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SATURDAY,

The Leader

"This one Idea which History exhibits as evermore developing itself into greater distinctness is the Idea of Humanity—the noble endeavour to throw down all the barriers erected between men by prejudice and one-sided views; and by setting aside the distinctions of Religion, Country, and Colour, to treat the whole Human race as one brotherhood, having one great object—the free development of our spiritual nature."—HUMBOLDT's *Cosmos*.

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No. 6.

SATURDAY, MAY 4, 1850.

PRICE 6d.

News of the Week.

CLASSEMENTS AS TO THE MOVEMENTS IN THE CHURCH.—In the rain or fire, as Dante saw them, is the sur-

of the Church in the conflict of conscience and usage.

The Church dignitaries have evidently taken alarm at the extent and unmanageable pertinacity of the

agitation. "A little more," said Mr. G. C. L.

vours to London.

Exeter in the stir;

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Church are driven.

Mr. Maskell is a veritable

"enfant terrible": with the frightful candour

of childhood, he pushes home his questions to the

last extremity; and is simple enough to declare, by

way of finish, that his Archbishop and Bishop

have left him no doctrine whatever to teach except

that of "the ever blessed Trinity."

We cannot

improve upon Mr. Maskell's interpretation of the

correspondence; that is precisely what it amounts to.

It seems to have become a question whether the

Church can retain its defined doctrines at the same

time with its defined property; and its Prelates

manifest a marvellous alacrity in choosing the

alternative of giving up the defined doctrine.

It may be said that henceforward, according to the

description of these dignitaries, the Church of

England has no distinctive doctrine, except the

doctrine that the property which it holds is its own

and must not be given up.

With this doctrinal debility appear some other

signs of weakness, not new, but very untimely;

such as the declaration in Parliament on the

throwing out of Mr. Frewen's Pluralities Bill, that

pluralities are an abuse which cannot be given up;

and the scandalous attempt of Archbishop Sumner

to preserve for his own son the reversion of an im-

mense condemned sinecure.

The agitation of the Church is of a destructive

nature, because the Church will not assume any

organic action, submitting rather to the accidents

which are crumbling it to pieces. Sincere friends

of the institution already begin to think that it

belongs to the past.

The opposite and contemporaneous agitation

belongs to the future—the Public School move-

ment; which has not in any respect lost strength

or hopefulness because it has been misconceived by

According to our rules, this dateline is also an item, as it is between two horizontal lines. It should be headed "Contents" in the ToC.

The contents is also an item, and it is positioned between two horizontal lines. It should be headed "Contents" in the ToC.

The item begins under the horizontal line under "News of the Week" and runs onto the following page. It ends at the line above "Parliament."

This large title is an item. According to our rules, any centred text at the top of a page signals the start of an item. It runs on until the line above the motto.

122

reduced from £1 1s. 3d. to £1 1s. 2d. of trustees, the act of 1826 neglect or omission on liability was entirely removed.

The present position of trustees have merely to a proper functionary, and the National Debt Commissioners only for the sum of his own house; and it is which have occurred have from the strict rule.

The mode by which the

banks is vested in the Commissioners National Debt local bank.

They assure that the

Commissioners shall have

down a person to test the

particular bank by compa-

books with the ledger.

On deposits, which is at p-

will be reduced to £2 15/- to protect the country from

hitherto paid on deposit

which was obtained by the amount when invested in

the last thirty-two years this cause has been £2 2/-

from one person when they reach the

will cease; but should thus invested will be j-

then obtain the man-

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insurances already made.

The privilege of invest-

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The power of purchasing

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which the operation is not

In the discussion which

Wood had made his

general expression of o-

ment's making good the

late mismanagement of

Mr. SHANAHAN CRAWFORD

Colonel THOMSON, and

spoke in favour of Gov-

to the EXCHEQUER said the

would not be altered.

The limit of £100,000

the motion for was

put and carried without

General proposed as

Savings Banks was introduced by Sir CHARLES

WOON on Monday evening, in a long speech,

which he took glance at the rise and progress of

these institutions, pointed out the defects of the pre-

sent law, and explained the alterations which he in-

tends to make.

It is not much more than thirty years since those so-

cieties were recognized by the Legislature, and little

more than forty years since they were first formed. The

society at Tottenham may be taken as a fair specimen of

what these institutions were at first. In that case six

benevolent individuals undertook to receive the savings

of the labouring classes, and to pay five per cent. for

them, each person being responsible for £100; if they were deposited than £60, they were to add another

trustee for every £20. They appointed three trustees as

they pleased, and invested the money as they pleased,

on condition of paying interest for them. In 1817 a bill

was passed to prohibit the trustees from receiving any

profits, and to allow the investment of the deposits in

the public funds. In 1824 a new act was passed, which

rendered it imperative on the trustees to transmit the

whole of the money invested in the savings' banks to the

Commissioners for the Reduction of the interest on the

National Debt; from that time, therefore, Government

tional position. The Archbishop of Turin in vain urges the parish priests of his diocese to protest against and impede the civil authority. The Sardinian Government seizes his circular, and threatens to prosecute him; he is obliged to retire to his country seat to escape the exasperation of the people. The days of the Papacy are numbered.

Spain seems sunk in degradation. A military adventurer and an intriguing Queen Mother rule a hopeless people. In the Palace is nothing but intrigue and scandal—too vile even for comment; beyond the palace walls intrigue of party against party, imbecility and shamelessness. No man capable of even pointing to a better future. That down the last exposure, and so wear on—that seems to be the sole policy. So little of even the shadow of freedom remains, that the *Clamor Publico* of Madrid abandons political writing, since no fewer than six actions are pending against it, and it is seized almost daily at the Post-office for the slightest expression against the "Government."

No further news from Greece, though it was prematurely reported that the affair was arranged by the payment of 60,000 drachmas and an apology. A change of Ministers is spoken of in Turkey.

The Erfurt players have adjourned. Rumours multiply of coming conferences of crowned heads, doubtless to put down what his restored Holiness calls the "hydra of anarchy": they too, perhaps, referring to the "kingdom of France," as Pio Nono unhappily phrases it. Men begin to think whether the immense armaments gathering in the East can be only for the pacification of Germany. Are the Cossacks again looking across the Rhine? Certainly the French Government does not fear their coming. May the French people have as little need to fear them! The future looks gloomy. All things seem tending towards a second great crisis.

HISTORY OF THE WEEK.

Among the earliest business in the House of Commons, on Monday, was a question respecting the rights of British subjects abroad. Mr. Cockburn asked for information respecting the assumed right of the authorities of Charleston to go on board any British vessel in the harbour, to seize any persons of colour whom they may find in the vessel, and imprison them during the whole time that the vessel remains there. Lord PALMERSTON said, the subject had been brought under the notice of Government some years ago, and in 1847 a note had been presented to the Government of the United States remonstrating against such a law as inconsistent with the usual established courtesy of nations, and at variance with certain parts of the treaty of 1815. The answer, made verbally, and not in writing, by Mr. Buchanan, then American Secretary for Foreign Affairs, was, that the Federal Government had no powers to induce the Legislature of the Carolinas to abolish the state law; and that, if the British Government insisted upon a strict interpretation of the treaty of 1815, the Federal Government of the United States, finding the question not merely difficult, but impossible to be dealt with, would be forced to take advantage of the clause enabling either party, after due notice, to put an end to the treaty. Under these circumstances our Government did not think that any advantage would come from pressing the matter.

The Government bill to amend the law relating to Savings' Banks was introduced by Sir CHARLES WOOD on Monday evening, in a long speech, in which he took a glance at the rise and progress of these institutions, pointed out the defects of the present law, and explained the alterations which he intended to make.

It is not much more than thirty years since those societies were recognized by the Legislature, and little more than forty years since they were first formed. The society at Toulouse may be taken as a fair specimen of what these institutions were first. In that case six benevolent individuals undertook to receive the savings of the labouring classes, and to pay five per cent. for them, each person being responsible for £100; if more were deposited than £600 they were to add another trustee for every £100. They appointed the trustees as they pleased, and invested the deposits as they pleased, on condition of paying interest for them. In 1817 a bill was passed to prohibit the trustees from receiving any profits, and to allow the investment of the deposits in the public funds. In 1824 a new act was passed, which rendered it imperative on the trustees to transmit the whole of the money invested in the savings' banks to the Commissioners for the Reduction of the interest on the National Debt; from that time, therefore, Government became responsible for all the money transmitted to them. By another act passed in 1828 the amount of deposits, which had been hitherto unlimited, was fixed at a certain amount, and at the same time the rate of interest was

reduced from £4 11s. 3d. per cent., to £3 16s., and in 1844 was again reduced to £3 5s. As regards the liability of trustees, the act of 1828 restricted it to instances of neglect or omission on their part; but, in 1844, their liability was entirely removed.

The present position of a savings' bank is, that the trustees have merely to get their rules certified by the National Debt Commissioners; who are responsible only for the sums the trustees may remit to them. In many cases the actuary or secretary receives deposits at his own house; and it is said that nearly all the losses which have occurred have been owing to this departure from the strict rule.

The mode by which the Chancellor of the Exchequer proposes to give increased security to deposits in savings' banks is this. The appointment of the treasurers will be vested in the Commissioners for the reduction of the National Debt—local bankers to be generally chosen. The treasurer thus appointed will either have to attend himself, or to send a clerk to be present at the appointed hours on which the savings' bank is open; and all money must be paid directly to him by the depositors, or to the depositors by him; the receipt of any money by any other person, or at any other place than the savings' bank, will be deemed illegal, and any other officer of the institution who receives money shall be guilty of a misdemeanour. As a check upon the management of the treasurer will be required to furnish a daily statement of the transactions of the bank, and the National Debt Commissioners shall have power at any time to send down a person to test the accuracy of the accounts of any particular bank by comparing the number of the passbooks with the ledger. As regards the rate of interest on deposits, which is at present £2 18s. 4d. per cent., it will be reduced to £2 15s. This reduction is required to protect the country from loss, as the rate of interest which is paid on deposits has been so much higher than was obtained by the Commissioners on the same amount when invested in the national securities. During the last thirty-two years the loss to the country from this cause has been £2,000,000. The amount of deposits from one person is not to exceed £100, and when they reach that sum, the payment of interest will cease; but should the parties wish it, the £100 thus invested will be invested in the funds, where they will obtain the market rate of interest on those securities; so that the savings' bank depositor will thus be converted into a fundholder without any expense, and may then sell the amount at any time, or enable any person to receive the interest for him.

