

FOREIGN INTELLIGENCE.

FRANCE.

At no time since June, 1849, have there been more general symptoms of uneasiness in the provinces of France, especially in the east, the central departments, and the south. The Republican party is rapidly gaining in strength. The friends of General Cavaignac and Ledru Rollin have begun the canvass for the election of one of these personages to the Presidency of the Republic. Yesterday (Friday) the Assembly was to discuss a proposition, providing that the electoral law of last May shall apply to the election of the President of the Republic. The friends of Louis Napoleon hint at the postponement of the election to 1854!

A few days ago the President applied to M. Odilon Barrot to form a Cabinet, desiring that his own friends, M. Fould and M. Baroche, should form part of it, and that two Legitimists should be invited to take office in it. M. Barrot required that the Department of the Interior should be given to M. Dehaene or M. Leon de Malleville, to whom the President objected, as he considers them his personal opponents. On this point the negotiation broke off, and a similar conversation with M. Leon Faucher was equally unproductive. From day to day, however, the situation of the present temporary Cabinet becomes more untenable.

AUSTRIA AND PRUSSIA.

The definitive organization of the Bund and its Executive is as far off as ever. The Committees at Dresden continue their sittings; the French Committee is on the point of completing its Report on the organization and competency of the Federal Court of Arbitration.

M. Mercier, the Prussian Ambassador, has arrived at Berlin on an extraordinary mission from Paris.—The Emperor of Austria has left Vienna for Trieste; before doing so, he gave his sanction to the statute for the organization of the Council of the Empire, and ordered that a project should be ready on his return for "the internal organization of the Empire."

The final vote on the Budget for 1851, has been taken in the Prussian Chambers. The Ministerial estimate was affirmed by a large majority. The Revenue is fixed at 93,295,959 thalers. The Expenditure at 96,367,532 thalers. A deficit of 3,000,000, already existing, has to be covered besides, in addition to the immense military expenditure of last year.

LOMBARDY.

The *Milan Gazette* of the 20th inst. publishes the following proclamation:—

"The Emperor having, by a sovereign resolution, dated the 10th, ordered the establishment of a military cordon along the frontier from Sesto-Calende to Gravelona, and having granted the Customs officers, who are stationed along that cordon, the same right of using their arms as the soldiers of the army, the inhabitants are informed that the Customs officers have received precise orders to fire on whoever shall cross the line of the cordon and not halt at the third summons, or who, on halting, shall not instantly lay down the arms he may have in his possession.

(Signed) "MARSHAL RADEZKY.

"Verona, March 12th, 1851."

THE KAFFRE WAR.

Papers one day later than the last advices, have come to hand from the Cape.

On the 24th of January, 120 of the Cape Mounted Riflemen, under the command of Major Armstrong, and 150 Fingoes, were sent out from King William's Town to drive off a party of Kaffres. Scarcely were they away from the town when they were surrounded by upwards of 600 of Seyolo's and Anta's Kaffres. Major Armstrong was able to report his position, when 100 men of the Cape Mounted Rifles, one six-pounder gun of the Royal Artillery, the 73rd Regiment, and two battalions of the Levy, were sent off. This support, however, was unnecessary, for the Rifles and Fingoes had already given the enemy defeat. Not merely were the latter repulsed, but they sustained a loss of 24 men killed on the field, among whom were two petty chiefs and several headmen, and many wounded.

The strongest hopes were entertained of the fidelity of the Amagaleka chief, Krelhi. The Kaffre prophet has denounced the Fingoes, "dooming them to destruction." The latter have learnt this, and their blood is up. The country about Dagaboor's Neck was deserted; the Hottentots in the employ of the farmers having risen and taken away the cattle, wagons, &c. The loss of stock was immense. The rebellion of the Hottentots furnishes a key to the present policy of the Kaffre chiefs. The Kaffres were to engage the troops, when the Hottentots were to plunder the colony.

A writer from Somerset says, under date 24th of January:—

"The Kaffres and Hottentots are committing the greatest havoc. They have mustered in a place called Waterkloof, not far from Ainslie's place, to which they send wagons for meal just as they want it. The Dutch are very dilatory in turning out. Forty volunteers from Graaff Reinet passed through here the other day, all English, mostly old soldiers and sailors—the roughest lot I ever saw, but apparently a plucky set. Mr. Pears, the Dutch Minister, has been the last two or three days in Zwager's Hoek amongst the Dutch, explaining to them the danger. About 100 will turn out on Monday next to join Bowker. We have fortified the Dutch Church, and made a parapet all round the top—first-rate to shoot from. It is rumored they mean to attack Somerset after they have done for Pringle, which is to be to-day or to-morrow. A party of horse and foot are going to-night to hunt a lot of fellows who are in a kloof in Vet Kuil. Joseph was obliged to bring in his cattle from the farm. They were brought in at night, the Kaffres being seen there at dark. We have our guard-house in the church, all taking their turn of watch every third night. We

have about 30 Kaffres in the trunk, and it is thought an attempt will be made to rescue them."

