smaller, as we know, is very compact, strong, and effective. Sir Peter Teazle looks like carrying sixteen stone to bounds, with mighty arms recalling those of the Flying Dutchman; but his power does not interfere with his quality, which is first-class. Highflyer and Benningbrough, especially the latter, belong to the very noblest type of race-horses. If anybody can look at them and retain his confidence in our modern superiority, he and I see with different eyes.

There is still one more of the great departed to whom I would call particular attention—Dorimant, by Otta (dam, by Babraham, of the Godolphin Arabian line); he was the best, or nearly the best, racer of his day; better than Shark, or Potatoes, or Dictator, and capable, I think, of disputing the primacy with Highflyer. Highflyer, no doubt, beat him the only time they met; but it was Dorimant’s last appearance in public after a career that had lasted much longer, and been filled up with much harder work, than that of his unconquerable antagonist. His pedigree, moreover, is a singularly interesting one, and the cross ought to have been of great value among our somewhat restricted and continually narrowing alliances. He came down from the Darley Arabian through a separate and somewhat peculiar line of ancestors—a line apart from the Childerses altogether. His failure to influence our blood stock permanently I have always deeply regretted; he was the sire of several good horses, but his own, Lord Osborn, seems to have kept him entirely for his own stud; his opportunities, therefore, of making a lasting impression were few, and the family has died out. His portrait represents, I think, absolutely the most powerful blood horse I have ever seen, and he is galloping seemingly with great resolution. I should not say, judging from his appearance, that speed had been his forte; but if the late Daniel Lambert had wanted a hunter, there was the horse for him. Oddly enough, of all the portraits I have looked up, the eminent, or rather pre-eminent Waxy presents the meanest figure. I should have pronounced him, if he had been shown to me without a name, to be a cleverer cover-back; but again it is impossible to decide whether he has been fairly treated by the artist.

I may say, in conclusion, that if any Creaco at the Antipodes were anxious to try a new and interesting experiment, there are the zebras ready to his hand; the Congo daw, or Hippotigris antiquorum, possesses, as far as I can judge, the raw materials of a racer in a far higher degree than any of the true wild horses. The quagga, again, possesses more strength, and I dare say there are a dozen other varieties scattered over the vast African continent, with special gifts and energies, valuable for future combinations. Thus an Austral horse, in time and with good fortune, might be developed out of the striped equids, which should put the original achievement of the first shepherd king, as an invtovno, to shame.

FRANCIS H. DOYLE.

THE VISIONS OF SANE PERSONS.

In the course of some recent inquiries into visual memory, I was greatly struck by the frequency of the replies in which my informants described themselves as subject to "visions." Those of whom I speak were sane and healthy, but were subject notwithstanding to visual presentations, for which they could often account, and which in a few cases reached the level of hallucinations. This unexpected prevalence of a visionary tendency among persons who form a part of ordinary society seems to me suggestive and worthy of being put on record. In a previous article I spoke of the faculty of summing up scenes at will, with more or less distinctness, before the visual memory; in this I shall speak of the tendency among sane and healthy persons to see images flash unaccountably into existence.

Many of my facts are derived from personal friends of whose accuracy I have no doubt. Another group comes from correspondents who have written at length with much painstaking, and whose letters appear to me to bear internal marks of scrupulous truthfulness. A third part has been collected for me by many kind friends in many countries, each of whom has made himself or herself an independent centre of inquiry; and the last, and much the most numerous portion, consists of brief replies by strangers to a series of questions contained in a circular that I drew up. I have gone over all this matter with great care, and have cross-tested it in many ways whilst it was accumulating; just as any conscientious statistician would, before I began to form conclusions. I was soon convinced of its substantial truthfulness, and that conviction has in no way been shaken by subsequent experience. In short, the evidence of the four groups I have just mentioned is quite as consistent as could have been reasonably desired.

