were quite unsupported by evidence. He pointed out the numerous pacific and benevolent injunctions of Courtenay to his followers, the example of prayer and praise, and thanksgiving, and practical piety which he set to the innocent crowds which followed him in his perambulation, and contended that a simple, credulous people might participate in his movements and follow his example without the slightest evil design or malicious intention, or suspicion of mischief to arise from the indulgence of their curiosity, or listening to his praying and preaching. He anylized the scene which took place on the death of Mears, and argued that there was no evil intention on the part of his clients, who might, if they were maliciously disposed, have joined in the pursuit of the constable who escaped. They did not stir a step to injure either him or the man who was murdered. They were at the most merely looking on while an unlawful act was done by a frantic man. He then went into the history of religious insanity in England, from the times of the Puritans and Quaker enthusiasts to those of Brothers and Johanna Southcote, and argued that nothing was more natural and ordinary than that (with such supernatural power as Courtenay pretended to, and such natural abilities and knowledge of the Scriptures as he possessed for the persuasion of an untaught multitude) he should succeed to a very great extent in drawing them after him. Such confidence in a religious teacher who laid claim to inspiration and superhuman power, who happened to

possess, or was believed to possess, an extraordinary likeness to our Saviour, and who really laid claim to that character with all the apparent earnestness of a sincere conviction—such confidence was most likely to urge them with equal sincerity to believe and follow and obey implicitly the individual so leading, and teaching, and influencing them, without in any degree involving on their part the guilt of malice prepense. The learned counsel concluded an eloquent and feeling appeal to the jury by conjuring them that they might regard his hapless clients as ignorant, as misguided, as foolish in the extreme, to have allowed themselves to be led by a lunatic, but to discriminate between ignorance and evil intention—to do them simple justice, and to relieve them from the imputed guilt of wilful murder.

His Lordship then summed up. He commenced by reading the indictment. It is certainly true, said he, that in order to make out the malicious intention imputed in the indictment to the act of William Courtenay the agent must be possessed of reason. It seems to me, on the whole of the evidence, that Courtenay was not a person of sound mind when he committed the act in question, and therefore the prisoners cannot be guilty as accessories, for there is no foundation on which their crime can rest. Now, it is one of the most difficult subjects that can be submitted to the mind of man, and requires the minutest examination to determine what constitutes insanity, and it must be a particularly painful one when the result of the inquiry may be attended with the most important consequences to their fellow-creatures; and I must own that the impression on my own mind is that he was a man of insane mind, and it is exceedingly doubtful that he was possessed of any sound reason at all. I think, too, if he were now before us, that you could not safely say that he was in a condition to be answerable for his act. This is not an opinion which I mean to lay down as a rule of law to be applicable to all cases: but there was in this instance so much religious fanaticism, such excitement of mind, such absurdity and extreme folly, that if he were now on his trial it could be hardly said, from the evidence, that he ought to be called on to answer for his criminal act. Now, gentlemen, if that is your impression it will simplify the consideration which you will have to bestow on the second charge. On the second count, then, these persons are charged not only with being accessories, but are themselves charged as having committed the offence; and if they were aware of the malignant purpose, and shared in that purpose, and were present aiding, abetting, and assisting in the commission of acts fatal to life in the course of this purpose, then no doubt they are guilty as principals on the second count.

You have been properly referred to the authorities laid down in the books. I will read to you a rule as laid down by a high authority, and you will have to consider whether, the conduct of the prisoners falls within it or not. Sergeant Hawkins, quoting the still more ancient and perfectly consistent authorities of the law of England, says, "Where divers persons resolve generally to resist all opposers and to execute their purpose in such a manner as to be naturally attended with tumults and affrays, and in so doing it should happen that a life is lost, all are guilty of murder, for they must at their peril abide the event of an act which is in violation of the public peace, and in open opposition to the authorities of the country; but in this case, the fact must appear to have been committed strictly in prosecution of the purpose for which the party assembled." Now as it is absolutely necessary to make out the latter part of the proposition, it has been argued very ingeniously that as Courtenay and his followers had no definite and distinct object, there could be no combination. But I must own that I think the evidence will lead you to pause a good deal before you come to that conclusion. It seems to me to be wholly unimportant whether, the parties had a well-defined and particular mischief to bring about, as the result of their combination; because I think if their object was, in the language of this extract, to resist all laws generally, and that the parties armed themselves with dangerous weapons for the purpose of committing a violation of justice, and taking for this purpose the means of executing their object, the whole of the assembly so convened, however blank the mind of Courtenay might be as to ulterior purposes, or however his followers might be undetermined as to the result, still, if they contemplate resistance to the lawful authorities, their case is that of men banded together for a common purpose to a sufficient degree to make them answerable for all that was done in execution of it. And then it will be highly important for you to look to the means with which they furnished themselves, and the instruments they employed, in order to fulfil their object. I may just observe, in passing, that the mere irresponsibility of the principal, whether he be a physical or moral agent, cannot relieve the parties who make use of him from answering for the consequences of his acts. If it appear that those engaged in an illegal act aid and abet the principal or agent in the means which he takes for its perpetration, no doubt they are liable for any consequences which may ensue. After going over the whole of the evidence, he concluded by saying that he thought it too much to suppose that, however superstitious these persons were, they were completely bewildered and deprived of their reason while, Courtenay was