The blue-book of official documents, relative to the outbreak, has been issued. The letters of Mr. Secretary Montague from Cape Town are of a nature to increase the fears, that a considerable time must elapse, ere tranquillity and confidence are restored. From Earl Grey's letters, it appears pretty certain that the cost of the war will fall upon this country. Writing to Sir Harry Smith, he says:—"It will be matter for consideration when fuller information as to the recent transactions shall be received, whether the extent of the present calamity, and the circumstances under which it has occurred, are such as to justify her Majesty's Government in recommending to Parliament that assistance should be given to the colony in meeting the heavy demands upon its resources which this war must have occasioned." It is a great satisfaction to his lordship, to know that he can rely not only upon Sir Harry Smith's vigor and judgment, but also upon his "enlightened humanity," which will teach him

"That while, for the protection and future security of her Majesty's unoffending subjects, it is absolutely necessary that you should inflict severe and well-merited punishment on the rebels who have caused so much misery, still these savages ought themselves to be the objects of compassion for the ignorance and superstition which have led them to revolt. It would be false and sickly humanity which would shrink from the severity which is required to guard against a renewal of these calamities; but, at the same time, it is the duty of an officer representing a civilized and Christian power, to carry severity no further than is indispensable for this purpose, and to endeavor not to exterminate, but to reclaim and civilise these fierce barbarians."

LONDON LABOR AND THE LONDON POOR.

BY HENRY MAYHEW.

OF WANDERING TRIBES IN GENERAL.

Of the thousand millions of human beings that are said to constitute the population of the entire globe, there are—socially, morally, and perhaps even physically considered—but two distinct and broadly-marked races, viz., the wanderers and the settlers—the vagabond and the citizen—the nomadic and the civilised tribes. Between these two extremes, however, ethnologists recognize a mediate variety, partaking of the attributes of both. There is not only the race of hunters and manufacturers—those who live by shooting and fishing, and those who live by producing—but, say they, there are also the herdsmen, or those who live by tending and feeding what they consume.

Each of these classes has its peculiar and distinctive physical as well as moral characteristics. "There are in mankind," says Dr. Pritchard, "three principal varieties in the form of the head and other physical characters. Among the rudest tribes of men—the hunters and savage inhabitants of forests, dependent for their supply of food on the accidental produce of the soil and the chase—a form of head is prevalent which is mostly distinguished by the term 'prognathous,' indicating a prolongation or extension forward of the jaws. A second shape of the head belongs principally to such races as wander with their herds and flocks over vast plains; these nations have broad lozenge-shaped faces (owing to the great development of the cheek-bones), and pyramidal skulls. The most civilised races, on the other hand—those who live by the arts of cultivated life,—have a shape of the head which differs from both of those above mentioned. The characteristic form of the skull among these nations may be termed oval or elliptical."

These three forms of head, however, clearly admit of being reduced to two broadly-marked varieties, according as the bones of the face or those of the skull are more highly developed. A greater relative development of the jaws and cheek-bones, says the author of the "Natural History of Man," indicates a more ample extension of the organs subservient to sensation and the animal faculties. Such a configuration is adapted to the wandering tribes; whereas, the greater relative development of the bones of the skull—indicating as it does a greater expansion of the brain, and consequently of the intellectual faculties—is especially adapted to the civilised races or settlers, who depend mainly on their knowledge of the powers and properties of things for the necessities and comforts of life.

Moreover, it would appear, that not only are all races divisible into wanderers and settlers, but that each civilised or settled tribe has generally some wandering horde intermingled with, and in a measure preying upon it.

According to Dr. Andrew Smith, who has recently made extensive observations in South Africa, almost every tribe of people who have submitted themselves to social laws, recognising the rights of property and reciprocal social duties, and thus acquiring wealth and forming themselves into a respectable caste, are surrounded by hordes of vagabonds and outcasts from their own community. Such are the Bushmen and *Sonquas* of the Hottentot race—the term "*sonqua*" meaning literally *pauper*. But a similar condition in society produces similar results in regard to other races; and the Kaffirs have their Bushmen as well as the Hottentots—these are called *Fingoes*—a word signifying wanderers, beggars, or outcasts. The Lappes seem to have borne a somewhat similar relation to the Finns; that is to say, they appear to have been a wild and predatory tribe who sought the desert like the Arabian Bedouins, while the Finns cultivated the soil like the industrious Fellahs.