The lowest order of phenomena that admit of being classed as visions, are the "Number forms" to which I have drawn attention on more than one occasion, but to which I must again very briefly allude. They are an abiding mental peculiarity in a certain proportion of persons (say 5 per cent.), who are unable as adults, and who have been ever unable as far back as they can recollect, to think of any number without referring it to its own particular habitat in their mental field of view. It there lies latent but is instantly evoked by the thought or mention of it, or by any mental operation in which it is concerned. The thought of a series of consecutive numbers is therefore attended by a vision of them arranged

(1) See a previous article of Mental Imagery," September, 1887.
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in a perfectly defined and constant position, and this I have called a "Number form." Its origin can rarely be referred to any nursery diagram, to the clock-face, or to any incident of childhood. Nay, the form is frequently unlike anything the child could possibly have seen, reaching in long vistas and perspectives, and in curves of double curvature. I have even had to get wire models made by some of my informants in explanation of what they wished to convey. The only feature that all the forms have in common is their dependence in some way or other upon the method of verbal counting, as shown by their angles and other divisions occurring at such points as those where the 'teens begin, at the twenty's, thirty's, and so on. The forms are in each case absolutely unchangeable except through a gradual development in complexity. Their diversity is endless, and the Number forms of different men are mutually unintelligible.

These strange "visions," which are extremely vivid in some cases, are almost incredible to the vast majority of mankind, who would set them down as fantastic nonsense, but they are familiar parts of the mental furniture of the rest, where they have grown naturally and where they remain unmodified and unmodifiable by teaching. I have received many touching accounts of their childish experiences from persons who see the Number forms, and the other curious visions of which I shall speak. As is the case with the colour blind, so with these seers. They imagined at first that everybody else had the same way of regarding things as themselves. Then they betrayed their peculiarities by some chance remark which called forth a storm of surprise, followed by ridicule and a sharp scolding for their silliness, so that the poor little things shrank back into themselves, and never ventured again to allude to their inner world. I will quote just one of many similar letters as a sample. I received this, together with much interesting information, immediately after a lecture I gave last autumn to the British Association at Swansea, in which I had occasion to speak of the Number forms. The writer says—

"I had no idea for many years, that every one did not imagine numbers in the same positions as those in which they appear to me. One unfortunate day I spoke of it, and was sharply rebuked for my absurdity. Being a very sensitive child I felt this acutely, but nothing ever shook my belief that, absurd or not, I always saw numbers in this particular way. I began to be ashamed of what I considered a peculiarity, and to imagine myself, from this and various other mental blemishes, as somewhat isolated and peculiar. At your lecture the other night, though I am now over twenty-nine, the memory of my childish misery at the dread of being peculiar came over me so strongly, that I felt I must thank you for proving that, in this particular at any rate, my case is most common."

The next form of vision of which I will speak is the instant association of colour with sound, which characterizes a small per-

(1) See Fortnightly Review, September, 1880.

centage of adults, but appears to be rather common, though in an ill-developed degree, among children. I can here appeal not only to my own collection of facts, but to those of others, for the subject has latterly excited some interest in Germany. The first widely known case was that of the brothers Nahrnhauser, published in 1873 by Professor Brühl, of Vienna, of which the English reader will find an account in the last volume of Lewis's Problems of Life and Mind (p. 280). Since then many occasional notices of similar associations have appeared, but I was not aware that it had been inquired into on a large scale by any one but myself. However, I was gratified by receiving a pamphlet a few weeks ago, just published in London by two Swiss investigators, Messrs. Bleuler and Lehmann. Their collection of cases is fully as large as my own, and their results in the more important matters are similar to mine. One of the two authors had the faculty very strongly, and the other had not; so they worked conjointly with advantage. As my present object is to subordinate details to the general impression that I wish to convey of the visionary tendency of certain minds, I will simply remark, first, that the persistence of the colour association with sounds is fully as remarkable as that of the Number form with numbers. Secondly, that the vowel sounds chiefly evoke them. Thirdly, that the seers are invariably most minute in their description of the precise tint and hue of the colour. They are never satisfied, for instance, with saying "blue," but will take a great deal of trouble to express or to match the particular blue they mean. Lastly, no two people agree, or hardly ever do so, as to the colour they associate with the same sound. I have one of the most extraordinary diagrams of these colour associations that has, I suppose, ever been produced. It has been drawn by Mr. J. Key, of Graham's Town, South Africa. He sent me in the first instance a communication on the subject, which led to further correspondence, and eventually to the production of this diagram of colours in connection with letters and words. I have no reason to doubt its trustworthiness, and am bound to say that, strange as it looks, and elaborate as it is, I have other written accounts that almost match it.

