

press, and the practical liberty assured by the present government, as well as the effects of a wide spread commerce, there is a great diversity of opinion in this country, as there will ever be in any country where the thoughts of the people are allowed to be openly and freely expressed. But if the liberty enshrined in the laws, defective though they be; if the tolerance of an enlightened government, and the general good feeling of the educated classes, is to be overborne by a drunken and ignorant mob; where is it to end? Who is safe? Opinions, which are not proscribed to day, may be so to-morrow. If we are to indulge in violence and outrage, simply because of difference of opinion on political, or even theological subjects, what will become of law, order, or government, or any of those things which mark civilized man, and make our homes worth living in and defending?

Let us briefly restate the facts of the case. A course of lectures upon the *causes and remedies of the present evils of society* are advertised for delivery in two successive places; and, on each occasion, although legally and morally engaged, the holders of these places, violate these engagements. We say nothing of the *religion and morality* of such conduct; it may be borne by us, but it cannot be approved of. After these disappointments, it is resolved to make use of *our own property* for the delivery of one lecture, under the conviction that here at least, the laws of the country would protect those who have always, as a body, scrupulously respected and obeyed these laws. In a short time, however, those who had caused the violation of moral and legal engagements, proceed farther than this—they issue an inflammatory placard, *without any printer's name*, (an offence against the law in itself, and farther indicative of its contents, as well as the animus of the writers,) calling upon those under their influence to prevent *such use of our own property*, and the free expression of a British subject's thoughts, upon a question deeply interesting to all his fellow-subjects. A Minister of the established Church mounts a platform erected for the purpose, opposite the intended lecture room, and delivers an inflammatory and exciting harangue to a tumultuous assembly, who are still farther prepared for violence by a plentiful *gratis* distribution of intoxicating liquors, as if the intoxication of fanatical fury were not sufficiently maddening in its effects upon these poor victims of ignorance, without the addition of these liquid poisons!

And oh! what a strange exemplification of Christianity was this! to see one of its Ministers inculcating hatred and strife, while gin, rum, and ale, were being handed about in that fearful congregation, to make the spell more potent—the fury and wild madness engendered by these compound curses more deadly in their effects!—But we go on. A man whose years and benevolence, might even from his enemies claim respect; who never harmed human being, approaches the congregation. He is the founder of Infant Schools; the friend—long tried and ardent—of the factory child; the beneficent and generous promoter of National Education; the advocate of a sound system of national, permanent and *beneficial* employment for the working classes; the promulgator of peace and union to all classes. He has spent a fortune and a long life, in endeavouring to benefit all his fellow-men. In a moment the vehicle in which he sits, is attempted to be over-turned; he is forced from his seat; he is cursed, crushed, and kicked; no mercy is shewn to him who has ever been merciful and kind to all, and whose very years might have won for him respectful treatment, seventy winters having shed their snows upon his head. He narrowly escapes with his life. Others become the victims of the now excited populace; the houses of obnoxious parties are besieged; their furniture destroyed or damaged, and their persons maltreated. The lecture-room is attacked in every possible way—from above, below, and around, for the purpose of injuring those parties within it. And all this is done without let or hindrance, IN THE PRESENCE OF THOSE WHOSE DUTY IT WAS TO PRESERVE THE PEACE, AND VINDICATE THE MAJESTY OF THE LAW. For four hours a town is given up to a drunken and fanatical populace; and the constituted authorities, neither at the time nor afterwards, stir in the matter, in any shape, to prevent or to call to account for these excesses! Shall this be? We ask the question again—Shall this be? No! no! The Government must be immediately appealed to by memorial, to enforce the laws and preserve its subjects from such atrocious proceedings. Lord NORMANBY must be informed of these things. Up, then, and be doing! Pour in memorials, soliciting enquiry and redress; state your determination to obey the laws, and claim their protection; remonstrate against this shameful and violent interference with the proceedings of a legal and peaceable body. Act with such promptitude and decision, that your opponents and persecutors may be made to perceive, that their gross prostitution of the holy words, Religion and Morality, shall now be permitted to hide their violation of the plainest dictates of both; and that the law

and government is mightier than their own evil passions and fanatical hostility.