But a phenomenon still more deserving of notice, is the difference of speech between the Bushmen, and the Hottentots. The people of some hordes, Dr. Andrew Smith assures us, vary their speech designedly, and adopt new words, with the intent of render-

ing their words unintelligible to all but the members of their own community. For this last custom a peculiar name exists, which is called "*cuisse-cuit*." This is considered as greatly advantageous in assisting concealment of their designs.

Here, then, we have a series of facts of the utmost social importance. (1) There are two distinct races of men, viz.—the wandering and the civilised tribes; (2) to each of these tribes a different form of head is peculiar, the wandering races being remarkable for the development of the bones of the face, as the jaws, cheek-bones, &c., and the civilised for the development of those of the head; (3) to each civilised tribe there is generally a wandering horde attached; (4) such wandering hordes have frequently a different language from the more civilised portion of the community, and that adopted with the intent of concealing their designs and exploits from them.

It is curious that no one has as yet applied the above facts to the explanation of certain anomalies in the present state of society among ourselves. That we, like the Kaffirs, Fellahs, and Finns, are surrounded by wandering hordes—the "*Sonquas*" and the "*Fingoes*" of this country—paupers, beggars, and outcasts, possessing nothing but what they acquire by depredation from the industrious, provident, and civilised portion of the community;—that the heads of these nomads are remarkable for the greater development of the jaws and cheek-bones rather than those of the head;—and that they have a secret language of their own—an English "*cuisse-cuit*" or "*slang*" as it is called—for the concealment of their designs; these are points of coincidence so striking that, when placed before the mind, make us marvel that the analogy should have remained thus long unnoticed.

The resemblance once discovered, however, becomes of great service in enabling us to use the moral characteristics of the nomad races of other countries, as a means of comprehending the more readily those of the vagabonds and outcasts of our own. Let us, therefore, before entering upon the subject in hand, briefly run over the distinctive, moral, and intellectual features of the wandering tribes in general.

The nomad then is distinguished from the civilised man by his repugnance to regular and continuous labor—by his want of providence in laying up a store for the future—by his inability to perceive consequences ever so slightly removed from immediate apprehension—by his passion for stupefying herbs and roots, and, when possible, for intoxicating fermented liquors—by his extraordinary powers of enduring privation—by his comparative insensibility to pain—by an immoderate love of gaming, frequently risking his own personal liberty upon a single cast—by his love of libidinous dances—by the pleasure he experiences in witnessing the suffering of sentient creatures—by his delight in warfare and all perilous sports—by his desire for vengeance—by the looseness of his notions as to property—by the absence of chastity among his women, and his disregard of female honor—and lastly, by his vague sense of religion—his rude idea of a Creator, and utter absence of all appreciation of the mercy of the Divine Spirit.

Strange to say, despite its privations, its dangers, and its hardships, those who have once adopted the savage and wandering mode of life rarely abandon it. There are countless examples of white men, adopting the usages of the Indian hunter, but there is scarcely one example of the Indian hunter or trapper adopting the steady and regular habits of civilised life; indeed, the various missionaries who have visited nomad races have found their labors utterly unavailing, so long as a wandering life continued, and have succeeded in bestowing the elements of civilisation only on those compelled by circumstances to adopt a settled habitation.

OF THE WANDERING TRIBES OF THIS COUNTRY.

The nomadic races of England are of many distinct kinds—from the habitual vagrant—half-beggar, half-thief—sleeping in barns, tents, and casual wards—to the mechanic on tramp, obtaining his bed and supper from the trade societies in the different towns, on his way to seek work. Between these two extremes there are several mediate varieties—consisting of pedlars, showmen, harvest-men, and all that large class who live by either selling, showing, or doing something through the country. These are, so to speak, the rural nomads—not confining their wanderings to any one particular locality, but ranging often from one end of the land to the other. Besides these, there are the urban and suburban wanderers, or those who follow some itinerant occupation in and round about the large towns. Such are, in the metropolis more particularly, the pick-pockets—the beggars—the prostitutes—the street-sellers—the street-performers—the cabmen—the coachmen—the watermen—the sailors, and such like. In each of these classes—according as they partake more or less of the purely vagabond, doing nothing whatsoever for their living, but moving from place to place preying upon the earnings of the more industrious portion of the community, so will the attributes of the nomad tribes be found to be more or less marked in them. Whether it be that in the mere act of wandering there is a greater determination of blood to the surface of the body, and consequently a less quantity sent to the brain, the muscles being thus nourished at the expense of the mind, I leave physiologists to say. But certainly, be the physical cause what it may, we must all allow that in each of the classes above-mentioned, there is a greater development of the animal than of the intellectual or moral nature of man, and that they are all more or less distinguished for their high cheek-bones and protruding jaws—for their use of a slang language—for their lax ideas of property—for their general improvidence—their repugnance to continuous labor—their disregard of female honor—their love of cruelty—their pugnacity—and their utter want of religion.

