

Two satellites belonging to it have already been discovered, and, according to Lassell, a ring. A singular coincidence attended the discovery of Neptune. It had, in fact, two discoverers; and it was only the later publication of Mr Adams's labors that deprived him of an equal share of the fame.

The year following, 1847, was distinguished by the discovery of three other new planets; one by Hencke and two by Hind; to which the names of Hebe, Iris and Flora were given. They all belonged to the family of planetoids, and group themselves about Vesta; the periodic time of the two first being rather longer than Vesta's, that of the last shorter. To these was added in 1848 the planet discovered by Graham, which in like manner belongs to the planetoid group, and to which the name of Diana was assigned. The question naturally presents itself to the prying search of man—whether any further discoveries are likely to be added to those just enumerated? That this may be the case—not merely as regards the space occupied by the planetoids, but even in that beyond the limits of Neptune—seems but reasonable to expect. With respect to the probability of the conjecture, it must be remembered that the distance from Neptune to those regions in which another fixed star could cause any visible disturbance is enormous; and there seems no reasonable ground for assuming that our solar domain, compared with the adjoining suns, should be more circumscribed than the lunar domains of the planets, compared with their neighboring planets. Astronomers, however, are by this time no doubt aware that it is neither to the philosophemes of speculation, nor to the mystical laws of symbolism, that they have to look for new discoveries, or for the means of bringing us better acquainted with what is already known.

The topography of our solar system being now so completely different from what it was half a century ago, the old division of the planets can of course be no longer retained. The division proposed by Maedlar ranges them into the three following groups:

*Inner group.*—Four known planets—Mercury, Venus, Earth, and Mars. Moderate size; considerable density; somewhat oblate; rotating on an axis considerably inclined; moonless with one exception.

*Middle group.*—Nine known planets—Flora, Vesta, Iris, Hebe, Astrea, Juno, Ceres, Pallas, Diana. Small and of inconsiderable mass; moonless; orbits interwoven, changeable; much inclined to one another, and mostly very eccentric.

*Outer group.*—Four known planets—Jupiter, Saturn, Uranus, and Neptune. Very large; inconsiderable density; much compressed; rapid rotation; furnished with several moons; equators marked by the planes of the lunar orbits; as also by belts and rings; orbits slightly inclined to each other, and deviating but little from a circle.

With regard to the additions made to our physical knowledge of the planets, although much has been effected within the same period, there is nothing that can be compared with the brilliant discoveries before enumerated. One important point gained is, the removal of the uncertainty which had prevailed for a century and a half as to the exact period of the rotation of Venus. The astronomers of the Roman College, to whom the merit of the settlement of this vexed question belongs, investigated also the divisions of Saturn's rings and determined the periods of his inner moons. By observations of the moons of Uranus, Lamont established the exact mass of that planet, while Maedlar determined the dimensions and the ratio of his compression. Observations have also been furnished by Maedlar and Mitchell on the spots of Mars; while the former ascertained by admeasurement the diameter of Vesta; that of Pallas having been already fixed by Lamont.

#### A KIND DISPOSITION.

Among the peculiar qualities of the human character, this is a priceless ruby. Its intrinsic value can never be estimated by any human mode of reckoning, nor can its absence be supplied by any other accomplishment, however fascinating in appearance. Often more is lost than many are aware of, through the lack of respectful and affectionate attention, even in small things. It is so in personal intercourse, in family associations, and in the common civilities of society. There is an innate principle in the disposition of man, which can traverse like the magnetic needle. Affectionate kindness, like the loadstone, always attracts it, and nothing else will. In the absence of this quality it will assuredly fly off in another direction. For instance, the husband's affection cannot always brave unpleasant and uncourteous language, oft repeated by the wife of his bosom, however strong his attachment may have been at first. His affection cannot always stand a repeated din of fault-finding, nor brook off an unpleasant and uncourteous spirit. If his home cannot be made peaceful and pleasant, he feels that he is indeed wretched. As a consequence of this, many a husband has daily been driven to spend hours from home, which otherwise would have been pleasantly spent at his own fireside. Many such, in the absence of enjoyment at home, have vainly sought it in other places, till goaded to madness, under disappointed feeling, have fallen into dissipation, licentiousness and ruin. Such occurrences are by no means rare, and were all the facts of them laid open to the light, the origin of them would be traced to a neglect of respectful attention, small at beginning. A morose disposition will assuredly increase, like a dis-

case, if it is not cured. Shun it then as you would a wasting consumption, which is continually gnawing at the vitals of life. How winning to the careworn mind is the pleasant smile and the soothing language of an affectionate heart. Think of it fair reader, and ponder well the path of wisdom.