leading them. He impressed upon the jury that any personal apprehension which the prisoners might have entertained from Courtenay's acts was no justification for joining in a criminal outrage. He left it to the jury to say whether or not the prisoners were aware that they were engaged in an unlawful outrage upon the laws of the country, however wild and indefinite might be the plans of their leader or themselves. They were guilty of murder if they deliberately concurred in that resistance to lawful authority, from which it might be naturally supposed that the consequence which had taken place would follow.

The jury were then given in charge, and retired at five o'clock, apparently without an effort at agreement. The court still remained crowded to the utmost with spectators, and the prisoners, who had borne themselves tolerably well during the trial and the charge, now laid down their heads on the bar, and appeared to be painfully agitated. William Price was violently affected. He had for some time been an invalid, and was, we understand, suffering under an attack of palsy. A doctor attended him within the bar. Willam (Mears) Tyler, presented a very extraordinary appearance thoughout the day as he stood in the dock, tall thin, and erect, dressed in a sailor's jacket, his neck bare and brown, his small restless eyes thrown up to heaven whenever his name was mentioned in evidence. He was decidedly an enthusiast.

After half an hour's absence, the jury returned and delivered their verdict. They declared both prisoners Not Guilty of the first count, and Guilty of the second; but strongly recommended them to mercy, "in consequence of the infatuated manner in which they were led away by the unfortunate maniac Courtenay."

The prisoners were then (with some difficulty) brought forward and placed at the bar. William Price required the aid of a couple of assistants to support him; to such a pitch had his nervousness increased.

The Judge then proceeded to pass sentence of death in the usual form on both prisoners, amid stifled outcries from the female spectators. His lordship then addressed them:—"I pass this sentence immediately, that I may have the opportunity of adding that it will *not* be carried into effect, and of assuring you that your lives will be spared in consequence of the merciful recommendation of the jury."

The prisoners again sank exhausted, and were speedily removed from the dock. Of the sixteen prisoners, nine only are likely to be brought forward for the trial. Two of these only had yet been placed at the bar; but only one is considered as finally disposed of. Eight trials were yet to take place. We were assured

that double the number of witnesses who appeared to-day will be brought forward to-morrow. The remaining prisoners obviously await the issue in fear and trembling. When called into the dock, in pursuance of the preliminary arrangement for to-morrow, one of them shook, as if possessed by an ague fit.

SECOND DAY'S TRIAL.

William Wills, Thomas Mears, otherwise *Edward Wraight, Alexander Foad, Edward Curling, Thomas Griggs, Richard Foreman, Charles Halls,* and *William Foad* were on the following day placed at the bar charged with the murder of Lieutenant Bennett on the 21st of May last. The court did not present the crowded appearance it did yesterday The interest of the trials had evidently died away after the conviction and judgment of those who were tried in the first instance. The appearance of the prisoners corresponded with the description given of their characters. They looked "quiet, inoffensive" men. The face of one of the Foads was much disfigured by having the lower lip completely taken away by a musket shot, which he received from the fire of one of the military. The most remarkable amongst the prisoners were Wraight and Wills. The former is an athletic, muscular man, and his features, though handsomely formed, are expressive of no other quality than that of extreme mildness. Wills has always been fanatically inclined. His countenance is at once dull and melancholy. He is a tall, thin and rather ill-formed man. His dress and bearing showed that he was in a somewhat better class of life than the other prisoners We have seldom witnessed a more touching scene than that which was presented in the appearance of these poor deluded men when sentence was passing upon them. The humiliation which they felt was palpably exhibited, and most of them shed tears abundantly when undergoing this most trying ordeal.

The prisoners on being arraigned, all pleaded guilty.