As regards friendly societies it is proposed that no further investment shall be made by them directly with the National Debt Commissioners, except in payment of insurances already made. In the case of new societies the investments shall take place through savings' banks. The privilege of investing in the name of trustees, which has been much abused, will be limited. No person shall be allowed to invest money as a trustee, except on behalf of lunatics or idiots. Money may, of course, be invested on behalf of minors, but in that case it must be invested in their name, and not in that of the parent. The power of purchasing Government annuities will be greatly extended. The minimum instead of being £4, as at present, will be reduced to £1, and the maximum, having paid in sufficient for a £1 annuity, may go to adding to it until it has reached a £30 annuity, beyond which the operation is not allowed to go.

In the discussion which took place after Sir Charles Wood had made his statement, there was a very general expression of opinion in favour of Government's making good the losses of depositors by the late mismanagement of the Rochdale, Aylesbury, Mr. SHARMAN CRAWFORD, Mr. FAGAN, Mr. SLANEY, Colonel THOMPSON, and Mr. HENRY HERBERT, all spoke in favour of Government doing so. In reply to a question from Mr. Grogan the CHANCELLOR of the EXCHEQUER said the present annual limit of £30 would not be altered. Mr. SLANEY complained that the limit of deposits was to be reduced from £150 to £100. The motion for leave to bring in the bill was put and carried without a division, and the Attorney-General proposed as the member to bring it in.

Sir GEORGE GREY moved the second reading of the Ecclesiastical Commission Bill, and explained the character of the new measure. The chief feature appears to be the appointment of a smaller working body within the commission, to be called the *Estates Committee*. This will consist of three persons; one to be appointed by the Crown, as chairman, with a salary of £1200 a year; one by the Archbishops of Canterbury, at £1000 a year; and a third by the Crown, to receive no salary. These three commissioners shall not be enabled finally to decide, but must report to the full commission. Their recommendations, however, will be virtually final, in most cases, from the weight they will carry. Among other provisions of the bill, it proposes to enable the commissioners to make the income of the Bishops and Archbishops fixed, instead of fluctuating. To consolidate the two funds, the Common and the Ecclesiastical Funds, making them applicable to all purposes for the good of the Church; and to augment the salaries of certain deansaries from £1000 to £1500.

The result of the proposed change in the constitution of the commission, as shown by Mr. Housman, will be, that the *ex officio* members of the board will be virtually superseded by paid and responsible persons. But, as there will be only two paid commissioners, of whom one will be the nominee of the

Archbishop of Canterbury, removable at his pleasure; and as the whole of the Bishops will still remain at the board, the public will gain nothing by the change. Now, as the Ecclesiastical Commission is formed entirely for the management of temporal and secular affairs, there is no more reason why there should be Bishops at the board than there is that they should be at the Board of Admiralty or any other public commission. It may be said that the Church ought to guard its own property. But what is the Church? The Church is not the Bishops, but the laity; it is they who compose its members, its life, its strength. The Church has not to be guarded against the people, but against Bishops and Ecclesiastical Commissioners. Besides, in an age like the present, Bishops have something else to do than attend to the management of property. This is an age of active speculation. Christianity has to encounter many active enemies, to defend itself against the assaults of active and acute intellects, and to revive and kindle faith in an age peculiarly unsusceptible of belief. These are not times when easy, good-natured, benevolent, irreproachable gentlemen are likely to perform the duties required of them as Bishops; nor is it good for the Church that men styled Fathers in God should be seen busily engrossed with worldly affairs, vigilant of Church property, and stubbornly tenacious of Church rank and episcopal emoluments—asserting the divine institution of episcopacy, but regardless of its duties—not visiting the sick, not consoling the dying, not preaching the Word, nor disseminating the faith among the people, nor exhibiting the example of men indifferent to the pomp and wealth of this world and living for another:-

A Bishop ought not to grasp at temporalities—he ought not to be absent the one-half of the year from his diocese to show his expertise as a senator, nor the other half the year in a country palace, in which he is unapproachable by any but the aristocracy. Nor is it any part of his office to hold large estates, and to farm them out under a ruinous system of fines on leases, for the purpose of extracting an immediate provision for his family, to the ultimate impoverishment of the Church. It is not necessary that the Bishop should be a Peer of Parliament, nominated absolutely by the Ministers under the strong temptation of postponing the interests of the Church to the interests of party. When the Parliament, the People, and the Clergy swell the national cry, and the Government is prepared to give way to the national demand, it is not the part nor the character of a good Bishop to outrage the common sentiment by brandishing a majority of episcopal votes in the Minister's face, and warning him that he holds the passage of the House of Lords, and is determined upon defeating any measure in which the spiritual necessities of the temporalities

caused by the temporalities.

The discussion was ended by Mr. GOULBURN, who taunted him with having sat in the Cabinet, to

Mr. OSBORNE did not think he was a man who, ever since he had been tied like a tin Member to Tamworth; honourable Baronet, could still follow rattling at him. He was astonished to hear such a man say, "I am every respect—in station—in eloquence." Mr. Housman then, with Mr. Goulburn, Colonel THOMPSON, and Mr. HENRY HERBERT, all spoke in favour of Government doing so. In reply to a question from Mr. Grogan the CHANCELLOR of the EXCHEQUER said the present annual limit of £30 would not be altered. Mr. SLANEY complained that the limit of deposits was to be reduced from £150 to £100. The motion for leave to bring in the bill was put and carried without a division, and the Attorney-General proposed as the member to bring it in.

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The item entitled "Parliament" begins after the horizontal line and runs onto the next page. Another line marks the end, and the beginning of "Public Education Movement."

MAY 4, 1850.]

THE LEADER.

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Sir CHARLES WOOD denied that prices had generally fallen. Potatoes have risen in price since 1843; and the increase which has taken place in the price of groceries will nearly compensate for the fall in the price of corn. It is unreasonable to ask Government to make a general reduction in the salaries of public servants, many of whom have much more work to do than they had some years ago. Besides, a very large reduction had already taken place. Between 1815 and 1835 the salaries of public officers were brought down from £3,700,000 to £2,700,000. At present the business of the country is done for little more than the cost of a private establishment. The salaries of all kinds paid by the bank of England amount to £211,000, whereas the whole of the salaries of the Government, including the Treasury, the Home-office, the Foreign-office, the Colonial-office, the Council-office, the Board of Trade, and the department of education, amount to only £238,000, which is only £27,000 more than the Bank of England. Mr. HUME, as a consistent economical reformer, supported the motion because it would carry out the avowed object of Government. Mr. ROEBUCK looked upon the motion as a mere truism, the mover having no other object in view than to cast odium on Government, and obtain popularity for himself as a pretended economist. Nevertheless, he strongly advised the Chancellor of the Exchequer to accede to the motion, as the best way of damaging it.

Sir ROBERT PEEL perfectly agreed with Mr. ROEBUCK that the motion was a truism, but he did not consider that to be a reason why he should support it. It was evidently Mr. HENLEY's belief that a large reduction could be made in official salaries without impairing the efficient performance of official duties; and he could not countenance such a delusion by voting in favour of the motion, believing as he did that the persons holding such situations are not overpaid.

Mr. COBDEN viewed the motion as expressly intended to throw discredit upon the working of free-trade. It would be viewed generally as a war upon weekly wages, and he would be no party to a decision of the House in favour of a general reduction of wages throughout the country. But to talk seriously of such a reduction is sheer nonsense. Granting that there has been a general reduction in the price of articles of general consumption, that is no reason why wages should fall. Nor can it be said that any large class of the community has suffered a reduction of income. Rents have not been reduced, nor is it to be expected that they will be reduced. The wages of

tradesmen, of falling, have in the price of some counties been reduced; but bare subsistence fall with the fluctuations of trade. Traders with their for economical reasons used it because it was necessary for the sake of the nation to reduce the wages of every labourer in the public service. The power of purchasing Government annuities will be greatly extended. The minimum instead of being £4, as at present, will be reduced to £1, and the maximum, having paid in sufficient for a £1 annuity, may go to adding to it until it has reached a £30 annuity, beyond which the operation is not allowed to go.

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definite sum is proposed for a particular object, may tell you that the Government will be in danger, and wages will be affected, or resort to any other shadowy subterfuge, which may serve their purpose to-night, but which will remain with them for ever in the eyes of the country.

Cheers. I care not to inquire into the causes of the universally acknowledged distress which has been referred to by so many gentlemen. I have no doubt that evils so generally felt must have many sources, though I think there has been one predominant cause which has been injurious, and which may become more injurious to this country. I think the distress is mainly owing to the legislative measure of 1846, which has lowered the price of commodities. We have always been of that opinion, and upon legitimate occasions we have always expressed it. The noble Lord says, "if that is your opinion, why do you not bring forward the question?" Well, we are perfectly aware of our deficiencies on this side the House, and we are often reminded of them by the eminent and almost illustrious persons who are adverse around us. We do not attempt to rival you in eloquence, in statesmanship, or in that prudent sagacity which has always distinguished you; but whatever may be our failings we have, at least, not the weakness to allow our campaign to be chalked out by our opponents. But though my friends do not intend to bring forward the question as it has been chalked out for them by the noble Lord in this House, and by one of his colleagues in another place, I will candidly tell the noble Lord the reason why we do not wish to bring it forward. We do not think it is a question to be settled in this House. We do not think, whatever may be our answer to the question, that it is greater under protection than it is now.