Social and affectionate friendship is the only principle that in any degree cements society. Without this, society is only a broken mass of particles.

How dear to the heart is that kind affectionate neighbor, who seems to be looking after the health and prosperity of all around him.

One whose countenance wears the smile of unfeigned friendship, and whose frequent salutations have an air of cheerfulness and affection, ever obliging, and rich in acts of kindness. Of more intrinsic value are the honors bestowed on that individual, than all the fawning flatteries the hero or monarch is heir to. Wealth combined with power may enlist fawning sycophancy, but what is the fame of Napoleon compared with the name of Howard? A morose tyrant is welcome to all the honors his deeds or his wealth may secure to him. When dead, society suffers no loss, and has no tears to shed over his grave. His soul possessed none of that cementing quality that consolidates peaceful and virtuous society. Peace to his ashes, but as for his memory, it is not worth preserving.

#### SONG FOR THINKERS.

BY CHARLES SWAIN.

TAKE the spade of Perseverance,  
Dig the field of Progress wide;  
Every rotten root of faction  
Hurry out, and cast aside;  
Every stubborn weed of Error;  
Every seed that hurts the soil;  
Tares, whose very growth is terror—  
Dig them out whate'er the toil.

Give the stream of Education  
Broader channel, broader force;  
Hurl the stones of Persecution  
Out, where'er they black its course;  
Seek for strength in self-exertion;  
Work, and still have faith to wait;  
Close the crooked gate to fortune;  
Make the road to honor straight.

Men are agents for the Future!  
As they work so ages win  
Either harvest of advancement,  
Or the product of their sin.  
Follow out true cultivation,  
Widen Education's plan;  
From the majesty of nature  
Teach the majesty of man.

Take the spade of Perseverance;  
Did the field of Progress wide;  
Every bar to true instruction  
Carry out and cast aside.  
Feed the plant whose Fruit is Wisdom;  
Cleanse from crime the common sod;  
So that from the throne of Heaven  
It may bear the glance of God.

#### MISCELLANEOUS SELECTIONS.

Order in affairs is one of the things on which a man's success in life most especially depends. The rules of order are mostly summed up in these two precepts:

1. A place for everything; and everything in its place.
2. A time for everything; and everything in its time.

There is nothing requires so strict an economy as our benevolence. We should husband our means, as the agriculturist his manure, which, if he spread over too large a superficies, produces no crop, if over too small a surface, exuberates in rankness and weeds.

—*Lacon.*  
Every man's fortune is in his own hand; a wise man shall control the stars; every way is passable to virtue.

When dunces call us fools without proving us to be so, our best retort is to prove them to be fools without condescending to call them so.

Since custom is the powerful magistrate of man's life, let men, by all means, endeavor to obtain good customs.

He that follows his recreation instead of his business, shall in a little time have no business to follow.

The laboring man in the present age, if he does but read, has more helps to wisdom than Solomon.

If you can be well without health, you can be happy without virtue.

Nothing more easy than to do mischief; nothing more difficult than to suffer without complaining.

No man ever did a designed injury to another without doing a greater to himself.

Honesty and interest, like virtue and Heaven can never be separately pursued.

The want of due consideration is the cause of all the unhappiness a man brings upon himself.

Men fear death through ignorance as children fear the dark.

Nothing can constitute good breeding that has not good nature for its foundation.

We are always clever with those who believe we think as they do.

It is not in our stars, but in ourselves, that we are underlings.

A GOOD ADVICE.—Always do as the sun does—look at the bright side of every thing—it is just as cheap, and three times as good for digestion.

Diligence is a fair fortune, and industry a good estate.

A good life keeps off wrinkles.

#### KOSSUTH IN ENGLAND.

[The following is an extract from Kossuth's Speech, on his arrival at Southampton.]

