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the older it grows makes it just a greater absurdity. If the laws of our grandfathers are generally acknowledged to be good, our obedience to them is not inconsistent with our principle, and it would be silliness to repeat them; and if they are bad, their antiquity is certainly a very childish argument for continuing them. When we say that all who are called upon to obey the laws should have a voice in the making of them, it is surely very far from either wit or sophistry, to represent us as meaning, that the whole inhabitants of the world should be collected into one vast assembly, and that every one should be at liberty to bawl out his individual opinion on the subject. The man who would descend to such a low, silly caricature may perhaps fancy himself to be a small wit, but really he would have some difficulty in persuading even little school-boys to adopt his fancy. The natural ability to make laws, like the natural ability to make wheelbarrows, is confined to comparatively few individuals, and as no quantity of acres nor amount of wealth can increase the constructive faculty in the one case, so wealth and property have no influence in extending the capability in the other. A man tries the experiment of wheelbarrow-making on his own expense, if he succeeds in proving by the experiment that nature intended him for a wheelbarrow-maker, then his neighbours will patronise his efforts; but if he fails, he will take the article when they need it, but if he is a mere bungler, a mechanic—if his wheelbarrows are inferior, then nobody is obliged to pay for his abortions, they will just reject them on his hands, and he will soon be forced to abandon the trade. But if the Constitution of the country decided that a certain class of men, or that all men who were born to a certain quantity of property, or who should by industry or fraud or any other circumstance become possessed of this amount of property, should be considered the only legitimate wheelbarrow-makers, and that the whole members of the community should be obliged to purchase their wheelbarrows whether they needed them or not, or whether they were good or bad; then the absurdity and tyranny of wheelbarrow-making would just be equal to the present absurdity and injustice of Law-making.

It is true, the law or the Constitution does not decree that a certain class of proprietors should make laws, whether they choose or whether they are qualified or not. This outrage on common sense exists only in the case of the British Peerage, or in the instances of hereditary Monarchies where a monster or a madman comes into the world with the same legal right to govern as though he had been born a Solon or Sir Robert Peel. But though the Constitution does not thus barefacedly insult our understandings, by declaring that every rich man shall be allowed to make laws, it declares that every poor man shall be bound not to make laws. It does not decree that the rich man shall imperiously jump up and say absolutely "I will govern you"; but it decrees that the rich man shall have a right to decide what other rich men shall make the laws. In other words uncle Dick says that uncle Tom says that uncle Harry shall make the wheelbarrows, and as uncle Dick and uncle Tom are brothers to uncle Harry, they must be the best judges of his wheelbarrow abilities, and therefore, the ignorant poor man as a matter of course, purchase and pay for uncle Harry's wheelbarrows, whether they are pleased with them or not.

The British House of Commons and almost every other representative body are founded on the principle that taxation without representation is tyranny, and the idea of a man of property being the best representative of the man who leases and pays a rent for that property is just bound to require any notice. We admit, once for all, that those who are empowered to tax property should possess some property, but is taxing property to be the exclusive and eternal subject of legislation? Have the human family no other interests to attend to, and advance, but the paltry interests incorporated in the soil? Is the life of the poor man not as valuable as the wealth of the rich man? Or do the stumps, and stones, and rail-fences, and swamps, and acres twice round the affections of the rich man, and produce the same earnest solicitude for the peace and prosperity of his country, as the poor man feels when consulting the comfort and happiness of his wife and children? If by the rich man's feelings, but we deny the truth of the assumption. The truth is that the laws of a country are just as transparent to the minds that frame them, and as electing a man to make laws, is just equivalent to making them, because if the laws of your first representative do not please you, you may elect a second for the purpose of repealing them; therefore, the practice of making laws the standard of legislative wisdom is an insult offered to our reason, which so long as it is continued, must produce evil—it is giving charity, and gold, and stones, a pre-eminence over mind and putting human life at a less value than "goods and chattels." We will pursue the subject in our next.

WE have just received the first number of "Wilson's Canadian Casket," a literary periodical of useful and entertaining knowledge, published by Mr. Joseph Wilson of Belleville, whose enterprise in the dissemination of cheap reading is certainly entitled to encouragement. He has within the last twelve months established the "Victoria Magazine," and "Wilson's Experiment," both of which have obtained a wide circulation and reflect credit on their spirited publisher. The Casket is his third attempt, and if we are to receive the first number as a fair specimen of the work, it will certainly succeed. The Casket will be issued monthly, on a sheet of eight pages, nearly equal in size to the first edition of Chamber's Edinburgh Journal.