The Duke of ABERDEEN was not friendly to these irregular discussions on the question of Protection, but he did not see how ministers could complain of them, as the same course was pursued by the advocates of Repeal.

Lord FAVERSHAM denied that the present state of things was exceptional, and as for the statement that the distress was partial, he asserted that it was deep, general, and universal. He defied the Government to call to the bar of the House a single impartial man who would dare to say that there was ever before known in this country, among the agricultural interest, such deep, universal, and overwhelming distress.

Cheers from the Opposition. The Earl of ST. GERMAIN admitted that much distress exists among the owners and occupiers of land, but it was folly to think of relieving it by a return to protection.

The Earl of STRADROKE differed from the last speaker. Such a declaration was equivalent to saying that the people of England were henceforward to be deprived of justice.

The Duke of RICHMOND said the repeal of the corn laws had been carried by means of an agitation commenced at Manchester; they would be restored by an agitation on the part of the people of England.

The Earl of MOUNTCASTLE said the shopkeepers of London were suffering more than any other class.

The reason was that £30,000,000 a-year were spent less by ladies than used to be.

The discussion then terminated.

The greater part of Thursday evening was spent by the House of Commons in the discussion of the County Courts Extension Bill, which went through committee.

It was announced that the Chancellor of the Exchequer would not bring forward the Stamp Duties Bill last evening.

The numbers were—

For the motion 173
Against it 269

Majority 96

The second reading of the Railway Traffic Bill, moved by Mr. RICARDO, on Wednesday, was negatived, after a short discussion, without a division. The object of the bill was to check the injurious rivalry between competing railway lines, by which each sought to throw obstacles in the way of the other; but the general feeling was opposed to the measure.

The second reading of the Landlord and Tenant Bill, which was moved by Mr. PUSEY, was opposed by Mr. CHRISTOPHER as unnecessary and mischievous, and by Sir GEORGE STRICKLAND as likely to create discord between landlord and tenant, and by Colonel SINNTHON for similar reasons. "If such bills passed, he should expect soon to see a bill brought in to declare what wages he gave to his footman, and what time he should go to bed." Mr. ACTIONBY, Mr. OCTAVIUS DUNCOMBE, Mr. NEWDEGATE, and Mr. SYDNEY HERBERT having supported the bill with the understanding that it should be read a second time that day six months. The bill was ordered to be committed.

The House having gone into committee on the Benefices in Plurality Bill, Mr. HUME moved an amendment, the effect of which would be the entire abolition of pluralities. In a great part of this country, wages are affected already—*(cheers from the Opposition)*—and it is our belief that there is no part of this country in which, before long, wages will not be affected. You may try to evade the responsibility which hangs over you by a thread, and those clamorous patriots who founded institutions for financial reform, and who addressed the House at length in favour of some impracticable proposition, but who fly from the test when a

Sir Peter Laurie opposed the motion.

The amendment was negatived by 166 to 53. The bill was ultimately passed through committee with several amendments.

A discussion on agricultural distress took place in the House of Lords on Thursday evening. The debate was opened by the Duke of Richmond, who insisted that the whole of the land will be thrown out of cultivation if prices continue at the present low rate. As a proof of the existing distress among the farmers, he stated that in a Northumberland paper there appeared, last week, sixty advertisements for the sale of live stock on different farms in that vicinity.

Earl GREY declined entering upon a discussion of the free-trade question. As for the statement that in one newspaper there were no less than sixty advertisements of the sale of live stock in Northumberland, this was no more than the usual number of sales of that description which took place in that county at this time of the year. But if these announcements are to be taken as proofs of agricultural distress what would they say to the fact that in September, 1844, one newspaper in Sussex contained seventy advertisements of the sale of farm stock, so that, judging by this rule, the distress was greater under protection than it is now.

The Duke of ABERDEEN was not friendly to these irregular discussions on the

[SATURDAY,

Mr. R. Taylor was proceeding to point out the weakness of the arguments against the national system, when a member observed that there was no Court.

THE CHURCH MOVEMENT.

In reply to an address from 200 of the clergy in Gloucester diocese, on the subject of the late judgment in the case of Gorham *versus* the Bishop of Exeter, the Bishop of Gloucester and Bristol declares that he agrees with the clergy in thinking the constitution of the present Court of Appeal in ecclesiastical matters unsatisfactory:

"In reply to the request that I should, in concert with my right reverend brethren, take steps which may seem most suitable in this emergency, I hope that all the members of the Church at this time in anxious deliberation will have the hope that we shall have the power who have concurred in this action to submit to guidance we may come to such obviate what is at present and promote the peace and unity."

The English Review assents William Palmer, M.A., Fellow of Oxford, who some time since Episcopalian, is about to become a member of the Oriental Church. The review never proceeded beyond one of the most advanced of the Anglican Church, in which one of the most advanced of on the same authority, to be article of the Nicene Creed, Holy Ghost—rejecting, with word *filiique*, Mr. Palmer's *Church and State Gazette*.

The Bishop of Exeter has to a numerously signed address of sympathy from the churchmen of Nottingham, expressing his gratification at "such a manifestation of sound Church principles, and earnestness for Christian truth." He says:

"The time is coming—rather is already come—when every one must declare himself, if he is faithful."

"Individual confession of the true faith is now necessary, for we have ceased to have security for the assertion of that faith by the laws of the State—and the very possibility of asserting it by synod is denied to us."

The Bishop of London has addressed the following letter on the same subject to Mr. Alexander Beresford Hope; and it has been published, by permission, in the daily papers:

London-house, March 11.

"My dear Mr. Hope,—My knowledge of your devoted and consistent attachment to the Church of your baptism, and the assurance which you have given me of your willingness to be guided by the counsels at the present crisis, seem to impose upon me the duty of repeating in a more connected form, and with some additional remarks, the considerations which I suggested to you in conversation on Saturday last."

"You then stated to me how greatly you were distressed at the recent judgment of the Judicial Committee of Privy Council in Mr. Gorham's case, and you expressed your apprehension that some excellent men might be driven by that decision to quit, if not the communion of our Church, yet the offices which they hold in it."

"I remarked, in answer to your statement, that I could readily understand the uneasiness which you, in common with many others, felt at the position in which the Church appeared to be placed by that judgment, but that I thought it to be your plain and unmistakable duty not to desert the Church at such a moment, when she was most in need of your support and assistance, but to remain firm in your allegiance to her, and to use your best endeavours to remove existing anomalies and defects. This appears to me very clearly to be the line of conduct which you ought to pursue. If a vessel in which you were embarked should spring a leak, you would surely do your best to stop the leak before you thought of abandoning the ship and leaving it to the mercy of the winds and waves."

"Or, again, that orders transmitted through the episcopate are of the essence of the Christian Church?"

"Or, once more, that the words of the ordinal, 'Whosoever sins thou dost forgive, they are forgiven,' &c., convey to the priesthood the power of absolving penitents, to be exercised, in its fulness, only after particular confession, as indicated in the office of the Holy Communion and the Visitation of the Sick?"

"These subjects, my Lord, I consider to be intimately connected with the foundations of religious faith, and, according as they are believed, with the daily life and practice of every Christian man. It is impossible, I suppose, that the Church of Christ should have left them undetermined. If it may be, I am anxious to continue any of the Church's doctrines. That of baptismal regeneration stands in her Articles and Liturgy as it did before. That is not denied, or even questioned, by the judgment, the purport of which is that to those who admit the Church's doctrine of baptismal grace a greater latitude of explanation is permitted than you or I think right. But this, after all, is only the opinion of a court of law, not the decision of the Church itself in convolution. I hold that until the Church's Articles and formularies are altered by the authority of Convocation, or of some synod equivalent to Convocation, her character as a teacher of truth remains unchanged."

"I cannot regard any sentence of an Ecclesiastical Court as finally settling a question of doctrine: that can only be done by a synodical decree; and even then judges may err in their interpretation of that decree, and yet the decree itself will hold good, and in another appeal respecting the very same point of doctrine another Court might give a different judgment. I think, therefore, that nothing short of a formal act of the Church itself repudiating what it has hitherto asserted as truth can warrant a man in quitting her communion."

Horizontal lines divide these items. "The Church Movement" on the left begins after the line that marks the end of the item from the previous page. A line also marks its end, and the beginning of "France - the Elections and its Consequences."

resignation should not be accepted. Thereupon the Bishop wrote to Mr. Maskell, and (more especially referring to a pamphlet in which Mr. Maskell had explained the reasons which induced him to resign) expressed his opinion that it was his duty to retain his charge, adding the following censure:

"The measure immediately necessary is the necessity of which is pressing upon us—is the restoration of syndical action. I am sorry to be obliged to add that I do not think that you have, in this your late effort, facilitated that restoration; for you will, I think, have exasperated the disinclination to it in men of authority, though you will probably have increased in many minds, as you have in mine, an earnest longing for it."

Mr. Maskell's scruples, however, remaining unsatisfied, he applied to the Archbishop of Canterbury, "venturing to ask" his Grace, "not what my duty is with regard to resignation of my cure of souls, but what doctrines I ought to teach my people to believe!"

The elections of the Soane-et-Loire, were also in favour of the democrats. The funds fell immediately two and a half per cent.

The question occurs—what will be done now? And report answers that Louis Napoleon will wait no longer, but, come all hazards, risk a coup de main.

As if to prepare for this the "Sunday Emperor" (*the Napoléon*) in an ominous article entitled "The First Acts of the Consulate," points out the analogy between the present epoch and the time of the decrees of Brumaire, when Napoleon dissolved the municipalities of Paris, abolished the directorate, and turned out sixty-two members of the legislative body.