It is high time to solicit the attention of the Government to this subject. The attacks on Mr. FARN, at Walsall; Mr. RIGBY, at Dudley; together with other cases, shew that we must now put a stop to this growing recklessness and brutality on the part of our misguided opponents. We do not blame them for their errors and excesses: in the same spirit which led CHRIST on the cross to forgive his murderers, because "they knew not what they did," so do we ascribe their conduct to ignorance, which we would fain enlighten; to vicious habits and associations, which we lament and would try to prevent being acquired. But, as a matter of mercy and justice to these unhappy and deluded men themselves, we would wish to restrain them, by the only effective means now at command, from the indulgence of the most savage passions and prevent farther injustice to society at large, to whom the infliction of violence on any of its members, and the infraction of the fundamental laws which hold it together, is a great evil. We demand that such excesses be stopped for the future, and that, as we use only *arguments and peaceable means* for the promotion of our objects, so we shall be met by *arguments and peaceable means* alone.

Since writing the above, we have read "more in sorrow than in anger," a flippant, heartless article, in the *Staffordshire Gazette*, in which an account is given of these proceedings in a tone and manner which shew, a total absence of all right feeling and true morality, on the part of the writer. We deeply regret when we see that noble instrument of regeneration, the Press, thus degraded and prostituted; and it is a sad sign of the demoralisation of the people at large, when their public instructors (!) dare to insult them with such gleeful and triumphant relations of gross outrages, as the following sentences exhibit. Speaking of Mr. CAMPBELL, the writer says:—

"A large party of individuals pursued, and overtook him, and proceeded to treat him without ceremony. They rolled their victim in the field, and afterwards anointed him with that more useful than agreeable material, clay, likewise subjecting him to that elegant process, called 'bonnetting.' Eventually he made his escape to the Britannia Inn, Navigation-road; and we apprehend that the worthy people of Longport will, after this spectacle, not be inclined rejoicingly to sing 'The Campbells are coming.' Certainly we think the Socialists will not be again disposed to trust their organization to the tender mercies to which the external circumstances of the popular indignation of the Potteries may subject it."

Alas! alas! the taint and the curse of intolerance is even more clearly evinced by writing such as this than by the outrage it records; and it shows how deeply and widely the poison has spread.

"WHO'LL BUY? WHO'LL BUY?"

London Cries.

In the *Devonport Telegraph* of the 6th ult. we find an account of a meeting of the Plymouth district of the "Society for promoting Christian Knowledge," which contains the following *veracious* statements. They are extracted for the purpose of shewing the alarm which is everywhere felt by the advocates of "things as they are," at the rapid progress of the Social views.

The Rev. J. COOPER informed the meeting that—"The Socialists alone sent out 70,000 copies of their tracts weekly."

The Rev. J. HATCHARD, to deepen the impression which this astounding declaration was calculated to make, observed:

"With respect to Socialism, he would beg to mention a fact, which he had intended to hint at last Friday, but under the very strong excitement of that occasion, he quite forgot it. He spoke it from good authority, though he was not permitted to mention names; but no doubt, the meeting would, notwithstanding, receive it with credit. A respectable man told him, that he had among his acquaintances in the borough, an individual who was one of the leading members of that horrid system, the social system. A messenger had been sent to Plymouth, to enquire what plans it might be advisable to adopt to plant that system in these towns, and the answer was to the effect that 'the population was large; on Sundays a large number of persons might be seen; but go where you may, you will find them about to attend some place of worship; and the result was, Plymouth was not thought a place for Socialism (cheers). His prayer to God was that Plymouth may never be a place either for Socialism, Chartism, or Infidelity."

The parsons are certainly the most clever alarmists that can be imagined; and it is not easy to describe the sensation of pious astonishment which would run through the elderly ladies and gentlemen who were the hearers of this twaddle.

Some people may ask, what could be the reason of the attack of these gentlemen upon Socialism, seeing that they had been permitted to keep undisturbed possession of their dearly beloved Plymouth? Mr. HATCHARD lets out the secret: these annunciations were made for the one great purpose of a parson's life, viz.: getting money.

We have seldom seen anything that smelt more strongly of the shop, than the following recommendation of his wares which are to prove an antidote to the "pernicious" opinions

of these "naughty, naughty men," the Socialists. Its silliness provokes laughter; its meanness disgusts:—

"It should be known that a neat, well-bound copy of the scriptures could be obtained, and, blessed be God, had been circulated for 18d. He informed the children of his Sunday School of this, about a fortnight ago, and it was *pleasing to him to have a large demand within a few days after*, for the books he had recommended. And then, again, a *pretty little book*, a copy of the New Testament, might be obtained for 8d., *aye, and so neatly bound and executed, that he felt assured no lady or gentlemen present, would object to buy one for their private use*. And that incomparable book, the Book of Common Prayer, could be obtained for 6d."