IN compliance with numerous invitations Mr. Macquenn will lecture on Phenology, in the School house convenient to Mr. Bell's place, on the London Road, at eight o'clock on the evening of Friday 21st instant.

The next number of the Herald, which closes its half year, and is also its last appearance, will not be published until Friday morning. On that occasion we propose to state, more fully than we have yet done, the discouraging causes which have, we may say, compelled us, greatly against the grain however, to place the Herald among the other survivors of the once powerful Conservative party.—Toronto Herald.

abandon their industry and perpetrate deeds of violence. "Tha heavenly hope!" Resistance to the despotic Government of Louis Philippe, was a duty which the people of France owed to their God, and to their children. That Government, like all other Despotisms, was crippling and shackling the energies of the immortal mind by obscuring and impeding the progressive development of those eternal principles of truth and justice, which are calculated to give us the loftiest conceptions of our Creator, and to make us free, love, and obey him, from a knowledge and conviction of his greatness, goodness, and wisdom. The effects of this withering policy would naturally extend to all future generations, even though the policy itself had terminated with the earthly career of Louis Philippe. The knowledge and attainment of the numerous generations of mankind, roll on in a continuous chain, like the waves of a river: the power and speed of each respective wave being determined by its predecessor; if the current of knowledge is obstructed, in any particular generation, the effect is felt by all succeeding generations. Hence respect for the honour and glory of God, imposes the imperative duty upon all whether individually or collectively, to resist and remove to the full extent of our abilities, all obstructions to the progress of general knowledge, which if properly understood, just means a knowledge of God.

The inhabitants of Paris removed the unjust policy of Louis Philippe, in the most useful, and praiseworthy manner. Their revolution was not marked by cruelty and a wanton destruction of life. Revenge for past aggravated injuries did not prevent its unflinching form; the spirit of desolation stalked not beyond the limits of necessity, and the dark veil of change seemed satisfied with the downfall of despotism. The conduct of the people at the general election was entitled to the respect of all who rejoice in the moral and intellectual improvement of mankind; and their natural love of peace and order under the benign philosophy of Lamartine, would ere now have produced an improved condition of society only of the "designing villainy of some aristocratic scoundrel," who perceives that the republican principles of justice, liberty, and virtue, and that consequently the glorification of unprincipled rascality could only be obtained from a resuscitation of the Bourbon abominations or from the establishment of a military despotism. And by taking advantage of the distressed condition of Europe in mercantile affairs, the excited state of the public mind, and the utter desolation which the extreme wickedness of oppressive policy has brought upon the entire industry of Europe; by taking advantage of these circumstances, and by appealing to the feelings and passions of the multitude, with the welcome and animating hope of ameliorating their forlorn condition, the villain has succeeded in persuading a multitude of the most dupable to swallow the hellish squaky, and to attempt the butchery of their own interests amid shouts of "Vive l'Empereur." And should the demon traitor succeed—should a large proportion of the people of France be seduced to rebel against their own interests and the interests of posterity—it will merely prove the iniquity and corruption of the Government which tolerated such a mass of popular ignorance to grow up under its cognizance in an age when education was so accessible to all; and it will further prove that this neglect of the Government in not educating the people, incapacitates them for appreciating or enjoying the blessings of civil liberty, and therefore, the cause that some have long been engaged in chasing them with the iron rod, the sooner will they learn that their political redemption depends upon self-culture, and not upon Kings or Emperors. That they will be seduced to make shipwreck of their republic is highly probable in the present depressed state of labor; for human nature would not be led by a deity to be made worse, but it would be led by a demon who would promise to make it better. In the fall of that republic the good man will lament the mass of ignorance that overtook it; he will lament still more the soulless villainy that tempted that ignorance, but his principal regret and indignation, will be reserved for the demagogues of that people who can chuckle and exult over the disgrace and debasement of the human family.