A third curious and abiding fantasy of certain persons is invariably to connect visualised pictures with words, the same picture to the same word. I have collected many cases of this, and am much indebted to the authorities, Mrs. Hawes, who sees these pictures, for her kindness in sketching some of them for me, and her permission to use her name in guarantee of their genuineness. She says—

"Printed words have always had faces to me; they had definite expressions, and certain faces made me think of certain words. The words had no connection with these except sometimes by accident. The instances I give are few
and ridiculous. When I think of the word Beast, it has a face something like a gargoyle. The word Green has also a gargoyle-like face, with the addition of big teeth. The word Blue blinds and looks silly, and turns to the right. The word Attention has the eyes greatly turned to the left. It is difficult to draw them properly because it is a green without a cat; these faces have expression without features. The expression of course is "(quote the note phrase "of course," of course)." F. G. "depends greatly on those of the letters, which have likewise their faces and figures. All the little a's turn their eyes to the left, thus deformes the eyes of Attention. And, however, looks a little blank. Of course these faces and their letters, as words are, and it makes his head ache to retain them long enough to draw." Some of the figures are very quaint. Thus the interrogation "what?" always excites the idea of a fat man brandishing a long whip. They are not the comical creations of the fancy of the moment, but are the regular concomitants of the words, and have been so as far back as the memory is able to recall.

When in perfect darkness, if the field of view be carefully watched, many persons will find a perpetual series of changes to be going on automatically and wastefully in it. I have much evidence of this.

I will give my own experience the first, which is striking to me, because I am very impressionable in these matters. I visualize with effort; I am particularly apt to see "after-images," "phan-thomases," "light-threads," and other phenomena due to weak sight or sensitiveness; and, again, before I thought of carefully trying, I should have emphatically declared that my field of view in the dark was essentially of a uniform black, subject to an occasional light-purple cloudiness and other small variations. Now, however, after habituating myself to examine it with the same sort of strain that one tries to decipher a sign-post in the dark, I have found out that this is by no means the case, but that a kaleidoscopic change of patterns and forms is continually going on, but they are too fugitive and elaborate for me to draw with any approach to truth. My deficiencies, however, are well supplied by other drawings in my possession. They are by the Rev. George Henslow, whose visions are far more vivid than mine. His experiences are not unlike those of Goethe, who said, in an often-quoted passage, that whenever he bent his head and closed his eyes and thought of a rose, a sort of rosette made its appearance, which would not keep its shape steady for a moment, but unfolded from within, throwing out a succession of petals, mostly red but sometimes green, and that it continued to do so without change in brightness and without causing him any fatigue so long as he cared to watch it. Mr. Henslow, when he shuts his eyes and waits, is sure in a short time to see before him the clear image of some object or other, but usually not quite natural in its shape. It then begins to change from one object to another, in his case also for as long a time as he cares to watch it. Mr. Henslow has zealously made repeated experiments on himself, and has drawn what he sees. He has also tried how far he is able to mould the visions according to his will. In one case, after much effort, he contrived to bring the imagery back to its starting point, and thereby to form what he terms a "visual cycle." The following account is extracted and condensed from his very interesting letter.

The first image that spontaneously presented itself was a cross-bow; this was immediately provided with an arrow, remarkable for its pronounced barb and superabundance of feathering. Some sun, but to too instinctive to recognize much more of him than the hands, appeared to shoot from the bow from the bow. The single arrow was then accompanied by a flight of arrows from right to left, which completely occupied the field of vision. These changed into falling stars, then into flakes of a heavy snow-storm; the ground gradually appeared as a sheet of water, where previously there had been vacant space. Then a well-known red roof, of the kind covered with snow, came into view most vividly and clearly defined. This somewhat suggested another view, and was impressed on his mind in childhood, of a spring morning, with bright sun, and a bed of sky-tulips; the tulips gradually vanished except one, which appeared with its objects) that part was greatly exaggerated. The stigmata then changed into three branching brown horns; then into a knob, while the stamens changed into a stick. A slight bend in it seems to have suggested a canes-lace; this passed into a sort of pin passing through a metal plate; this again into a lock, and then into a knife-sheath. The vision was then terminated, and the cross-bow. Here Mr. Henslow endeavoured to force his will upon the visions, and to reproduce the cross-bow, but the first attempt was an utter failure. The figure changed into a leather strap with loops, but while he still endeavoured to change it into a bow the strap broke, the two ends were separated, but it to the effort the bow came, and then so difficult to see in converting it into the effort the bow came, and then no difficulty was felt in converting it into the cross-bow and thus returning to the starting point.