"Once having got rid of revolutionary convulsions," says the *Napoléon*, "the Charlemagne of the nineteenth century determined upon crowning his task of social restoration by the most august of all coronations, by invoking on his head and on that of France the Papal benediction. * * Now we see another Napoleon defending and restoring the Pope."

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"Or, once more, that the words of the ordinal, 'Whosoever sins thou dost forgive, they are forgiven,' &c., convey to the priesthood the power of absolving penitents, to be exercised, in its fulness, only after particular confession, as indicated in the office of the Holy Communion and the Visitation of the Sick?"

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"What we really want is a court of appeal so constituted that the members of our Church can place reasonable confidence in its decisions, but it must still be borne in mind that any such Court will be liable to errors in judgment, and that it belongs to the office of a judge, Word of God.

"Commanding you, therefore, to God, and to the word of His grace,

"I remain, reverend sir, your faithful servant,

"J. B. CANTUAR."

Still unsatisfied, Mr. Maskell rejoins, inquiring whether he is right in so understanding the Archbishop's reply, to conclude that he ought not to teach, and that he has not the authority of the Church of England to teach, the doctrines treated in his letter. The Primate's conclusion is noteworthy:—

"I will add one other observation. Every member of our Church who is not seeking a pretext for quitting her communion must desire to remove whatever blemishes and imperfections there may be in her constitution. But the

you have not been in the habit of paying too much attention, and attributing too much authority, to something else rather than to that on which we can alone depend, and which is the deposit committed to our charge—the Word of God.

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The Leader.

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to the student of natural history, but conducive to the healthful preservation of the specimens.

The principal works executed during the past year have been the completion of the new portion of the aviary, the house for reptiles, a large inclosure for gallatorial birds, the erection of a wing at the east end and the commencement of one at the west end of the giraffe house, and the repair of other buildings connected with the gardens. With regard to the menagerie, the council have obtained much valuable aid. The collection of valuable animals presented by the late Pasha of Egypt, and by the governor of Singapore, having been safely brought to this country about the same time, the menagerie might be considered as having reached its highest point of value in July last; and it is worthy of remark that the number of visitors in that month far exceeded the average number of the last ten years. Abbas Pa ha has obtained for the society a hippopotamus which he had consigned to the care of the Honourable Charles Augustus Murray; in a recent despatch Mr. Murray described him as in good health, and as "tame and playful as a Newfoundland puppy." This animal may be expected to arrive in the course of May, and is an important immigrant, no specimen having been seen in Europe from the earliest periods.

The Queen has presented to the society the principal portion of a present received from the Emperor of Morocco, consisting of a lioness, leopard, two ostriches, and two gazelles. During the past year the female aurochs and three bisons were carried off by pleuropneumonia, the scourge of horned cattle. The rhinoceros and African buffalo have also died, but as the former had been upwards of fifteen years in the menagerie, and the latter nearly as long, their longevity rather than their death was to be noted. The health of the other animals is very good—only one death having occurred amongst the carnivora—that of the black leopard, who had been in the gardens upwards of six years. During the past year seventeen varieties of quadrupeds, three of reptiles, and twenty-one of birds, bred in the gardens. Notwithstanding the long list of additions to the animals in the gardens, published in 1848 and 1849, the Society has been able to obtain upwards of seventy new species during the past year.

In the course of a short conversation it was stated that the gardens will be opened throughout Whitsun week to the public at the reduced price of 6d., and that the band will play in the gardens on Saturdays during the months of June and July. The report was adopted, and a special vote of thanks was given to the chairman for his exertions in obtaining a reduction of the rent.

THE PHILANTHROPIC SOCIETY'S FARM SCHOOL.

The first anniversary of the establishment of the Philanthropic Farm School at Redhill was celebrated by a banquet at the London Tavern on Saturday. Sir John Pakington, M.P., presided; he was supported by a considerable body of the friends and subscribers to the institution: among them were Mr. Freshfield, high sheriff of Surrey, Mr. Monckton Milnes, M.P., Mr. Headlam, M.P., Mr. Sergeant Adams, Mr. Moxon, Mr. R. Ricardo, Mr. Pakington, the Reverend J. Jackson, rector of St. James's, M. Dupeux, inspector-general of prisons in Belgium, was also present.

From the report of the Philanthropic Society, it appears that since the opening of the establishment at Redhill, on the 13th of April, 1849, sixty-five boys have been admitted, and forty-six placed out. Of the sixty-five, the majority had been frequently in prison; but in thirteen cases the cause of their offences was utter destitution rather than vicious or criminal inclination, their convictions being for begging, or vagrancy, or some similar misdemeanors arising from a distressed and friendless condition. Ten lads of this class were lately sent from Westminster Bridewell by Sir George Grey, and a few more are about to be selected from Coldbath-fields House of Correction, as deserving of an opportunity to break from their former habits and associations. With respect to the boys placed out, the report gives a favourable account; and states that happily the adoption of the present system of agricultural training has been accompanied by facilities for the emigration of the boys to the colonies, an opening having been made for the older and more improved of the class to be sent as farm apprentices and servants in British North America.

At the dinner, after the usual toasts had been given, the chairman proposed "Prosperity to the Philanthropic Institution," and commented at some length upon the difficulties of meeting the various evils arising from juvenile delinquency:

"He had had an opportunity of inspecting the premises at Redhill, and he bore testimony to the utility of the system of agricultural training, and to the manner in which it was carried out upon the society's farm. He was extremely glad to find that Sir G. Grey, in his public capacity, was disposed to make use of the Philanthropic Society; this shows that the utility of industrial employment and domestic organization, combined with religious instruction, as a means of reformation and moral train-

ing, is acknowledged by the Government. We congratulated the society on being the first to establish a system of agricultural training in England, with a view to sending the boys as labourers to the colonies; but, though an admirer of the Ragged School system, he could not concur in the suggestion of a fusion between the two institutions. There can be no fusion between those who are merely objects of charity and those who are the objects of punishment and reformation.—*Northampton Herald*.

HUNTINGDONSHIRE.—An incendiary fire was discovered on the premises of Mr. Meadows, farmer, on Saturday morning. It appears to have originated amongst some reed lying in the close at the back of the farm-buildings, several of which were undergoing the process of being thatched. From thence it communicated to the cow-house and to the wheat-barn and another building, all of which were consumed, together with several implements of husbandry and a small quantity of corn. By this time plenty of assistance had arrived, and water being abundant, those assembled succeeded in arresting the progress of the flames, ere they extended to the farm-yard and the buildings on the opposite side of it. The extent of loss on the buildings will be about £150, insured in the Sun Fire Office; and of the farming stock about £160, insured in the Royal Exchange.—*Cambridge Chronicle*.

MURDERS AND MURDEROUS ASSAULTS.

Another murderous assault by a drunken husband on his wife, such as we have so frequently to record, took place on Sunday morning in the neighbourhood of Drury-lane. Donovan, the well-known pugilist, who lived at No. 17, Short's-gardens, Drury-lane, had been drinking at some public-house in the neighbourhood, along with his wife, on Saturday night, and returned home soon after midnight. She happened to say something which displeased him, upon which he struck her on the face and head. The last blow knocked some of her teeth out; but this did not satisfy him; he called for the poker, with which he was in the habit of beating her in a most unmerciful manner; and, in a state of terror, she pushed the window up to call for assistance; he flung her over. She fell head foremost; by which her skull was fractured, her forehead completely beaten in, and several ribs were broken. The poor woman was taken to King's College Hospital, with little hope that she could possibly recover. I do not know her name. I do not know if she was a colored woman, and imprisoned for two months, the master, in a state of terror, she pushed the window up to call for assistance; he flung her over. She fell head foremost; by which her skull was fractured, her forehead completely beaten in, and several ribs were broken. The poor woman was taken to King's College Hospital, with little hope that she could possibly recover. I do not know her name. I do not know if she was a colored woman, and imprisoned for two months, the master, in a state of terror, she pushed the window up to call for assistance; he flung her over. She fell head foremost; by which her skull was fractured, her forehead completely beaten in, and several ribs were broken. The poor woman was taken to King's College Hospital, with little hope that she could possibly recover. I do not know her name. 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to send the productions of their industry to be sold here, in rivalry of our own, free of duty upon most if not upon the whole of them, whilst they utterly repudiate a similar free admission of English manufactures into their territories." [This is either a very gross misconception of the project, or worse: the specimens will be admitted duty free, in bond, for exhibition only.]

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The suit of Mrs. Lakin against her husband for restoration of conjugal rights was decided in the Court of Arches on Tuesday. The couple were married in 1833 and have had six children. In October last Mr. Lakin left his wife, and since that time they have lived separately. No defence was made on the part of the husband. The Court decreed that Mr. Lakin must take his wife home and treat her with conjugal affection.

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MAY 4, 1850.]

The Leader.

[The following appeared in our *Second Part* of last week.]

POSTSCRIPT.

SATURDAY, April 27.

of supply last evening, Mr. DISRAELI said he thought they ought not to vote any more money till they were put in possession of the financial statement for the year. It was of great importance that this statement should be made early in the year, and to do the Government justice they had begun early enough to do for the relief of the suffering agricultural classes of this country.

Rome continues quiet. The Pope has visited the French hospital to distribute rosaries, medals, &c.

This was his first excursion. His reception was very cold: no applause was heard, and people avoided the streets through which he was passing.

A corps of Gendarmerie Mobile is in course of organization at Rome for the service of the Pope. It will be composed of volunteers from the French army, with the consent of the Government of the Republic, and consist of 2000 infantry and 1000 cavalry.

The *Moniteur* publishes a decree by the President of the Republic, reducing the expeditionary army in Italy to one division, commanded by General Genuée. General Baraguay d'Hilliers is authorized to return to France, and resume his seat in the National Assembly.