By the late intelligence from Europe we learn that the city of Paris still continues to be the scene of discontent and increasing anarchy. We regret this very much; but there is something else that we regret much more. It is the brazen-doing spirit with which some of our fellow-creatures exult over what they consider the failure of the people of France, to govern the nation on more popular, and more righteous principles, than the despotism of the Bourbons. We are sorry for the state of Paris, because it is another mournful illustration of human depravity; it is another evidence of the frailty and instability of the aggregate mass of that humanity, of which we are an individual atom; it is another sad manifestation of the mental darkness, and incapacity of our race. Every rational man—every good man regards himself as a portion of the great family; he feels himself exalted in the triumphs of his race, and debased in their degradation; he rejoices in their progress, and weeps over their errors and their follies. We believe in the ultimate physical, moral, and intellectual redemption of mankind; and in our faith, we have joy; and the social atrocities, crimes, and outrages of a multitude or a nation, are but a shadow of temporary darkness over the bright hopes, and draw forth a sigh of sympathy; therefore, we lament the present condition of Paris, but it must be obvious to every thinking man, that the condition of Paris is a small cause of regret to the benevolent mind, compared with that suicidal spirit which exults over the miseries and misadventures of the ignorant and misguided; and can chuckle over the errors of our common nature, with a kind of fiendish delight, as if he were an isolated individual whose glory sprung from the sorrows and infamy of his own species: The heart sickens and recoils from the contemplation of the worthless wretch, who only a few years, perhaps a few months ago, was wrenched from the jaws of positive starvation, by the kinder sympathies of our humanity; and who at the very moment he is living on the simplicity and generosity of his wealthier and better neighbors, can laugh and sneer, with a kind of infernal triumph, over the follies and crimes of the mob, the mobocracy, as it has been termed of superior class, or dignified with a nobler title; poor worthless trash on humanity! The multitude do not rest their strength upon, but through an ignorant enthusiasm do good through false views of elevating their own condition. Their object is great—it is laudable—its glorious, but the means of attaining it may, through misrepresentation and duplicity, be false; still, the most ignorant and infamous wretch in that tumultuous multitude, would be still farther degraded, and disgraced by being associated with that diabolical spirit which exults over the depravity of his fellow-men: this is the spirit which as first triumphed in the ruin of our race; which has riveted the fetters of political and mental bondage around our primitive degradation, down to the present day; and it is that same spirit which is beguiling and enticing the ignorant populace of Paris, to commit outrage upon their own interests. The condition of Paris is, to every intelligent human being, a matter of deep regret, but it is not a matter of disappointment. The great mass of mankind are naturally inclined to peace and industry; their immediate interests are secured in the tranquility of their country; and if there were no tyrannical kings, there would be no ambitious demagogues, and consequently no revolutions. The working-men of a country, would never quit their occupations and muster up in large bodies, and drill, and train themselves in the practice of war, for the purpose of exterminating the industrious population of some other country. They have neither time nor inclination for such cold-blooded, and deliberate wickedness. They must be either ground down by oppression, till resistance becomes a virtue, or stimulated and excited by some unprincipled villain, who seeks his own aggrandizement by deluding them with false prospects of elevating their condition, before they will leave their honest occupations to fight and upset the existing order of things. Nothing but the hope of bettering their condition can ever entice them to

multitude,—of whom three-fourths gloriously refused to partake—well done men of Blenheim! we ask were you yourselves all day long, you wives and families and the community at large not much the better on account of this praise-worthy line of conduct—and farther we shall note by and by if any assaults or trespasses, so common amongst us, were committed by those who imbibed the maddening draught.—Oxford Star.

SAN OCCURRENCE.—On Monday morning last, Mr. McManus of Ononabe, left his house at a very early hour, for Peterboro, and on returning home found a young woman lying dead at his door. He immediately informed his neighbours, when the body was removed to the place mentioned, and Mr. McManus's inquest was held the same day, before A. Macphail, Esq., when John McManus, a boy of eleven years of age, confessed that he had accidentally shot the deceased.—The jury returned a verdict of wilful murder, after an hour's deliberation. We will not comment on the case, as it will undergo a thorough investigation in a Court of Law.—Weekly Despatch.

INQUEST.—An inquest was held yesterday, on the body of David Gilllett, an English emigrant, who fell, or rather jumped, from the deck of the steamboat *Gilderleeve*, in a fit of intoxication, and missing the wharf, fell into the water, and was drowned. The unfortunate man leaves a wife and five small children to deplore his loss, and by this catastrophe, adds another proof to those daily and hourly occurring, of the folly and imprudence of keeping alive in society, the use of intoxicating drinks.—Montreal Gazette.