I have a sufficient variety of cases to prove the continuity between all the forms of visualisation, beginning with an almost total absence of it, and ending with a complete hallucination. The continuity is, however, not simply that of varying degrees of intensity, but of variations in the character of the process itself, so that it is by no means uncommon to find two very different forms of it concurrent in the same person. There are some who visualise well and who also are seers of visions, who declare that the vision is not a vivid visualisation, but altogether a different phenomenon. In short, if we please to call all sensations due to external impressions "direct," and all others "induced," then there are many channels through which these sensations may take place, and the channel of ordinary visualisation in the persons just mentioned is very different from that through which their visions arise.

The following is a good instance of this condition. A friend writes:

"The visions often appear with startling vividness, and so far from depending on any voluntary effort of the mind, they remain when I often wish them..."
very much to depart, and no effort of the imagination can call them up. I late saw a framed portrait of a face which seemed more lovely than any painting I have ever seen, and again I often see into landscapes which bear no resemblance to any scenery I have ever looked upon. I find it difficult to define the difference between a waking vision and a mental image, although the difference is very apparent to myself. I think I can do it best in this way. If you go into a theatre and look at a scene, say of a forest by moonlight, at the back part of the stage, you see every object distinctly and sufficiently illuminated (being thus a mere act of memory), but it is nevertheless vague and shadowy, and you might have difficulty in telling afterwards all the objects you have seen. This resembles a mental image in point of clearness. The waking visions is like what one sees in the open street in broad daylight, when every object is distinctly impressed on the memory. The two kinds of imagery differ also as regards voluntariness, the image being entirely subordinated to the will, the visions entirely independent of it. They differ also in point of suddenness, the image being formed comparatively slowly as memory recalls each detail, and fading slowly as the mental effort to retain them is relaxed; the visions appearing and passing in an instant. The waking visions seem quite close, filling up the whole hour, while the mental image seems further away in some far off recess of the mind.

The number of persons who see visions no less distinctly than this correspondent is much greater than I had any idea of when I began this inquiry. I have in my possession the sketch of one, produced by a description of it by Mrs. Hawes. She says:—

"All my life long I have had one very constantly recurring vision, a sight which came whenever it was dark or darkish, in bed or otherwise. It is a flight of pink roses floating in a mass from left to right, and this sheet or mass of roses is presently effaced by a flight of "sparks" or gold specks across them. The sparks twitter or vibrate from left to right, but they fly distinctly upwards; they are like tiny blocks, half gold, half black, rather symmetrically placed behind each other, and they are always in a hurry to efface the roses: sometimes they have come at my call, sometimes by surprise, but they are always equally pleasing. What interests me most is that when a child under nine the flight of roses was light, slow, soft, close to my eyes, roses so large and brilliant and palpable that I could touch them: the scene was overpowering, the petals perfect, with leaves peeping here and there, texture and motion all natural. They would stay a long time before the sparks came, and they occupied a large area in black space. Then the sparks came slowly flying, and generally, not always, effaced the roses at once, and every effort to retain the roses failed. Since an early age the flight of roses has annually grown smaller, swifter, and farther off, till by the time I was grown up my vision had become a speck, so instantaneous that I had hardly time to realize that it was there before the fading sparks showed that it was past. This is how they still come. The pleasure of them is past, and it always depresses me to speak of them, though I do not now, as I did when a child, connect the vision with any elevated spiritual state. But when I read Fenimore's "Holy Grail," I wondered whether anybody else had had my vision. — "Rose-red, with benedictions in it." I may add, I was a London child who never was in the country but once, and I connect no particular flowers with that vision. I may almost say that I had never seen a rose, certainly not a quantity of them together."
became suddenly aware of the head of a seal, black, conspicuous, and motionless, just as though it had always been there, at a spot on which my eye had rested a moment previously and seen nothing. Again, after awhile my eye wandered, and on its returning to the spot, the seal was gone. The water had closed in silence over its head without leaving a ripple, and the sheen on the surface of the pond was as unbroken as when I first reached it. Where did the seal come from, and whither did it go? This could easily have been answered if the glare had not obstructed the view of the movements of the animal under water. As it was, a solitary link in a continuous chain of actions stood isolated from all the rest. So it is with the visions; a single stage in a series of mental processes emerges into the domain of consciousness. All that proceeds and follows lies outside of it, and its character can only be inferred. We see in a general way, that a condition of the presentation of visions lies in the over-sensitiveness of certain tracks or domains of brain action, and the under-sensitiveness of others; certain stages in a mental process being vividly represented in consciousness while the other stages are unfelt. It is also well known that a condition of partial hyperesthesia and partial anesthesia is a frequent functional disorder, markedly so among the hysterical and hypnotic, and an organic disorder among the insane. The abundant facts that I have collected show that it may also coexist with all the appearances of good health and sober judgment.