The Court of Cassation in France gave, on Thursday, a most important judgment, deciding that according to the terms of the law of July 27, 1849, it is not allowable to sell writings or newspapers, even inside houses, without being furnished either with a bookseller's license, or an authorisation of the Prefect of Police.

The Bosnian insurrection is said to be gaining ground. One fortified place after the other opens its gates to the revolutionary party, which is well supplied with arms and ammunition. All the Turkish employés have been driven out of Turkish Croatia, and it is reported that the Vizier of Bosnia has been dismissed by the Porte, and Osman, the Pasha of Herzegovina, appointed in his stead.

The following is a list of May meetings to take place, mostly to be held in Exeter-hall:—

Wesleyan Missionary, April 29; Naval and Military, April 29; Church Missionary, April 29; Church Instruction, April 30; British and Foreign Bible, May 1; Prayer Book and Homily, May 1; Colonial Church, May 1; London City Mission, May 2; Life Society, May 2; Sunday School Union, May 2; Church of England, May 3; Religious Tract Society, May 3; Voluntary Association, May 3; Sailors' Home and Asylum, May 4; London Hibernian, May 5; British and Foreign School, May 6; Church Pastoral Aid, May 6; London Missionary, May 6; Church Pastoral Aid, May 7; Protection of Cruelty to Animals, May 7; London Hibernian, May 8; London Missionary, May 8; Town Mission and Scripture Readers, May 9; Ragged School Union, May 9; British and Foreign Sailors', May 14; British Reformation, May 16; Festival of Sons of Clergy, May 16; Ladies' Negro Education, May 20; Foreign Aid, May 21; Propagation of the Gospel, June 19.

Dr. Murray has ordered Te Deums for the Pope's return in every Roman Catholic church and chapel in his diocese.

He did not think it wise that such meetings should be set afloat, especially in high places.

He believed that no such notion would obtain any credence or support amongst the people of England generally; and he thought really that it would be far better if honourable gentlemen opposite, instead of abandoning all their own principles, by supporting the application, made the order conditional, with six days' notice to show cause.

Two soldiers of the Seventy-fourth Highlanders committed suicide at the Clonmel Barracks, on Monday last, while in a state of intoxication, by shooting themselves with their own muskets.

A deputation, to represent the injury resulting to the planters of Ceylon and other colonies, from the adulteration of coffee with chicory and other substances, had an interview with Earl Grey on Thursday, at the Colonial Office.

Mr. William Hall, a farmer, charged Moses Annett, labourer, with pulling him off his horse on the highway, and stealing eighteen-pence out of his pocket. Annett's defence was on the part of the common law, that he had caught Mr. Hall with his wife, and the latter had then promised him 50/- to say nothing about it. He had given him several sums of money, but had latterly put him off with promises only, and he had told him to meet him on this said morning for the purpose of receiving some more. When he stopped him on the road Mr. Hall refused to give him any, so he pulled him off his horse, put his hand in his pocket, and pulled out a shilling and a fourpenny-piece, and flung them on the ground again, and saying he would not have that, walked off. Mr. Hall denied the statement.

The bench then told the man that he stood com-

mitted to take his trial at the assizes; but they would accept bail for his appearance.

The man's father offered himself as one of the bail, and, though objected to by

Mr. Hall, was accepted by the bench.

Another surely as to be forthcoming next morning.—*Worcester Chron.*

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SATURDAY, MAY 4, 1850.

Public Affairs.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the task to keep things fixed when all the world by the very law of its creation is in eternal progress. DR. ARNOLD.

THE NEW CRUSADE.

For present abuses the model of Carlyle's last pamphlet is *Despair*,—or a rough alternative. He does not, indeed, print that moral; but the description of the inextricable puzzle so overlays the suggestion of the clue out of it, that you give it up.

He describes the world amongst us here in England as subject to the overruling tyranny of Talk. For that only is there success; only in the talking careers of Parliament, Church, and Law, is there preferment. The matter-of-fact man, the practical statesman, and the closet philosopher, agree in this description of our condition. You call for a rescue, and, as Carlyle says, you have a speech. Government is an organized "vanity and vexation of

men, only work well and heroically but you have no chance" whatever "peaver" line of activity, the other outlet remains, however, that "trying to write books"; "in this happily, no impediment that can't candidate for employment"—"backward starvation, which is itself a finis, a land here, too, the demand is "vocables": "Vox is the God of this."

This is the reflex of Wakefield's "uneasy classes," adding to the traits of anarchy. Every portal action, talk stands in Parliament, an veto on every thing active or real, natures wasted; being fine but strong enough to resist the infection. O

gues at the original of Carlyle's sketch:—

"While the galleries were all applauding of heart, and the Fourth Estate looked with eyes enlightened, as if you had touched its lips with a staff dipped in honey,—I have sat with reflections too ghastly to be uttered. A poor human creature and learned friend, once possessed of many fine gifts, possessed of intellect, veracity, and manful conviction on a variety of objects, has now lost all that;—converted all that into a glistening phosphorescence which can show itself on the outside; while within all is dead, chaotic, dark; a painted sepulchre full of dead men's bones! Discernment, knowledge, intellect, in the human sense of the words, this man has now none. His opinion you do not ask on any matter: on the matter he has no opinion, judgment, or insight; only on what may be said about the matter, how it may be argued, of what tune may be played upon it to enlighten the eyes of the Fourth Estate."

Here, then, is difficulty and no extrication. Here is universal want and no supply, but vocal wind. The world is out of joint, and no one seems born to set it right. Society itself can confirm Carlyle's jeremiad. You of every class know how the fact is with you. The tradesman, whose starving workmen reproach him with his "successes," knows that his books show a balance hovering between decency and ruin. He lives a life of uncertainty—a prosperity gained at the cost of opprobrium, not without some twinges to his own conscience, or bankruptcy; the poor see the wealth they help to make increase in magnitude and value, while they can touch it not. The modern Tantalus, under a refinement of cruelty in his fate, is doomed to grow the grapes he cannot reach. Uncertainty and anxiety, those insatiable demons of civilization, are creeping upon the very wealthiest classes. The landlord counts uneasily the fields that are not yet mortgaged. There are exceptions; but you who read, in whatsoever class you may be, know that if we do not now touch your case, yours is a blessed exception to the general rule.

"Government" is but an arrangement to conduct more happily the affairs of society. We have come to this pass, and we are to interpret it as showing that our arrangement wants mending. But who shall begin the task of amendment? Invite the labourer for that work, and you obtain a speech. Wakefield describes the continually

These items are all separated by horizontal lines. Notice that "the Leader" at the top of a column doesn't have a line marking the start, but should still be a separate item.

signs of disposition. If you look you may note many a healthy symptom. The working classes always so oppressed by difficulty and hardship nestled in their prospects among other things the art of self-possession. The middle class, awakening here, trade, displays many tokens of a more generous feeling. The movement to make baths and washhouses for the poor has mainly been supported by the middle class. A homely movement, incapable of any very dignified name, and yet possessed by a spirit genuine, refined, philosophic, holy. Even in its dissensions the clergy shows the signs of an awakening from slumber to a sense that it must go forth and advise,—that it must study its mission anew, and speak more wisely. Among the Dissenters, often intolerant ultra-Protestants, a new generation has come forward, with wholly new and liberal spirit. The New Reformation is bringing out men bent on restoring the influence of religion, by setting it perfectly free and enabling it to work realities, not forms and pretences. Even the passing efforts of Young England, and new-fangled plans for "protecting British industry," sanitary reforms—all these are signs that feelings and motives are reawakening with every class; that it wants but some general appeal to call them forth in a common council for the common welfare—some inducement to speak openly and to acknowledge the common faith that is in them all. public men can but make the most of these influences which exist, and are already moving society in every part, they may expedite the revolution which is impending in a prompt and peaceful form. That is the extirpation from the slough, of the nightmare of Talk. To take the lead in this should be the office of the New Reformation preaching a new crusade for the peaceable chivalry of our day against the monsters of our day—th Shams and Pretences.

UNIVERSAL SUFFRAGE.

The election of Eugène Sue enables many of our political adversaries to point a sarcasm against universal suffrage, but as the Times truly observes, in reality the struggle lay not between the men at

all, but between the principles they happen to represent," and the triumph is not the triumph of a melodramatic novelist, but of Socialism. The reason why Sue was elected and Leclerc rejected, was that the masses had to choose between one man who openly, unflinchingly espoused their cause, and one man who espoused no cause at all. Because Socialism is so wide-spread, and has so few accredited Leaders of name and character, it is condemned either to be silent and unrepresented, or to choose the most popular man who will represent it. As long as principles directly affecting the welfare of nations are denied the right of candid examination,—are met with obloquy, ridicule, and persecution, in lieu of open, temperate discussion, so long will the upholders of these principles be condemned to fight for them instead of arguing. As long as men fitted by intellectual and moral qualifications to be the Leaders of the People hold aloof from them, because they dread obloquy, dread not being "respectable," dread the turbulence of the People, and do not sympathize with them, so long will the People be condemned to follow demagogues who do sympathize—or pretend to sympathize with them.

To use this as an argument against universal suffrage is trivial. Let the People have a choice, and they will certainly choose the right men. There is a fund of justice, good sense, and instinctive appreciation in the People, sufficient to secure the utmost purity of election, if the field be not, as now, a battle-field. It is often said that an ignorant mob can never properly appreciate the intellectual pretensions of candidates; and it is thought to be the *reductio ad absurdum* of universal suffrage to ask how is the Wisest to be chosen by the Ignorant? The answer is simple. The Wisest would not be chosen; he would not be chosen by any body of electors known to us; he would have quite as little chance with a limited suffrage as with an universal suffrage. What then? We do not want the Wisest to be chosen; we protest against him. The philosopher, the thinker has his own sphere. He has to deliberate; the politician has to act. The spiritual and temporal powers should be carefully distinguished. Let theorists in the "calm air of delightful studies" analyse, argue, and systematize; their results will be carried out into the world by men of action competent to apply, not competent to originate. The physician who sits at our bedside, and prescribes for us with unerring promptitude, is not the physiologist who detected the laws of organic processes; and if we had called to our bedside that very physiologist upon whose discoveries our physician is acting—the undertaker might have sent in his bill! Look at the Frankfort Parliament if you want to see a Parliament of professors, and look at our own if you desire the too extreme opposite.