HURON SIGNAL.

FRIDAY, JULY 14, 1848.

MORE ABOUT REVOLUTIONS.

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contest was confused and doubtful, the dragons using their maddened swords with unwieldiness. At last the Chartists were unwillingly broken and driven to flight; and the mounted special constables pressing on their retreat, a great number of them were detached and taken prisoner. The streets having been cleared, the houses were searched for arms, and many were found.—Neither of the two leaders originally sought was secured. The constables were kept on guard, and some of the soldiers under arms, the whole of Tuesday night; but no further disturbances occurred. William Sagar, one of the rioters captured, had been committed for trial at York Assizes, on a charge of drilling.

At Manchester, a great meeting of Chartists and repealers, in Stevenson Square, was held on Wednesday. On Tuesday news arrived that tumultuous meetings had been held at Oldham, Stockport, Ashton, and Mosley; and that bodies of armed men were to assemble at those places, and march to the meeting on Wednesday in Manchester. The authorities drew out the whole of their special constables on Wednesday morning, and a considerable body of military. They seized all the avenues to Manchester from the places mentioned, and posted strong squads of police at advanced points down in Stevenson Square, and the streets leading thither were cut by columns of men thrown across them, who kept them clear.

How to Reform a Bad Boy.—A young lady of my acquaintance, who had charge of one of the departments in a boys' school, in a neighbouring city, states, that a lady came one morning to see her, with her son, about twelve years of age, who "had been suspended from every other school in that section of the city, for truancy and other bad conduct." The mother said to her, "He is a very bad boy. His father has a cheerful and pleasant young lady, but it does no good. You will be obliged to punish him, he is so very bad." The young lady, immediately after the mother left the school room, said to the boy in a very kind and affectionate manner, (she was a cheerful and pleasant young lady) "Charles, I wish you to go to Mr. S. in—street, and take a letter for me, and as a matter of some importance to me, I wish you to go and return as soon as you can, without injury to yourself, and bring me an answer. The boy then, said the young lady, "raised his head, (which up to that time, had been dropped down) and smiled. He took the letter, and judging from the time he was absent, and from his appearance when he returned, he must have done all that was there written; he complimented him," said the young lady, "for the promptness, expressed fears that he had injured himself in consequence of running so fast, and thanked him for his kindness in going for me; with all of which I was highly pleased. I then gave him a seat in a class, and for several days requested him to do errands for me; and, as he concluded, "I never had a better boy in school." This boy had most probably never received any encouragement to do better.—Lynham Cobb.—Com. School Journal.

EFFECT OF FREE SCHOOLS ON THE VALUE OF PROPERTY.—At a meeting of the North Western Educational Society," held at Milwaukee, on the 21st of July last, the President of the Society, Wm. B. Ogden Esq., in some closing remarks, on leaving the chair stated that he was entrusted with the sale and disposal of numerous lots in the city of Chicago, belonging to non-residents, and he found that he sold hundreds of lots at a high price, higher than he otherwise would have done, were it not for the existence of the Chicago Free Schools.

Mr. Kennedy said, that Common Schools as far exceeded all other kinds of schools, in the amount of property which they raised, and he thought it would have done, were it not for the existence of the Chicago Free Schools.

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considerable sum, amounting to seven pounds, yet, in order to save every farthing, he had taken up his abode at the cheap lodgings for a night. But, alas, for worthy old Nicol and his well-earned nose both! For it was not destined that either of them should leave the town so soon as intended. One word from the sufferer—the mere mention of her name and her family, riveted Nicholas Shaw to the spot; and that very night he entered into an agreement with Betty Rae, under the most solemn promises of secrecy, that he was to pay all expenses incurred by the lady and her daughter, and the lodging too, if he could. In the mean time, Betty was to try to get some assistance elsewhere, and better lodgings, if she could obtain them, at any expense save his own; for being uncertain of the duration of her illness, he was, of course, uncertain of his ability to answer all demands. Betty could make nothing of the minister; could get no better lodgings, but she made her own lodgings as comfortable as it was in her power to make them, and that with the resolute purpose of charging nothing for them, should exert every power such a sacrifice necessary. And when the nursing is taken into account, really Betty had a good deal of merit. Every thing, however, was paid punctually to a farthing, lodgings, nursing, and outlay, by old Nicholas, before ever Mrs. Macquenn left her lodgings; and that there was scarcely ever such a windfall came to the lot of a poor woman, as did that night to Betty Rae, in the arrival of Mrs. Macquenn at the cheap lodgings.