A convenient distinction is made between hallucinations and illusions. Hallucinations are defined as appearances wholly due to fancy; illusions, as misrepresentations of objects actually seen. There is, however, a hybrid case which deserves to be specifically classed, and arising in this way. Vision, or any other sensation, may, as already stated, be a "direct" sensation excited in the ordinary way through the sense organs, or it may be an "induced" sensation excited from within. We have, therefore, direct vision and induced vision, and either of these may be the ground of an illusion. So we have three cases to consider, and not two. There is simple hallucination, which depends on induced vision justly observed; there is simple illusion, which depends on direct vision fancifully observed; and there is the hybrid case of which I spoke, which depends on induced vision fancifully observed. The problems we have to consider are, on the one hand, those connected with induced vision, and, on the other hand, those connected with the interpretation of vision, whether the vision be direct or induced.

It is probable that much of what passes for hallucination proper belongs in reality to the hybrid case, being an illusive interpretation of some induced visual cloud or blur. I spoke of the ever-varying patterns in the field of view; these, under some slight functional change, might easily become more consciously present, and be interpreted into fantastic appearances. Many cases, if space allowed, could be adduced to support this view.

I will begin, then, with illusions. What is the process by which they are established? There is no simpler way of understanding this than by trying, as children often do, to see "faces in the fire," it is than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "faces in the fire," is than by trying, as children often do, to see "faces in the fire," it than by trying, as children often do, to see "fa...
on the first and second, and the picture on the screen will be identical with that which fell on the retina. Shut off the first and turn on the third, and the picture will be identical with the illusion. Visions, like dreams, are often mere patchworks built up of bits of recollections. The following is one of these:

"When passing a shop in Tottenham Court Road, I went in to order a Dutch cheese, and the proprietor (a bulb-headed man whom I had never seen before) rolled a cheese on the marble slab of his counter, making me if that one would do. I asked 'Yes,' left the shop and thought no more of the incident. The following evening, on closing my eyes, I saw a hand detached from the body, rolling about slightly on a white surface. I recognized the face but could not remember where I had seen it, and it was only after thinking about it for some time that I identified it as that of the cheesemonger who had sold me the cheese on the previous day. I may mention that I have often seen the man since, and that I found the vision I saw was exactly like him, although if I had been asked to describe the man before I saw the vision I should have been unable to do so."

Recollections need not be joined like mosaic-work; they may be blended, on the principle I described two years ago, of making composite portraits. I showed that if two lanterns were converged upon the same screen, and the portrait of one person was put into one and that of another person into the other, the portraits being taken under similar aspects and states of light and shade, then on adjusting the two images eye to eye and mouth to mouth, and so superposing them as exactly as the conditions admitted, a new face will spring into existence. It will have a striking appearance of individuality, and will bear a family likeness to each of its constituents. I also showed that these composite portraits admitted of being made photographically[1] from a large number of components. I suspect that the phantasmagoria may be due to blended memories; the number of possible combinations would be practically endless, and each combination would give a new face. There would thus be no limit to the dead in the coinage of the brain.

I have tried a modification of this process with but small success, which will at least illustrate a cause of the tendency in many cases to visualise grotesque forms. My object was to efface from a portrait that which was common among persons of the same race, and therefore too familiar to attract attention, and to leave whatever was peculiar in it. I proceeded on the following principle:—We all know that the photographic negative is the converse (or nearly so) of the photographic positive, the one showing whites where the other shows blacks, and vice versa. Hence the superposition of a negative upon a positive transparency of the same portrait tends to create a uniform smudge. By superposing a negative transparency of a composite portrait on a positive of any one of the individual faces from which it was composed, all that is common to the group ought[1]

The number of great men who have been once, twice, or more frequently subject to hallucinations is considerable. A list, to which it would be easy to make large additions, is given by Briére de Boimont (Hallucinations, &c., 1862), from whom I translate the following account of the star of the first Napoleon, which he heard, second-hand, from General Rapp:

"In 1806 General Rapp, on his return from the siege of Dantzic, having occasion to speak to the Emperor, entered his study without being announced. He found him so absorbed that his entry was unperceived. The General seeing the Emperor continue motionless, thought he might be ill and purposely made a noise. Napoleon immediately raised himself, and without any preamble, seizing Rapp by the arm, said to him, pointing to the sky, 'Look there, up there.' The General remained silent, but on being asked a second time, he answered that he perceived nothing. 'What!' replied the Emperor, 'you do not see it? It is my star, it is before you, brilliant;' then animating by degrees, he cried out, 'it has never abandoned me, I, see it on all great occasions, it commands me to go forward, and it is a constant sign of good fortune to me.'"
It appears that dreams of this kind, so frequently spoken of in history, and so well known as a metaphor in language, are a common hallucination of the insane. Briere de Boismont has a chapter on the dreams of great men. I cannot doubt that fancies of this description were in some cases the basis of that firm belief in astrology, which not a few persons of eminence formerly entertained.