After the presentation of the addresses, and a speech from the Mayor, M. Kossuth replied. He regretted not being able duly to express in English, the sentiments of thanks and gratitude for their generous welcome. He rejoiced at being received by the municipality. It was not on this occasion only, but from his early youth, that this glorious Country had a mighty share in his destiny. He was used to look on England as the book of life, which had to teach him and the nations of Europe how to live. Throughout three centuries, the house of Austria had exhausted against Hungary the acts of open violence and of secret intrigue; but the Hungarian municipal instructor had still, among the most arduous circumstances, conserved to Hungary some spirit of public life and some part of constitutional liberty. It was at the time when this fatal sickness of political feeling to centralise every power, and to tutor the people into this notion of political wisdom—when this fatal sickness spread over the continent, and made its way even to his own country, so that it became almost the fashion and almost a mark of intelligence to head towards the doctrine of centralization, that he with a few friends who stood by him, struggled against this storm, against those rushing waves coming over the spirit of Europe, because he regarded, and ever should regard, municipal life as a public benefit, without which there is no practical freedom whatever, and for the loss of which he thought all ministerial responsibilities and parliamentary privileges but a pitiful equivalent. In this land was seen the finest fruits of this conquest of liberty—the glory outside, the freedom within unwithered by the blighting finger of centralisation. When he first read the French Constitution he foretold that that nation should yet have to go through many storms, because it did not abandon its fatal principles of centralisation; because it was only in its municipal institutions freedom could be developed. That was his conviction. As to his humble self, conscious of no merit, and never aspiring to any reputation but that of a plain, honest man, faithful to the duty of a true friend of freedom and of a patriot, he could not forbear to feel perplexed to see himself the object of such undeserved honor, were he not aware that this generous manifestation was intended rather to countenance that principle of justice, of popular right, for which that nation so valiantly struggled, and which England happily enjoyed. After a high panegyric on England, he expressed his hope that the Almighty would grant (before he crossed the ocean and went to the young giant, the youngest brother of England's mighty race, and thank him for his protection) that he should see established in full activity and spread over these glorious isles, some of those mighty associations by which we carry the triumph of every great reform, and of every great principle in our constitution. He hoped to see some of those associations lending their attention to the solidity of the independence of Hungary. Life in itself was not of value to him, except so much as he could make use of to the liberty and independence of his country. He had merely done his duty. Kossuth concluded by expressing his love of England, and his warm sense of gratitude towards this glorious land of liberty.

#### KOSSUTH IN LONDON.

A meeting of great interest, the last of a rapid succession, was held on Thursday at the Harover-square Rooms, London, for the presentation to M. Kossuth of the addresses emanating from the metropolitan boroughs.

The ladies' deputation then came forward to present the Address of the Women of England, and were received with loud cheers.

We make the following extracts from Kossuth's reply:

M. Kossuth then rose in the midst of enthusiastic cheering from all sides, and addressed the meeting as follows:

My Lords, Ladies, and Gentlemen, some few weeks ago I myself perhaps might have shared the opinion of the correspondent of the Augsburg Gazette, referred to by your chairman. So much felt I in heart on approaching the glorious shore of England—that shore which makes every man free—so much felt I at the idea that I should have to speak publicly in your language, that I myself would have subscribed to the opinion of the correspondent, that I could not speak English at all. I have, I know, but an imperfect knowledge of your language, and if I am able to address you at all, it is because there is a hidden sentiment and a hidden spark in the breast which unite our thoughts. But I am sure you will have indulgence for the accent and pronunciation of a foreigner. When I came amongst you, all but quite ignorant of your language, the Holy Ghost seemed to be poured out, and liberty came upon me—that liberty, gentlemen, which being the common bond of mankind, constitutes the union of heart with heart—and therefore, words of freedom and liberty, though uttered with a faltering tongue, are always appreciated. But I confess I was not prepared to see such a glorious meeting as the present, or that I should have the high honor of receiving so many and such warm expressions of sympathy; for though I knew that addresses were to be presented to me, I was not prepared to receive them in such a place, at such a meeting and under such circumstances. If on other occasions I was not prepared with words, I was not unprepared with ideas. I shall therefore only endeavor

