

a king and a beggar? and why do beggars exist at all? Is beggary an evil? If it be, does it admit of a remedy? and this naturally prompts us to inquire after the cause. It will be the duty of the faithful historian to inquire into the cause and origin of this evil, if it be one; and we may humbly suggest to said historian, that the best (if not, indeed, the only) method of tracing this evil to its source, will be to write a very minute and careful history of the lives of the two characters which constitute the two extremes of our social scale, namely: the king and the beggar;—to dwell particularly upon their parentage, birth, and education; and most particularly upon the history of their progenitors during the decade of lunar periods immediately antecedent to their nativity. It has been frequently remarked,—and is looked upon by many as quite an axiom—that extremes meet: how far this may be the case in the present instance, we will leave to the writer of history to decide.

But to return to beggary: that it is an evil, few will be inclined to dispute, and when the faithful historian shall have pointed out the cause, it will be the duty of the honest legislator to apply the remedy—by removing the cause. We heartily wish them both—God speed!

The books, whose names are hereto appended, will introduce the student to the mysteries and attractions of this highly interesting and important subject:—

1. *Essai historique et philosophique sur les noms d'hommes, de peuples, et de lieux*, par Eusebe Salverte.
2. *Du mouvement des races humaines*, par A. Esquiros.
3. *De la destinee des villes*, par St. Marc Girardin.
4. *History as a Condition of Social Progress*, a lecture by Samuel Lucas.
5. *Bunsen's Outlines of the Philosophy of Universal History applied to Language and Religion*.
6. *Schlegel's Philosophy of History in a course of Lectures*.
7. *Essai sur le principe et les limits de la philosophie de l'histoire*.

END OF PART I.