The hallucinations of great men may be accounted for in part by their sharing a tendency which we have seen to be not uncommon in the human race, and which, if it happens to be natural to them, is liable to be developed in their over-wrought brains by the isolation of their lives. A man in the position of the first Napoleon could have no intimate associates; a great philosopher who explores ways of thought far ahead of his contemporaries must have an inner world in which he passes long and solitary hours. Great men are also apt to have touches of madness; the idea by which they are haunted, and to whose pursuit they devote themselves, and by which they rise to eminence, has much in common with the monomania of insanity. Striking instances of great visionaries may be mentioned, who had almost beyond doubt those very nervous seizures with which the tendency to hallucinations is intimately connected. To take a single instance, Socrates, whose datum was an audible not a visual appearance, was subject to what admits of hardly any other interpretation than cataleptic seizure, standing all night through in a rigid attitude.

It is remarkable how largely the visionary temperament has manifested itself in certain periods of history and epochs of national life. My interpretation of the matter, to a certain extent, is this—that the visionary tendency is much more common among sane people than is generally suspected. In early life, it seems to be a hard lesson to an imaginative child to distinguish between the real and visionary world. If the fancies are habitually laughed at, the power of distinguishing them becomes at length lost; any incongruity or nonconformity is noted, the vision is found out and disgraced, and is no further attended to. In this way the tendency to see them is blunted by repression. Therefore, when popular opinion is of a matter-of-fact kind, the seer of visions kept quiet; they do not like to be thought fanciful or mad, and they hide their experiences, which only come to light through inquiries such as these that I have been making. But let the tide of opinion change and grow favourable to supernaturalism, then the seers of visions come to the front. It is not that a faculty previously non-existent has been suddenly evoked, but one that had been long smothered is suddenly allowed expression and to develop, without safeguards, under the free exercise of it.

FRANCIS GALTON.

A CONSERVATIVE VIEW OF THE IRISH LAND BILL.

Before proceeding to analyse some of the details of the Bill, it must be well, I think, in the first instance, to lay down a few general principles, which should always be steadily kept in view, and afterwards to examine how far the present Bill is in accordance with those principles.

Since the report of the Bessborough Commission, and more especially since Mr. Gladstone’s speech on April 7th, in which he endorses the opinion expressed by that Commission, it may, I think, be taken for granted that the great majority of the landlords of Ireland are not the rapacious monsters which they have been generally described to be at Land League meetings during the last two years. The Premier’s words are “they have stood their trial as a rule, and they have been acquitted,” and the words of the Report, supported by overwhelming evidence, are still more explicit; they are as follows—

“Though the amount of rent was always at the discretion of the landlord, and the tenant had in reality no voice in regulating what he had to pay, nevertheless it was usual to exact what in England would have been considered as a full or fair commercial rent.”

and further on—

“The credit is, indeed, due to Irish landlords as a class, of not exacting all that they were by law entitled to exact. But their forbearance has been the result not merely of kindness of disposition, but also of common honesty, which forbade them to appropriate the fruits of their tenant’s labour in improving the soil.”

On the other hand, however, it must be admitted, that a certain class of Irish landlords have acted harshly and arbitrarily towards their tenants, so as to justify the following words of Mr. Gladstone: “A strong and conclusive reason for this legislation is, that a limited class of Irish landlords have been distinguished by conduct which has not been the characteristic of the preponderating number of landlords, and their conduct has been described as arbitrary, and many of their proceedings as harsh and cruel.”

The first principle, therefore, which, in my opinion, should be laid down, as an inference from these two facts, is this, that the changes to be made in the law should be such as may be necessary to coerce the latter class of landlords to do what it is now admitted that the great majority have hitherto done, and that the former class of landlords should not be punished for the sins of their brethren, at least in a pecuniary point of view; that if it be necessary, as I con-