(To be continued.)

OPIUM-EATING IN ENGLAND.

A late report upon "Labor and the Poor," from one of the *Morning Chronicle* Commissioners, furnishes details of the great increase in some rural districts, of the pernicious habit of using poisonous narcotics as substitutes for ardent spirits and other stimulants. The writer, in his last letter, refers to the Fen districts of Huntingdon and Ely, where the prevalence of rheumatic affections may have led to the introduction of a habit which now extensively prevails in that part of the country, and is the fruitful source of much human misery. Inquiries made of the druggists in the various towns of the Fen district established the fact that opium and laudanum are extensively taken by the very humblest classes of the people as substitutes for ardent spirits, and that the practice is greatly on the increase. One druggist told the writer that he believed there was not less than a ton weight of opium a-year consumed in the Fen districts alone. We have reason to believe that the increased use of opium is not confined to any particular district, but that it has found its way amongst travelling hawkers, costermongers, and the very lowest classes of the people. Possibly tee-totalism may have had something to do with it: the use of this drug being said to be very general amongst this body of persons. The consequences resulting from the habitual use of opium are far worse even than those arising from excessive and habitual dram drinking. The first effects of opium are exhilarating and intoxicating, ending in drowsiness and sleep; whilst the after consequences are, excessive debility, and mental and physical prostration. A modern writer, who had seen the effects of opium-eating at Constantinople, says—"The debility, both moral and physical, attendant on its excitement, is frightful, the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid; several I have seen in this place who had wry necks and contracted fingers, but still cannot abandon the custom. They are miserable until the hour arrives for taking their daily dose." The accounts furnished to the *Morning Chronicle* Commissioner by the druggists of Huntingdonshire, speak of poor people drinking off large doses of laudanum in their shops with a greediness almost enough to create the belief that they wanted to poison themselves. The habit, once acquired, is not only extremely difficult to abandon, but it requires increased doses to produce the necessary excitement. A victim of this poison, who had been reduced by it to the greatest possible distress, observed to the *Morning Chronicle* Correspondent:—"Sir, I can't live without it; and have pawned every thing and sold every thing we can lay our hands on to get it. There's such a craving for it that we can't get over, and it's hopeless to try to do without it. A little while ago, a friend who knew us in better days gave us decent clothes, but before we had had 'em three days, they were all pawned. It's no use, we can't live without it." The pernicious consequences of the habitual use of opium, in any form, may be seen in the cadaverous and unhealthy victims, the slovenliness and want of decency in their persons, and the general neglect of themselves and their families, as well as their disregard of the duties of life. On every account ignorant persons should be cautioned and warned against the consequences of addicting themselves to the use of opium, which, although valuable as a medicine, is most pernicious when used for purposes of intoxication. Another practice, not dissimilar to this, has long prevailed, of giving what is called "Godfrey's Cordial," and other similar preparations, to infants. Ignorance is the parent of this habit, as well as of the foregoing, but in this case the helplessness of the little sufferers renders the giving of poisonous preparations to them more painful and cruel. All these "soothing" cordials contain opium, in greater or less quantities, and are used extensively by idle nurses to stop the crying of children, and to save themselves the trouble of careful nursing. Often young girls are left with bottles of these mixtures to mind children whose parents are gone to work, and they ply the bottle with little regard to quantity until the poor child falls asleep from intoxication. Thousands of children annually fall victims to such practices, and thousands more are reared in wretched debility, the result of these small, but frequently repeated doses of poison. Let those who desire to see their children grow up in health and vigor, carefully avoid the use of poisonous compounds, called "cordials," which, for a time only, keep children from crying, and afterwards leave them wakeful, irritable, and more difficult to manage.

REMARKABLE MOVEMENT IN THE ANGLICAN CHURCH.

A printed copy of the following very remarkable document has been sent to Catholic Priests in the neighborhood of Preston. It is signed by the name of an Anglican Clergyman, not, however, one of those names with which the public are familiar:—

"The calm and serious attention of thoughtful members of our communion is earnestly invited to the following propositions; and those who are convinced of their truth are entreated to co-operate in maintaining them:—

"1. The present state of the English Church obliges those of her members who are alive to it, to consider for themselves the theoretical and actual relation to the rest of the Catholic body.

"2. The very existence of the English Church involves the principle of her submission, in matters of Faith, to the whole Catholic Church, of which she is a branch.

"The Bishop of Rome is the Primate of Christendom, and, therefore, submission to the Catholic Church implies an acknowledgment of his authority.

"4. He is also *de facto*, the only medium through which a decision of the Catholic Church can now be obtained.