to address to you a few words on the topics which the addresses as they were read brought home to my mind. But in the first place let me assure you of my deep gratitude and thanks for your kindness to me on this the last occasion I may have of addressing you before my departure to your younger brethren on the other side of the Atlantic, with whom I beseech you to live like brothers, for then most assuredly the freedom of mankind will arrive. You must allow me to answer the ladies first, because politeness and the warm sentiments they have expressed require me to do so. Ladies you have a glorious lot assigned to you by destiny—for the Author of Nature has decreed that every man, whomever he may be, whatever his condition, whatever his fate, should bear through his life the seal which the angelic hand of a mother has impressed upon him. The ladies of a country mirror its character. They are our refuge from the cares of life; and when we fall into adversity, where do we withdraw for consolation but to you, and to your sympathies? I speak as I found them. And if the struggle for a noble cause is unhappily surrounded with difficulties unforeseen, where is the source from which man draws new strength? Your approbation, ladies, your smile. God bless you, ladies, for having given men me this approbation. Here, I swear before you and the Almighty God that you have added strength to my strength, and that I will go on in my work, to the last moment of my life, truly, honestly, and energetically.

Many of you gentlemen meet, perhaps it may be in your Council, it may be in your Chamber of Commerce—I don't know by what names may be called those places where men meet to discuss and to consider interests highly important not only to the country but also to humanity—I speak now chiefly of matters of trade. I humbly consider that on such occasions you cannot forget that the question of free trade is in intimate connection with the question of the freedom of the world. I ask that when, for example, on such occasions men take into their hands the statistical calculations of English commerce in Europe, and when they see that English commerce is from year to year in Europe lessening and lessening, and when they see that English industry loses in the markets of Europe every year, and every day, again and again I humbly ask that those who meet would consider, not my words, but consult their own understandings, and put to themselves the question, "What is the reason, what is the motive of these unhappy circumstances?" I am confident they will come to the conclusion that absolutism cannot admit of free trade with a free people, because it would then very soon cease to be absolutism, and that is the cause why the commerce of England decreases more and more every year on the European continent, while absolutism is gaining ground continually. And come that conviction to the minds of men meeting, not upon the Hungarian question, but upon the basis of their own commercial interests, then I beseech them to remember, not myself, but that principle of the coincidence of these two great and important interests; and after they have passed such resolutions as they may deem expedient in respect to their own interests, then they may proceed to declare the alarm which they—the bankers, merchants, manufacturers or traders—experience on observing the trade of England decrease from year to year, declaring also that they have searched out the cause, and have found it is because the European continent is not free.

A Peace Association meets, inspired with the most and philanthropic motives, to denounce the crimes that are committed by public robbers and murderers; and where is the man who can refuse to admit the justice of such denunciation? I, too, believe, in respect to the moral character of murder and of robbing, that there is no smaller imputation before God and man, when the murder goes on by thousands than when it goes on by units. I believe those wholesale murderers or destroyers of men's lives, are not less criminal, nay, a thousand times more criminal; yet there are some quarters of the world where men bow with respect before these murderers and robbers, whilst they would hang the poor man for having stolen a loaf of bread. Now when the Peace Association, animated, as I have said, by the most noble and philanthropic principles, meet, and look around to see how human life may be secured—for one of the sacred principles of that association is inviolability of human life—when it examines the statistics of life in the countries of the world, it will see that in Russia, under an absolutist Government, the average duration of human life is only twenty-five years, whereas in England it is forty-six years, and in the United States, tho' unhealthy in great part because a new country, it is thirty-five years. With this comparison before it, seeing that in Russia owing to the condition of the people, which is not happy because not free, and therefore cannot freely develop even its material force and personal welfare, every year 2,500,000 persons die, whereas if the average length of human life were the same as in free England the amount of deaths in a year would not be more than 1,500,000, and thus it is proved that 1,000,000 human lives are annually sacrificed to the Moloch of absolutism, more than perish in any war which history mentions; then I believe the peace Association, logically enforced by regard to the inviolability of human life, will pass a resolution saying that they wish peace because they consider human life should be inviolable, and therefore they humbly petition the Parliament and the Government that a nation may not be