But worthy old Nicol had now to begin a new occupation. For, terrified that his friend should run short before the lady got better, he had no other resource but to begin the begging, which he practised with such effect, as to have rendered his success proverbial over all the dials of the West-India. His conduct was so successful, that he had to seek places in the possession, and pick up whatever was offered to him; but it was towards the evenings that his success was altogether unparalleled. He let his beard grow, and wore a tremendous *skew-whiff*, or Highland bonnet, which he became a most frightful and dangerous looking chap; and then, ere the sun went down, he began to ask lodgings, or "to quarter," as he called it. One look at him was enough; he was dismissed with a penny, and very often induced goodwives to make it "a tree pawpee to pay her supper and her bed." Then away to another, always with the same request for lodgings, without the least intention of accepting of any offered; and never was he refused, at least, for a large party for his bed. When any body appeared to hesitate about letting him in, he took care always to show the handle of his dirk in his coat breast, which settled the bargain, and the halfpence were produced.

I heard a gentleman (Mr. Knox) say, that when he heard the genuine Highland twang at his door one night very late, he determined on letting the old man in for the night, and accosted him thus: "I think you travel usko late, friend? Who are ye that is gaein asking quarters at this time o' night?"

"Oh, ye just go to poor honest body tat wnone of ye Sassenach will pe loding within him's door for te sake of Cot."

"That's very hard man. What ails a' the folk at you, think ye?"

"Oh, she ha'e cot te wort of peing fery paid on te tief and te moortie," and as he said that, he put his hand to the handle of his sheen dirk.

"A'! I—preserve us!" exclaimed Mr. Knox, "bath a thief and a murderer! Gude sake gae away about your business! There's a saxepey eye, gang and get lodgings where ye're best, and if ye're not in till midnight, ye're as long as I'm in a light in a window in the whole valley; and always the later it grew, his alos grew the better, and were the more ready beggied. About ten at night, he would go through whole villages, insisting on having "to quarter" at every door; and from every house he extracted something that the inmates might be quit of him.—At ten when the moon was to get up, he lay down and slept in an out-house till the morning. His earnings averaged about half-a-crown a day. But twice every week he visited his cheap lodgings, attending to every wish and want of the broken-hearted sufferer and her darling child, without once flinching at the means he took, of supplying their wants. Their discourse together was always in Gaelic, and Betty often remarked how the old patriarch's face would glow with a thankful benevolence when he perceived Mrs. Macquenn's advancing state of convalescence. He begged for her till she recovered, and never quitted her till he landed her safe in the bosom of her own and her husband's friends in Strathguy.

Now, Cuddy, this is what I call some squibbing—poor old man, morality, admitted by an interest of theatrical competition. I have often envied the feelings of this old wanderer. There are traits of heroism in his character that do honour to human nature. To think of a respectable man, in a night, old and beggied, and to supply the child with a couch of distress, appeared to me rather like a romance than a portrature of real life."

"Why, Mr. Moody, it has only this fault. It wants generalization for true and splendid magnificence; and the moral excellence of the action depends on the proximity or remoteness of the consanguinity of the parties."

"That's surely an extraordinary grand speech for a herd, Cuddy! I gie ye credit for that speech. "The proximity or remoteness of consanguinity? He! he! he! excellent! Well, then, the deed had all the moral excellence that could attach to it in that respect, for twelve years afterwards it came out that old Nicol Shaw and Mrs. Macquenn were no otherwise related than being of the same clay, and he had heard her father preach twice or three at the distribution of the Sacrament of the Supper."

I said twelve years afterwards, for it was just so much that a handsome carriage stopped at the door of the cheap lodgings in the Bad town, out of old Betty Rae. A beautiful lady looked and asked for old Betty Rae.

"The woman of the house answered that Betty had 'em up business lang syne, and 'ceer' like a lolly now," and pointed out the house. The carriage drove up to the door of a cleanly thatched cottage, and this beautiful creature, entering without ceremony, in one instant had old Betty in her arms, and was confounded; and when the divine creature asked the raised-looking lady if she did not know her, she replied—

"Deed no, deed no! how should I ken a lady like you? But I's warrant the other Lady Anandale, or Lady Wether, or Lady Westewar, come to

speer about the auld story o' the officers' widow?"

