

of Smithfield, and the slaughter-houses of Warwick-lane, and of many other thoroughfares, are evils which ought not to exist in a period of high civilization. The abattoirs of Paris are five in number; three being on the right bank of the Seine, and two on the left. These buildings, which are of very large dimensions, consist of slaughter-rooms, built of stone, with every arrangement for cleanliness, and with ample mechanical aids; and of ox and sheep pens. Each butcher has stalls set apart for his beasts, and conveniences for securing his own forage. A fixed price is paid for the accommodation of the building, and for the labour of the persons engaged in the usual duties of the establishment. In 1824, these payments from the butchers of Paris amounted to a million of francs—about £40,000. When it is considered that about two million head of sheep, oxen, calves, and hogs, are annually slaughtered in London, it is evident that the most serious inconvenience must result from the continuance of the system in which we have so long persevered; and that the establishment of beast-markets, and public slaughter-houses, in suburbs where the population is least dense, would be a measure of great utility. [See *Dulaure, Histoire de Paris*, tom. ix.]

**THE JEWS.**—DAVISON, in his *Discourses on Prophecy*, uses the following beautiful illustration, when speaking of the modern Jews. Present in all countries, with a home in none; intermixed, and yet separated; and neither amalgamated nor lost, but like those mountain-streams which are said to pass through lakes of another kind of water, and keep a native quality to repel commixture; they hold communication without union and may be traced as rivers without banks, in the midst of the alien element which surrounds them.

#### ABORIGINES.

Aborigines is the term by which we denote the primitive inhabitants of a country. Thus, to take one of the most striking instances, when the continent and islands of America were discovered, they were found to be inhabited by various races of people, of whose immigration into those regions we have no historical accounts. All the tribes, then, of North America may, for the present be considered as aborigines. We can, indeed, since the discovery of America trace the movements of various tribes from one part of the continent to another; and, in this point of view, when we compare the tribes *one with another*, we cannot call a tribe which has changed its place of abode, aboriginal, with reference to the new country which it has occupied. The North American tribes that moved from the east side of the Mississippi to the west of that river are not aborigines in their new territories. But the *whole mass* of American Indians must, for the present, be considered as *aboriginal* with respect to the rest of the world. The English, French, Germans, &c., who have settled in America, are, of course, not *aborigines* with reference to that continent, but settlers, or colonists.

If there is no reason to suppose that we can discover traces of any people who inhabited England prior to and different from those whom Julius Cæsar found here, then the Britons of Cæsar's time are the aborigines of this island

**L'ACADÉMIE FRANÇAISE.**—We shall not here notice the ancient society established, it is said, about the middle of the twelfth century, at Toulouse, for the cultivation of poetry, or, as it was then called, the *Gay Science*, although it has been sometimes designated an academy. The earliest of the French Academies, properly so called, is of much more recent date. The Académie Française was instituted in 1635 by Cardinal Richelieu, for an object of the same nature with that proposed by the Academy della Crusca at Florence,—the purification, regulation, and general improvement of the national tongue. This society, in imitation of its Italian model, published in 1694 the first edition of a French Dictionary, known by the name of the Dictionary of the Academy, to which it afterwards made many additions in successive reprints. This work, however, has scarcely perhaps attained the same authority with that of the *Della Cruscan* academicians; partly owing, no doubt, to the comparative immaturity of the French language when it was thus attempted to restrain its further growth. The original number of the members of the Académie Française was forty, from whom were elected a director and a chancellor every three months, as well as a secretary, who held his office for life. It used to meet three times a week in a hall appropriated to its use in the Louvre. This constitution it continued to retain till the year 1793, when it was abolished, with most of the other establishments which had subsisted under the ancient government. Two years after it was restored as part of the *Institute*, of which we shall presently give an account. The next of the French academies, in point of antiquity, is the *Académie Royale des Inscriptions et Belles Lettres*. It was established in 1663, in the reign of Louis XIV., by Colbert, and consisted originally of a few members selected from the Académie Française, who used to meet weekly in the library of that minister, and to employ themselves in inventing designs for medals to be struck in commemorations of the royal victories, examining the paintings and sculptures proposed for the embellishment of Versailles, and discussing the manner in which the gardens of that place should be laid out and the apartments decorated. They were called, and not inappropriately, if a reference was intended to their occupations as well as to their numbers *La Petite Académie*, the little academy. Their place of meeting was afterwards changed to the same room in the Louvre in which the Académie Française assembled, and they then began to hold two sittings in the week. In 1761 this academy was placed, by an edict of the king, upon a new and extended foundation; and from this date it published every year a volume of memoirs, many of great value, till it was suppressed at the Revolution. It consisted, at the period of