Mr. Clarkson, counsel for some of the prisoners, said: After having given the case the most anxious consideration, my learned friends and myself feel bound—after the charge of your lordship yesterday, in which it was distinctly laid down that if these persons were assembled for an unlawful purpose (however indistinct or undefined) they were guilty of any acts which might be committed in violation of the peace—to say that we feel we have been aiding the administration of the functions of the law, and advancing the interests of justice, by advising the prisoners to take the course which they have adopted. I may state, as a circumstance which I am sure will

be considered by your lordship in passing sentence, that eight persons who were engaged in the affray were mortally wounded, that many of those who now stand before you have been grievously injured, and that as many as a hundred persons have been left helpless and destitute in consequence of the confinement of those men who were engaged in this infraction of the law. We were led, too, to adopt this line by another consideration, which was this, that it was our conviction that the jury must have come to the same conclusion in this as in the case tried last night. I am quite satisfied that these deluded persons will find in your lordship a merciful and humane administrator of the law, particularly when I feel that I may safely assert that there is no one now present who is of opinion that Courtenay's followers contemplated the act which that madman committed, or that any of the grievous circumstances which occurred would have taken place. I felt that I should not have done my duty if I neglected to state the grounds on which I advised these prisoners to take the step which they have done; and I am satisfied that this course is consistent with what I owe to them, and tends to maintain and confirm the majesty of the law.

Mr. Shea, counsel for the other prisoners, said that he considered it his duty not to struggle with the law as laid down by his lordship yesterday, and he had therefore advised those for whom he was engaged to plead guilty.

The Hon. Mr. Law then said: I am sure that every one acquainted with the circumstances of the case must join the learned counsel for the prisoners in their prayer for a merciful sentence. Standing here on behalf of the Crown, for the purpose of prosecuting those parties, I must cordially concur in the wish that has been expressed that the prisoners should be judged with all clemency. But I don't feel, in offering that recommendation, that I should be doing my duty if, with respect to the prisoners Tyler and Wills, I solicited your lordship to do more than to spare their lives. As to Price, he stands in a very different situation, for he was not engaged in the second violation of the law. The guilt of all the other prisoners is obviously less than that of the two first I have mentioned, and I am convinced that they will meet with a corresponding leniency in your lordship's sentence. I must say, that I cannot concur in the view which the learned counsel for the prisoners has taken of the second violent transaction, because I do think that after blood had been shed, and the unfortunate man Nicholas Mears had been murdered, the other act of violence which they committed can be considered in no other light than that of an open. undisguised murder. But I feel also that the reasons urged yesterday

by the jury, in accounting for the conduct of the men whom they convicted, deserve serious consideration, and should have a due deference shown to them. In any observations which I have offered I don't mean in the slightest degree to be supposed to dictate the course which should be taken with regard to the prisoners. I am merely acting in the discharge of a public duty; and I am quite sure that whatever may be the sentence which you, my lord, in your mercy and judgment may be pleased to inflict, the public will have reason to be satisfied with your adjudication of the persons engaged in these violent and outrageous proceedings.

After several persons had been examined relative to the character of the prisoners.

His Lordship addressed the prisoners as follows: — You (naming the prisoners) have been severally convicted of the crime of murder, and the law requires that I should pass a capital sentence upon you. [His lordship then pronounced sentence in the usual form.] Now, having performed the duty which the law imposes on me with regard to pronouncing sentence, I don't think it right to keep you a moment in doubt as to its being carried into execution, for, having made up my mind on the question, I think it right to state to you that your lives will be spared. The fate which awaited you, and which you have incurred, you have just heard in the sentence which I have pronounced. That is, the sentence which the law enacts for your offence, but it is in the discretion of the court, and perhaps ultimately of the government, whether that sentence shall or shall not be carried into execution, I have had very great difficulty in coming to the result that it is possible not to let the laws take its course. Your offence is of an enormous nature, and I think that, along with the fanaticism and folly which have marked your acts, that there has been so much bad feeling, I am sorry to say so suddenly excited—there has been so much disregard to the happiness and safety of your fellow-men—there has been so much recklessness, mischief, and such a determined resolution not to interfere to prevent it, when you all saw how imminent and frightful it was, that I have really felt it to be a very strong act on my part, to come to the resolution that your lives should not be forfeited to the law. Two circumstances have weighed greatly with me in coming to the conclusion which I have done, independently of the recommendation which the jury considered it their duty to give yesterday, in the cases of Thomas Myers and William Price. One of them is that a very great number of your misguided associates actually fell under the execution of those who were called upon to protect the law; and in point of fact they may be considered as having