Who could possibly resist such surpassing eloquence? The Rev. Gentleman would be invaluable as a salesman to MORRISON, or SEWELL and CROSS, and has evidently mistaken his vocation, which was to stand behind a counter, and tempt "*ladies and gentlemen*" with cheap goods—not to stand in a pulpit.

Mark how gradually the dealer in these holy wares, waxes warm in his eulogies. The scriptures are "neat, well-bound;" that is the positive degree: the New Testament is a "*pretty*" little book;" this is a warmer praise, and may be called the comparative degree; but the flood-gates of his eloquence are fully opened upon coming to the book of common prayer; the superlative degree is here attained—"that *INCOMPARABLE* prayer book!" "ONLY *sixpence*!!" This is indeed sublime! although we have a lurking suspicion as to its orthodoxy. It does seem curious to us, that this Rev. salesman should have "damned" the Scriptures and New Testament "with such faint praise;" and reserved his full strength for "that *incomparable* book, the book of common prayer." Of course, if it is "incomparable," the former books may go to the wall; the divine inspiration they claim must be mere moonshine, and in no way to be "*compared*" with an "*incomparable book*." But we are breaking a butterfly on a wheel. The best thing that can be done with such foolish people, is to let them talk nonsense unnoticed.

RIOT IN THE POTTERIES.—From a long communication from Mr. W. Evans, respecting this shocking occurrence, we extract the following additional particulars, to those inserted last week, from an "eye witness." It seems that Mr. Owen owed the preservation of his life, in a great measure, to the attention of the mob having been directed to different points, and that it was with great difficulty he ultimately escaped. In addition to the brutal treatment of Mr. Campbell, who was severely beaten, and literally covered with mud, the lady of Mr. Williams, Mr. George Brook, late minister in the New Connexion Methodists, and one of our most zealous and talented friends in that locality, Mr. Chadwick, the secretary to the branch, with many other well-known Socialists, experienced the most shocking ill usage. Mr. Brooke's house was besieged; his door was forced open, and the furniture injured; the missiles thrown into it, however, fortunately did no personal injury to the family; but they narrowly escaped. Many of the Socialists were bruised and chased for upwards of a mile from the Institution. Mr. Evans concludes by saying:—

"Persecution, within the pale of the law, our friends here were fully prepared to encounter. This, in its most disgusting forms, they well knew, followed the course of Mr. John Brindley. Many, at the present moment, are in want of employment—and, perhaps, in want of bread, through the influence and calumnies of this star of modern intolerance. Such, indeed, is the conduct of some of the manufacturers in this district, that, influenced by the lectures of Mr. B., they do not blush publicly to announce their intention to discharge all those under their employ who entertain the social principles, and practically to enforce it. All this our friends were fully prepared to meet—all this they could have borne almost without a murmur; but, to be the objects of a brutal assault from a lawless mob—to be hunted like the beasts of the forest, by a tribe of uneducated savages—to be hooted, and stoned, and beaten, and bruised, when peaceably attending one of their own legalized meetings, was a climax to lawless villany they had not imagined, even when dreaming of the darkest deeds of the darkest ages."

NORTHAMPTON.—Mr. Richardson, of Coventry, has delivered a course of two lectures on Physiology, which have given great pleasure and edification to the members of the branch and that part of the public who attended them. It is the opinion of the branch that Mr. Richardson's valuable scientific knowledge should be more extensively used, and more frequently brought into requisition.

LAMBETH, JULY 3rd, 1840.—The cause is going on well here; new members join every week, and a determination seems to pervade the old members to increase their exertions in the cause. A Mutual Instruction Class has been formed, and an essay is given every Sunday Morning by one of the members. A day school for children of both sexes has been commenced, and promises to become a very useful means of improvement to the children of those members who have not the power of sending their children to a boarding school. We had a meeting of the members last Monday, when "it was resolved that Mr. Jeffrey the stationed lecturer, should be forthwith called to his duties." He delivered his first lecture on Thursday, on the "Christian" spirit manifested by the clergy and magistrates in the case of the brutal attack on Mr. Owen and Mr. Campbell.

JOHN FIRMIN, Sec.