Intellectual supremacy, therefore, not being the one desirable quality in a Member of Parliament, the objection against universal suffrage falls to the ground; for, descending from the heights of philosophic capacity into the market-place of talent, no one can doubt but that the most ignorant mob will thoroughly appreciate that: their leaders prove it. More than all will they fitly appreciate the great qualities of manhood—energy, decision, honesty, fearlessness, and activity; these, which make the man of action, make the true Member; and these all men understand.

Universal suffrage should be granted even were it pregnant with the evils its opponents foresee. The people will make terrible mistakes? Be it so. The people can correct them. They will attempt to realize chimeras? Be it so. The eternal necessities of fact will refute them, and the lessons thus learned are fruitful; whereas all your vaticinations are as empty as wind, which they regard not. Nothing is more curious to our minds than to hear men who have not deciphered the A.B.C. of social problems talking scornfully of the "effect" of certain measures, and giving, as a specimen of their knowledge of effects, this reason against universal suffrage:—"It would be the prostitution of political power by the artifices of those whose sophisms can impose on the narrow judgment of the populace, or by the more fatal pledges of those who kindle their passions to the height of anarchy and spoliation."

It is indeed a general belief that universal suffrage would be equivalent to universal spoliation; a belief which were it not the grossest ignorance would be the grossest infamy. What! in the face of daily experience can the People be so libelled. Is not the patiently-borne misery of millions in the midst of such wealth, such luxuries, and such temptations, accompanied as it is by

all, but between the principles they happen to represent," and the triumph is not the triumph of a melodramatic novelist, but of Socialism. The reason why Sue was elected and Leclerc rejected, was that the masses had to choose between one man who openly, unflinchingly espoused their cause, and one man who espoused no cause at all. Because Socialism is so wide-spread, and has so few accredited Leaders of name and character, it is condemned either to be silent and unrepresented, or to choose the most popular man who will represent it. As long as principles directly affecting the welfare of nations are denied the right of candid examination,—are met with obloquy, ridicule, and persecution, in lieu of open, temperate discussion, so long will the upholders of these principles be condemned to fight for them instead of arguing. As long as men fitted by intellectual and moral qualifications to be the Leaders of the People hold aloof from them, because they dread obloquy, dread not being "respectable," dread the turbulence of the People, and do not sympathize with them, so long will the People be condemned to follow demagogues who do sympathize—or pretend to sympathize with them.

The candidate not the best to have chosen. We understand that a contemporary has assailed the *Leader* for speaking in a disparaging manner of Eugène Sue. We have done so, not because we resent the freedom of his opinions—quite the reverse; not because we object to his outspoken language—quite the reverse; nor because we are blind to his undoubted ability. Eugène Sue is a novelist with a stronger melodramatic power for startling effects than any writer now living. He abuses that power by using it for effects of the most revolting kind;—revolting to every principle of true art. He assumes doctrines by turns, as if merely to make materials for his literary trade; and, judging by his past career, which has professed at least the candour of a contempt for the popular insight, M. Sue now adopts a public position for some purpose of his own. It may be otherwise; but the data for judgment do not as yet suggest any other conclusion. We are surprised to see a contemporary so well informed on Parisian affairs as the *Examiner* rate Eugène Sue among the highest for a "penetrating and refined intellect." The lowest playhouse manager, who fills his house with a paying but indiscriminate audience, might claim the same qualities on equal grounds.

But Eugène Sue does adopt the doctrine of Socialism: he is known to be eloquent; his election is a taunt and threat to the opponents of Sir Robert Peel did Mr. Cobden, we might say that they were suggesting the fate of Julius Caesar or Charles the First for Queen Victoria. God forefend any such folly, or any intermediate folly, in such direction.

THE EDUCATIONAL OBSTRUCTIVES.

A PROTEST appears in the advertising columns of the *Times*, signed by twenty-nine members of the Congregational Board of Education, against the Secular Education Bill, on the ground that it may be made an instrument of political and ecclesiastical tyranny, and, among other reasons, because "it encroaches on the just civil rights and religious duties of conscientious teachers among the poor; whose convictions constrain them to mingle with Socialism and Republicanism; and as the impersonation of popular will he becomes a different thing from me pander to public vices.

What is the position of Socialism in France? The army con-

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Why, then, should the wealthy, benevolent Inde-
pendent or Wesleyan, who may prefer to bestow his charity on those that show a readiness to embrace his creed, be disturbed in his operations by a merely secular system of almsgiving? If religious teaching among the poor would be greatly promoted by coupling it with a liberal distribution of bacon, bread and cheese, with the addition of blankets, coals, and flannel in winter, the Congregational Board ought to go for the abolition of the Poor-Law. That enactment plainly interferes with the rights of those who believe that they could better "promote the chapel interest" by distributing a few pounds annually among the poor than by allowing the poor-law guardians to expend the same amount for them under the name of rates.

MORAL OF THE PARIS ELECTION.

AGAIN Paris has elected a Socialist, because he is a Socialist. That the election means very much is not concealed, but rather emphatically proclaimed by the antagonists of the popular party; since they have resorted to every means available to prevent such a result. They forcibly removed Socialists from Paris on the hackneyed pretext of their being vagrants; that is to say, workmen resident in the town without the permits which it is so difficult for men in many large centres of industry to obtain. They have made the

MAY 4, 1850.]

The Leader.

so little crime in comparison with the mass of ignorance and the mass of want—is not this a fact to make him blush who dares to talk of the people as capable of injustice? Who ducks the pickpocket? The mob. Who protects the police? The mob. Who leaves untouched the countess' shops blazoning with jewellery and richest stuffs? The mob. Who, when roused even to fury by the sight of blood and smell of powder, when masters of the palace of its enemies, preserved as sacred the property of the vanquished, and shot the few scoundrels that disgraced the victory by theft? The mob; that very Socialist mob which is, according to the *Times*, ready to destroy all property, all liberty, all order, all religion, if it once get the power. Get the power? Why it has had it! I had it in 1830 and in 1848. Paris was in its hands; ask even its enemies if it disgraced the victory!

Opinions may be chimerical; on matters of such complex and far-reaching import as social questions the best intellect may grossly err; but to argue as if the People were not for ever moved by impulses of justice, good sense, and instinctive appreciation in the People, sufficient to secure the utmost purity of election, if the field be not, as now, a battle-field. It is often said that an ignorant mob can never properly appreciate the intellectual pretensions of candidates; and it is thought to be the *reductio ad absurdum* of universal suffrage to ask how is the Wisest to be chosen by the Ignorant?

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AN EXAMPLE TO INSOLVENT LANDLORDS.

PORTUGAL'S Queen has just commenced a sweeping reform of her domestic establishment—so says public report. She is said to have dismissed twenty-seven of her servants, sold a number of horses, and all the furniture of the Belém Palace. Instead of using her grand state coach, drawn by four horses, Donna Maria da Glória now drives about in a carriage drawn by a single pair; and those of her attendants who were hitherto allowed to use of a carriage, must either go on foot or hire a carriage, and pay for it themselves.

Now, here is an example for those of our own landlords whose incomes threaten to fall considerably below their expenditure, through the insolvent of farmers. All they way is sufficient moral courage to meet their difficulties where they find themselves in a style which their incomes do not warrant; let them take the decided course which Donna Maria has done—dismiss all those servants whom they can do without, sell off their superfluous horses and hounds, and even dispose of superfluous furniture, purchase of superfluous mansions. How much better to do this in time, regardless of what Mrs. Grundy may say, than to put off from week to week, in the vain hope that Parliament will do something to enable farmers to pay their present exorbitant rents, and so enable landlords to go on at their present extra-

of the *Leader*? The simple truth is, that the Socialism now dominant in France is not a *system* but a *doctrine*. It is the doctrine that man can best serve himself and his fellow man by taking counsel in a common understanding, and working for a common interest. That doctrine is the animus of the Revolution now brewing in France, it is a spirit which already possesses large numbers in this country, gains ground in our daily practice, and is mounting to high places amongst us. We must not ignore it, nor let it pass in silence. We will watch it and discuss it; and the coming events in France shall teach us much.

ROYALTY AND LOYALTY.

TWO intensely democratic friends are aggrieved by our veneration of royalty; and, if we took them up as strictly as Sir Robert Peel did Mr. Cobden, we might say that they were suggesting the fate of Julius Caesar or Charles the First for Queen Victoria. God forefend any such folly, or any intermediate folly, in such direction.

One friend objects to our veneration of the personal movements of the royal classes: yet that is intelligence which interests nine-tenths of our readers, to say nothing of the other tenth; and naturally, since royalty is not only a "great fact," but also, in its circumstances and incidents, a very splendid, picturesque, potent, and pregnant fact.

Both writers deny "rights" to royalty; choosing to ignore the rights conferred by usage and the continued assent of society. Royalty no longer affects, except in the coin legends so conservatively defended by priests in Parliament, to exist by right divine; but it exists by the will of society: it is a practical republican decree that warrants the continuance of royalty in England; and our impatient friends preach treachery to the people when they talk so glibly of abolishing the institution. "Only let them," and see how the English republic would take it. Why, we should have some millions of special constables stalking forth to protect their "gracious Sovereign" in every high street of the United Kingdom, and singing "God save the Queen" every possible key after the subsequent dinner of celebration.