already paid the forfeit of their lives to the law. These men, necessarily and therefore lawfully, put to death in vindication of the legal authority, may be taken as persons whom the law has already sacrificed, and made examples to others of the consequences of their acts; because, the firing at these men, which unfortunately became necessary, would itself have been an act amounting to murder, and would have subjected the parties committing it to punishment, if the facts at the time that it took place had not authorised the proceeding, and so the law has been anticipated by the individuals who fired at you. There is another circumstance which also greatly weighs with me in sparing your lives, and that is, that the relations and friends of the unfortunate young man the officer, who was shot by that leader who you thought proper to maintain in violation of all law right, and feeling—these relations have stated that it would be the greatest aggravation of their sufferings for the loss of their son if any more blood was to be spilled in consequence of this unhappy affair; and I do feel that much respect is due to those unfortunate persons. whose dearest relation became the sacrifice to his sense of duty and to his courage in putting down this most attrocious attempt on the part of Courtenay and his followers to resist the law. Now these things have led me to think that it is not improper that your lives should be spared; and I may observe that the course which, on grave consideration and consultation, you have adopted with the sanction of the Crown and without any disapproval on the part of the court—I mean pleading guilty to so heinous an offence—is not, by any means, without precedent, and has occured on former occasions where the law was perfectly clear, and the facts could be proved by the overwhelming evidence of numerous witnesses of different character. When it was perfectly clear before the trial began what must be the fate which awaited every individual who was charged—as we have the means of judging from the depositions, and from what passed yesterday of the real nature of the transaction in which they were engaged—it might appear to be a waste of valuable time, and to be dwelling on circumstances of a painful nature without necessity, if we should again have to go over all these details I think that the course which has been taken is the most satisfactory, and I have, therefore, to inform you that you are to consider the last punishment of the law is not to take effect on you; but though I came to that conclusion before any observations were addressed to me this morning, it really is an effort which one ought to be reluctant to make when the effect of it must be to prevent the last example from being given to the ignorant people at large of what they must expect if they encourage courses like these. And it is absolutely necessary that the next example in point of severity

should be made in the instances of some of those who appear before me. One of you, Thomas Mears, otherwise Tyler, you were not only extremely active in exposing the unfortunate man, your near relation, to the shot which destroyed him; but after that deed you continued to accompany your fanatic leader, encouraging him during the day in all the violence which you knew he was so capable of committing. With regard, then, to you, Thomas Mears, it is perfectly clear that you cannot remain in this country and that you must be made an example of the severest kind, short only of depriving you of your life. You cannot be permitted to return to that society where you have made yourself so unfavorably known, and to set an example in the continuance of that course of life which had before made itself so extremely mischievous. The case of William Wills also has been mentioned to me, and I am sorry to say from what came out yesterday, and from what I have observed in the depositions, though he might have been a respectable man previously to this transaction, he has indulged to a great extent in the bad feeling which has been excited by the revolt. I feel therefore that in the case of Wills, particularly when it is reflected that he was a man in a better situation of life than the others, it is impossible not to come to the same conclusion as to that to which I have alluded in Tyler's case. As to all the rest, their cases will be looked at with reference to the facts in which they were respectively engaged, and their sentences will be apportioned according to their several degrees of guilt. But I think I ought not not to conclude without observing that many of those who took part in these transactions —I believe one-half—have not been brought to trial; not that their crimes could not be easily proved, or that they were not deserving of severe punishment, but because it seemed proper to those who had the conduct of this prosecution not to carry the law into extreme effect, but to make selections humanely, mercifully, and considerately, both for those persons who are to be made the victims of the law themselves and for their families, who must severely suffer in the degree in which punishment is inflicted on them. Let it not be supposed that it is from any fear to carry the law into full effect that this course has been adopted; but let it be assumed and known, that a vindication of it having taken place by the dispersion of the rioters, it has not been thought necessary to pursue further the remedies which the law assigns; it has been deemed sufficient that those persons who now stand before me should undergo the several degrees of punishment, short of death which I shall assign to them before I leave this place; and it has also been considered the safer course to decline to prosecute some of those who were less prominently guilty. I trust, however, that this will excite no