"A'! dear, dear Betty, and do you not remember your own child, sitting on your knee? Do you not remember little Annabell MacQueen?"

"A'! gude sauf us to the day! ye her? Oh, the blessings o' the God of Heaven be on your bonny face. But if ye really her? A'! was I. How is your dear blessed mother? Is she leaving yet? And how's auld Nicol Shaw, poor man? But gude sauf us to the day, where ye gaein last? O, ye maun forgie an auld scottid body, for I'm sae happy, I neither ken what I'm doing or saying. I ha'e good reason to bless the day ye entered my good door. It was a visit of an angel o' heaven to me; and there has never a night gaein over this auld head on which I ha'e nae prayed for your welfare, and your mother's, at the throne of grace."

"To cut short a long story, that was a happy meeting—Annabell was on her marriage jaunt—A lolly never bloomed on the banks of the Spey, and she was married to a baronet, a most amiable young man, while her mother was still living, healthy and happy, in the house of Colonel MacQueen, her husband's father. But neither of them ever forgot, or ever will forget, auld Betty Rae and the cheap lodgings o' the Bad town?"

MOUNT BLSMER, 14th May, 1829.

THE DISTURBANCES IN ENLAND.

These appear to have been more serious than were represented by our London correspondents, who, slighting notice of them was no doubt instigated by his perfect confidence in the ultimate power of the authorities to cope with the malcontents, as well as by the feeling not unlike contempt which is naturally suggested by a repetition of mere commonplaces without effective result. But it is a bad sign that repeated failures do not have the effect of inducing permanent cessation from these agitating movements; the political disease becomes chronic, and must eventually work out even if, by no other way, by unsettling the minds of men, inducing habits unfavourable to productive industry, by keeping up alarm among holders of property, and by undermining the sentiment of respect for law, and for the officers appointed to uphold it.

We give, from the London Spectator of June 3, a condensed and every lucid account of the riotous movements in London and the provinces.—New York Spectator.

On Tuesday night there was again a large meeting on Clerkenwell Green, and some more inflammatory speaking.

Mr. Williams urged his hearers to action. "What he wished all those who heard him to do was this—to go without an hour's rest, and to assemble at the 'locality,' whether it were the Irish Confederation or the English Chartists he did not care a straw. When they had done that, they would call out 100,000 or 200,000 men, at less than half an hour's notice; not giving the authorities any time to fill up their assailable points with bayonets and cannon; without giving the police the opportunity of bludgeoning the people, as they had done in some cases the night before; and before the Government could call out their own special constables."

Mr. Sharpe declared emphatically, "that the time was now come for measures 'to destroy the damnable and despotic power of the Whig Administration.' He too pressed his hearers to join some club or confederation, 'where they should be informed of a secret that the Government would not permit to give £1,000,000 to learn.' He spoke 'boldly and indignantly,' and if they did not understand him, they must please to imagine what he meant. (Laughter and cheers.) He soon gave vent to his indignation, which elicited loud applause.

Mr. Daly spoke to the assembly as an Irish Confederate, delegated to form an "offensive alliance with the Chartists of England." [He was proceeding with great warmth on this subject, when a body of police came in eight, and a multitude of his hearers ran away.] In great disgust he inquired how did they mean to fight for their liberties if they ran away from the police? There were 10,000 men at Wapping, and as many more at Harmondsey ready to rise when called upon.

The police pressed forward in a compact mass, headed by some score on horseback; and in a short time the whole meeting disappeared.

At Bradford the attitude of the Chartists became so serious on Saturday last, that four companies of infantry, two troops of dragons, and two pieces of horse-artillery, with equipments, were despatched thither from Leeds; and the local yeomanry and hussars were called out. On Monday morning the borough magistrates issued a proclamation against tumultuous processions, and against drilling. They also organized a scheme for arresting David Lightowler and Isaac Jefferson, two influential leaders, who set the law and the authorities at defiance, from their strong holds in the small streets of Bradford near the Manchester road. Lightowler was lately a member of the Chartist convention in London; Jefferson, who is called "Wat Tyler"—a man of vast strength and ferocious temper—a blacksmith, and maker of pikes. Forty special constables set out on the mission of capturing these men early in the morning of Monday; but on coming to the houses of the offenders they were set on by the whole population of the