We have not done with the institution of royalty yet. In many respects Kingship works better in London than presidentship in Paris or Washington. Our censorious friends do not look beneath the surface, or they would discern many functions for royalty which political science has not yet arranged for presidentship. One is the faculty of commanding respect for authority, even during intermissions of political action in the popular part of the political machine, which keeps the motion steady and uninterrupted. England is a republic, with a Doge or Logogressa at the head; and, looking to divers events not so distant on America or France.

We do not fear for the royal classes—they are not worse than any other class; though needing as much as any emancipation from unwholesome restraints.

THE BLACK DEMON OF AMERICA.

CONSCIENCE is the parent of cowardice. The United States, Model Republic, professes to be the freest country in the world; the Americans hold England far less dear and magnanimous. England permits men of any race to land on her shores, unmoved by fear. The "freet," &c., cannot suffer that freedom. If a respectable Black steward land from an English ship in Carolina or Louisiana, the man must go to prison: the United States are afraid of him! The great Republic must also maintain an army against "John Canoe." We were aughed at for the Duke of Wellington's notion that a French fleet might land on our shore: the Model Republic is afraid of a Black man.

the eye of man has never yet seen—and that will gain you a name.' The uncle slipped a sealed packet into his hand and rode away. Enclosed were twenty guineas, enveloped in a hasty scrawl, to the effect that 'you were in payment for his nine greenhouse pictures.'

And now the beauty of the book commences. The artist has wandered into a wood, and there taking out the beloved volume given him by Aurelia—it is Lafontaine's "Fables"—he reads of talking animals and insect wisdom, till sleep weighs down his eyes:—

"The green foliage of the trees and shrubs bowed softly and gracefully around the sleeping artist, as though to do him honour, and in tender recognition of his services to nature and to themselves. The light was subdued by the passage of some dark blue and grey clouds overhead; but the air was warm, and the singing of the gnats, mingled with the distant sheep-bells, made a pleasant woodland sound."

"Whether the sleeper heard any of this is uncertain; or, if he heard it at all, it was only in the half-conscious way which gives such a charm to a nap in a green wood. At these times the inventive faculties seem perfectly quiescent, but able to enjoy with delicious indolence the great inventive dream of nature which surrounds them."

"In this half-wakeful condition the artist became aware of a sound more distinct than the rest, which from time to time mingled with the hum of the gnats, and then rose above it. Presently it seemed to become articulate. He could almost feel what was that? It was certainly a sort of humming voice that said something."

"The artist listened more attentively, and almost holding his breath, but still without opening his eyes. And the voice said, in a low sonorous murmur:—

"Busy—busy—buzzing brain,

"Use your hands, or nothing gain."

"The artist lay quiet a few seconds, listening intently, with his eyes still closed. All was silent. He then softly raised himself, and looked round on all sides. Presently he saw a leaf tremble—then another; then the cup of a flower shake very much indeed—notwithstanding a great bustling and buzzing inside, he was yet able to distinguish words amidst the low humming monotony of the undersong. The words were the same as before:—

"Busy—busy—buzzing brain,

"Use your hands, or nothing gain."

"It came from the inside of that flower-cup that was shaking so! Yes—there could be no doubt of it. The flower now shook and nodded more than ever, and, with a bustling and fussing noise of voice and of wings, up came the head and shoulders of a bee! She held fast upon the upper rim of the cup, with her strong arms bent over, and stared wisely at the artist with her two dark horny eyes."

The bee and the artist have a pleasant chat together, which results in the artist undertaking to paint something which the bee has seen, and to paint it precisely as she describes it. The following snatch of their dialogue reminds one of Voltaire's exquisite tales:—

"I suppose," said the bee, "you see all things as upright and roundabout?"

"By no means," replied the artist; "we see things of the shape they really are."

"How many eyes have you got?" demanded the bee. "I see only two in your face. You have no doubt others on the top of your head, as I have, or others elsewhere."

"No," replied the artist, beginning to hesitate.

"No, I have only two simple eyes."

"Then," said the bee, "you must be a very arrogant, or a very ignorant creature. For how should you—here she raised one of her antennae, and moved it slowly up and down, as if laying down the law—how should you see everything as it is, unless you had the eyes of all other creatures, who see it according to every variety suitable to its nature with relation to their own natures; or unless your two eyes, instead of being of a simple kind, as you say they are, should be compounded of the powers of all other eyes?"

"So I consider that to be," said the artist; "all the wonders of others being thus reduced to a simple action. Moreover, we do not regard external objects as dependent on how we see them, or what shape and colour we see them. They are something of themselves, whatever they may appear to different visions."

"And you believe, then, that you see what that something really is; all other visions being naturally deceived; all other creatures dwelling therefore in systematic illusion?"

The artist considered for some time, and at last said:—

"Yes; the prerogative of actuality is given to the eyesight of man."

"Who told you so?" demanded the bee.

"My own reason," answered the artist.

"Self-love's gravest flatterer," replied the bee. "We, of the bee species, say the same thing,—and truly."

No sooner has the artist sketched the object according to the bee's directions than an ant (Captain Mandible) approaches, and, joining in the friendly talk, also proposes that what he has seen shall be part of his share.

On the lower end of a fine and almost transparent twig, attached by the upper end to the twig which the artist had over his head, the artist now

observed a spider dangling and swinging gracefully close to his cheek, and staring at him with eyes as sharp as pins.

"I have listened to all the conversation down here," said she, "and I have observed everything with my usual attention."

"Here she ran rapidly up her line a few inches, and then stopped.

"I have seen a more surprising object in the woods this morning than either of you have described."

"She ran up a little higher, and again stopped.

"I should like to have a picture of it."

"And with these words she ran, leg over leg, up her line, and ensconced herself beneath a withered leaf on a twig above, from which she peeped over at the artist below."

"Come down and tell us what you have seen," said the ant; "don't sit all of a shrug up there, peering over with your squinty eyes; but come down and tell us about it."

"I can do just as well up here," said the spider, "and if you are hard of hearing, which is most likely, you may come and sit upon the corner of my object."

"Thank you," said the ant. "Who kill'd the hubbard yesterday morning?"

"Don't be spiteful," interposed the bee. "There was a reason for it."

"So there is for everything," said the ant, "done after a black fact."

It is needless to point out the delicate and quiet humour, with its dramatic these passages; every reader will appreciate especially when met with in the text they look better than this wrested into

The appearance of the cat is described with facility:—

"While our artist was reflecting on the miraculous varieties that exist in nature, the cat sauntering down a narrow pathway, or the wood, and leisurely coming towards the artist.

"The artist looked hopefully at the cat, which would make a picture, I might indeed expect something truly splendid from the peculiar vision of those lustrous and ever-changing eyes."

"The cat stopped—and stared at the party with large round eyes, setting her ears erect.

"This is no cat!" cried the ant: "this must be the horned owl!"

"What say you, madam?" said the artist, extending one hand with a courteous smile towards the cat, inviting her approach.

"But the cat only continued her staring.

"What does she take us for?" asked the bee, turning to the artist.

"You might at least open your mouth, Mrs. Mary Rowe!" said the ant.

"Pray come nearer," continued the artist; "I beg—I entreat you will. Nay, I must insist upon it."

"The cat stared at him at first, then, turning her head on one side, fell to licking her shoulder, as though it required an immediate and particular attention."

"The cat appears present having borne this insolent indifference a sufficient length of time, our artist requested her ladyship to inform him if he could be of any service to her, and if so, perhaps she would favour him with her commands.

More Prose and Verse. By the Corn Law Rhymster. 2 Vols. Charles Fox.

We have been greatly disappointed with these volumes. They are interesting indeed as the productions of a remarkable writer, and still more interesting from the light they throw upon his personal character; but as poems they are unworthy of his reputation: bitter, personal, and—worst fault of all in poems—commonplace.

"I have been watching you all, this last half hour, in hopes you would go away, as I want this place to myself for a little while."

"Why?" inquired the ant.

"The artist looked round about to see if there were any mouse or rat holes, which might render this spot valuable in her eyes; but, observing none, he said:—

"I was in hopes, madam, that you might have added to my stock of original sketches this morning by a description of some novel thing or other you had encountered in the wood."

"So I consider that to be," said the artist; "all the wonders of others being thus reduced to a simple action. Moreover, we do not regard external objects as dependent on how we see them, or what shape and colour we see them. They are something of themselves, whatever they may appear to different visions."

"And you believe, then, that you see what that something really is; all other visions being naturally deceived; all other creatures dwelling therefore in systematic illusion?"

The artist considered for some time, and at last said:—

"Yes; the prerogative of actuality is given to the eyesight of man."

"Who told you so?" demanded the bee.

"My own reason," answered the artist.

"Self-love's gravest flatterer," replied the bee. "We, of the bee species, say the same thing,—and truly."

No sooner has the artist sketched the object according to the bee's directions than an ant (Captain Mandible) approaches, and, joining in the friendly talk, also proposes that what he has seen shall be part of his share.

On the lower end of a fine and almost transparent twig, attached by the upper end to the twig which the artist had over his head, the artist now

* Not properly a quadruped, nor a biped; but a quadruman, or, as the Germans call it, *vier-händig*.

and you never meet a horse in a lane or road, without giving a quiet look at you as he passes."

"Really," exclaimed the artist, "this is all very true; and, as regards the cat, it is very surprising. A pair of eyes so wonderful and beautiful, not to say alarming, one would have expected to be the most observant of visual organs."

"Not so," interrupted the spider. "But what can be expected of one pair of eyes?"

"Ah!" said the bee, "there is more than the question of numbers in this. It is the thing *behind* the eye that makes the great difference in all our visions. It is the mind, Mrs. Spinsters;—yes, it is the mind that makes the sort of sight we see."