feeling of triumph—nothing like the notion that the law will not be put fully into effect, if upon any future occasion it shall be at all violated; and I hope that the course now taken will have the effect of showing that, however persons may be maddened at a particular moment by violence or by a confidence in the power of their own hands, and however they may think they can exercise and indulge their worst feelings by means of the power which they possess, the law is too strong for them; and that it will be put in force according to the exigency of every case when it is outraged and insulted, in such a manner as is necessary for the protection of all her Majesty's subjects, every one of whom may be at the mercy of an infuriated mob if proceedings like these were not met by the severest punishment and the clearest denunciations of the law, which are absolutely essential to be fully understood, and I trust will be duly considered, not only in this county, but in every part of her Majesty's dominions. Now, with this statement you retire from this bar—some of you retiring from it and from your country, which you can see no more; others of you to be conveyed to distant parts, where for a long period you will be removed from your dearest connections and relations; and some of you escaping with a less severe punishment (here several of the prisoners cried bitterly). I own it is enough to excite great compassion to perceive that you are carried away by a feeling of the culpable offence for having committed which you are evidently most severely suffering; and you probably never dwelt on the possibility of your being placed in the situation in which you now unfortunately stand. No doubt if you had foreseen your share in this proceeding, you would have abstained from joining in it on that consideration apart from all others; but persons ought to learn that every one is responsible for his own acts, and should take care that he was not betrayed in his conduct, or that his reason was not surrendered to the indulgence of any momentary feelings whatever. You may now retire.

The prisoners then left the dock, several of them bowing respectfully to the court.

With these trials the history of Courtenay and his followers may be considered as brought to a close, and dearly indeed have the latter paid for their folly, or more properly speaking the madness in abetting the wild projects of their lunatic leader. For ourselves, however, we cannot consider our duty as fully accomplished, without offering some concluding remarks, on certain circumstances connected with those trials, snd to which our attention have been principally directed by particular parts of the charge of Lord Chief Justice Denman, especially as his allusion to, and his tacit reproof of the clergy residing in the immediate

vicinity of the theatre of Courtenay's exploits. We mean not to impute to Lord Denman an absence of forensic talent, but we have a right to expect something more from the Lord Chief Justice of England, than the mere twaddle of the common-pleader, or the simple promulgation of self-evident truths, which every Englishman knows from his cradle, as the basis of our civil and moral laws. We required not from Lord Denman an elaborate statement of cases in order to show, that if a magistrate or officer of justice be killed by a mob, it is murder, and so it would be, if the man so killed were not a magistrate, consequently, the value of that information to the jury, was just as great, and just as necessary, as if he had told them that day is day, and night is night. Lord Denman very properly expressed his astonishment at the degree of credulity and ignorance which made the people of Canterbury the dupe of a lunatic, and we have good reason to believe that the good people of Canterbury did not thank him for that expression of his opinion of them But what is to be the cure for that fanaticism and ignorance? certainly not hanging a few of the most notorious of the followers of the madman. What then is to be the other remedy? education, and yet Lord Denman cunningly remarked, whether education on a *national* system would not be a machinery for greater credulity, for which remark the clergy certainly owe Lord Denman no thanks. The Lord Chief Justice stated that it is urgently necessary that the country should apply itself to the discovery of some remedy for an evil so great and alarming. How late we are in the history of the world in finding out the necessity of such a discovery, but as his lordship proceeded, he waxed bolder, and he uttered the following well directed attack upon the clergy, by saying, if the minds of these poor men had been properly directed, or if they had enjoyed a higher degree of intelligence, it would to a considerable extent, if not entirely, have tended to the defeat of the strange delusion under which they appear at the time to have been labouring. In explanation of the above remark, we can only ask, why should ignorance exist in a district in which the machinery of education is so extended and expensive? Let the clergy answer that question. In conclusion, we cannot refrain from remarking, that the close of the trials was beyond anything ridiculous, if we may be allowed to apply a light term to such a terrible case of crime and folly, and such a state of society, Lord Denman tried to get the prisoners off on one point which was very technical and very absurd. The jury on the contrary, got them off, by *strongly* recommending them to mercy. The farce, the solemn farce proceeded to the dropping of the curtain. On the Lord Chief Justice passing sentence of death

upon the prisoners, he stated his reasons in the following words, "I pass sentence of death (immediately) that I may have the opportunity of stating to you that I have made up my mind, that you shall not be hanged." What a barbarous and savage state of law is this. The judge further declared, "I condemn you to be hanged, merely for the purpose of showing you that you are not to be hanged, I have solemnly invoked the Deity to have mercy on your guilty souls, but I now tell you, that that invocation is very premature, for such mercy will not at present be required." Ought these proceedings to be tolerated in the present enlightened state of society? ought not this stupidity of the old mechanism of state rule to be abolished as scandalous and offensive? We try a man on his life, knowing that we do not intend to take that life, and that it would be atrocious so to do. This is not the way to moralize the people.

To sum up the whole, some of the deluded creatures are doomed to leave their native country for ever, to undergo a lingering death in one of our penal settlements, whilst to the less guilty, their sentence of banishment has been commuted to different periods of imprisonment, and in the infliction of that punishment, we consider that the offended laws of the country will be more than amply satisfied.

FINIS.

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