"Here she ran rapidly up her line a few inches, and then stopped.

"I have seen a more surprising object in the woods this morning than either of you have described."

"She ran up a little higher, and again stopped.

"I should like to have a picture of it."

"And with these words she ran, leg over leg, up her line, and ensconced herself beneath a withered leaf on a twig above, from which she peeped over at the artist below."

"Come down and tell us what you have seen," said the ant; "don't sit all of a shrug up there, peering over with your squinty eyes; but come down and tell us about it."

"I can do just as well up here," said the spider, "and if you are hard of hearing, which is most likely, you may come and sit upon the corner of my object."

"No!" cried the spider, abruptly, "no; it is the object that makes all the difference with me."

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[SATURDAY,

weakness. "Lady Macbeth" has troubled dreams which break her agonized heart; "Antigone" dies despairing.

But we have no space to speak worthily of this magnificent work. The reproduction of it at Drury-lane will afford our readers an opportunity of seeing it in action, and they will be struck with the freshness and eternal youth of this antique poem. Miss Vandenhoff has carefully studied the part, and throws herself into some picturesque attitudes; at times she reminded us of the figures on the ancient vases; but her conception is so different from our own that we forbear criticism. It was not a performance that greatly impressed us. Mr. Vandenhoff performed his part with solid dignity and picturesque effect. "Creon" in *Sophocles* is not a tyrant, but "every inch a king." The choruses by Mendelssohn are well known to the musical world, and have been long enough before us to enable us to say, without the suspicion of one day reversing the judgment when familiarity has opened their beauties to us, that they are the mediocrities of a man of genius; all their science cannot cover their commonplace and want of melodic invention.

On Monday Mr. Anderson played "Hamlet" for the first time in London; we were not able to be present, but should he repeat it we will take an opportunity of "sitting in judgment" thereon.

FRANC PLAYS.—On Wednesday Scribe's charming comedy, *La Camaraderie*, introduced Regnier and Nathalie to the St. James's public, and were heartily appreciated. Space does not permit criticism this week.

Progress of Science.

DEVELOPMENT THEORY AND MR. H. MILLER'S BOOK.

There are few writers more fitted for enjoying nature, and imparting that enjoyment to the reader than Hugh Miller. We walk with delight in his company, whether over the modern civilized ground or over the ancient surface of the world. With him there is the same honest love of truth, the same openness to receive all that is beautiful in science, and to connect it with all that is lofty in speculation. A thorough believer in science, and a man of a religious and devout mind, he has moulded into a consistency satisfactory to himself what he believes by faith, and what he believes by experience. No one gives more latitude than he does to the time during which the geologic ages have endured, when he says: "But who among men shall reckon the years or centuries during which these races have existed, and this muddy ocean of the remote past spread out to unknown and nameless shores before them?" It would seem as if a period equal to that in which all human history is comprised might be cut out of a corner of the period represented by the Lower Old Red Sandstone, and scarce be missed when away.

Mr. Miller has been much troubled in mind on account of the theory of development which some geologists and naturalists support. The theory is simply that for the formation of the world as it at present stands, there has been a gradual evolution of life; that the lowest animals have begun, and higher animals have succeeded, until man was produced; and that this has been done by a great natural law. Mr. Miller believes that "there is geologic evidence that in the course of creation the higher orders succeeded the lower." "It is of itself an extraordinary fact, without reference to other considerations, that the order adopted by Cuvier in his animal kingdom, as that in which the four great classes of vertebrate animals, when marshalled according to their rank and standing, naturally range, should be also that in which they occur in order of time. The brain which bears an average proportion to the spinal cord, if not more than two to one, came first—it is the brain of the fish; that which bears to the spinal cord an average proportion of two and a half to one, succeeded it,—it is the brain of the reptile: then came the brain averaging as three to one—it is that of the bird; next in succession came the brain that averages as four to one—it is that of the mammal; and last of all there appeared a brain that averages twenty-three to one—reasoning, calculating man had come upon the scene."

So far there is no disagreement, and the succession of the animals is the same with both parties; but the true point of dispute is, whether the lower brains were developed into the higher, whether one animal was developed into the other. Another writer, far more limited than Mr. Miller in his explanations of geologic facts, sees no reason at all why many species should not have been pro-

duced from one, changing according to mere circumstance, developed, in fact, in a very short space of time. And whilst he does not believe in the geologic ages, Dean Cockburn believes that, "As to the Scaphites, Baculites, Belemnites, and all the other *ies* which learned ingenuity has so named, you find them in various strata the same in all important particulars, but also differing slightly in their outward coverings, as might be expected from the different circumstances in which each variety was placed." It is true that in coming to Mr. Miller we deal with more scientific reasoning, but it does strike us as extraordinary to find both sides quoted, in order to confirmation in the belief of revealed religion.

Mr. Miller, however, goes farther, and feels that he is fighting the battle of faith, so far as whether there be a God or not, and if there be a future life or not. He believes that this earth was furnished with animals as became ready for them, that this is the cause of the gradual rise in the order of animals from the earliest ages, and that it was not merely by a law of nature that one gradually moved over to a higher species. Otherwise where were the creative powers, and if man were the product of such a development, where were the infusion of the immortal soul? This is a grave question, and our object only to show that the known facts as to growth are no plainer than difficulties of the theory, and that we cannot believe higher power to bring the squirrel than it does to bring the individual.

In walking through the British Museum, we called to a nail, in Egypt, our nail; and, as ordinary eyes which might have been made last year, up out of some wrecked vessel or Royal at the Patents lately, we see a new nail; the mode obviates an evil said to them. The iron is stretched at the point a slight twist prevents the weakening nail have stood three thousand years they do not so again! These minutes are, however, to be prized. The microscope shows the eye a world entirely unknown to the ordinary eye, content to avoid that is not very palpable.

ANTIQUE NAILS.

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DIFUSION OF SILVER, LEAD, ETC.

It has often been a matter of surprise to many where the used-up metals of daily life actually go. We have all of us, at some time, wondered what became of the silver worn from the coinage in use, and the gold also, and the copper not from coining merely, but from articles of all kinds used. What becomes of pine, is a long-standing problem—a puzzle which philosophers have not yet answered to satisfaction. The worn-out man goes to the dust, and the clothes go down, through the rag-shops, to manure the fields, if they are not made of a material fitted for making paper; in which case they begin a new life, and their destiny may be to live for ages, or to be burnt as useless, according to the matter which is written upon them. But what becomes of the new clothes in their conversion into old ones? Where does the fine nap go, and the softness and the respectability? It goes to make up a part of the dust which must daily be swept out of the house, and thrown away among the refuse, also makes its way, in time, to the fields, or it is washed into the sewer, and makes its way into the sea. Into the fields, then, or into the sea, all the refuse goes—the gloss of new coats and hats, the fine edges of sovereigns and shillings, and lost jewelry and broken trinkets whose fragments are not worth preserving. So that, after all, a part of every element must exist everywhere; every field must have some mixture of all metals in it, and the sea is a solution of all things used by man which is capable of dissolving. MM. Malagutti, Durand, and Sarzland have found lead, copper, and silver in sea-water and sea-weed. They suspected silver not from the reasons given above, but from the extensive diffusion of that metal in the animal kingdom, and its solubility in common salt. The quantity found is equal to one in a hundred millions; so that a cubic mile contains 23 lbs. of silver. These gentlemen believe that the silver was not brought into the sea by rivers, and was not the result of wear and tear in substances used by man; because, if all the ocean contains as much as the part from which the specimen of water examined was taken, two million tons would be now in solution in the waters of the globe. Lest this should not be enough, they examined the crystallized salt in mines, and that also was found to contain silver. This would prove that solutions in early times, before the creation of man, also contained silver. Lead and copper were also found; how much in a cubic mile they have not calculated; but, when we have received one wonder, we can take up the few succeeding with great ease. And yet it is not a wonder, but the proof of what has been before believed; and to it we may add that various metals have been found also in land-plants—gold and copper have been especially mentioned—showing that these metals exist, not in our seas merely, but in our lands. If found in plants, it then becomes no wonder that they should also be found, as some of them are said to have been, in animals.

These are divided by lines.
Notice "Antique Nails" ends
at the bottom left of p.138
and "Portfolio" begins at the
top of 139 so there is no
line between them. They
are still separate items
however.

[SATURDAY,

MAY 4, 1850.]

Portfolio.

We should do our utmost to encourage the Beautiful, for the Useful encourages itself.

TO THE WORM.

First born of all creation! yet unsung!
I call thee not to listen to my lay,
For well I know thou turnest a deaf ear
Iniffero to the sweetest of complaints,
Sweetest and most importunate. The voice
Which would awaken, and which almost can,
The sleeping dead, thouarest up against
And no more heedst than the wreck below.
Yet art thou gentle; and for due reward,
Because thou art so humble in thy ways,
Thee hast survived the giants of waste worlds,
Giants, whom chaos left unborn behind,
And earth with fierce abhorrence at first sight
Shook from her bosom, some on burning sands,
Others on icy mountains, far apart;
Mammoth and mammoth's architevne and coil
Shea-long, and ponderous mail
To whom crocodile was dwarf.

hath off been done thee: I have watched
Angale, that most inquisitive
powers, send forth a sidelong glance
ow hazel, on the smooth footpath,
by a glimmering tortuous thread
eft there when the dew had dried,
in one of thine, that one of hers
With it. Alas! the young will play,
leaving pain and death behind.
early from such sin forbore,
med on my hook, aside the stream
Arrow, on the broad mill-pond,
ng race. Thou wilt more patiently
hour, more quietly pursue
ed prey legitimate.

First born,
ee at the opening of my song;
ation I will call thee now.
meteors have we seen transcend
ent! and mighty was their power,
l solitude and stench behind.

The vulture may have revell'd upon men;
Upon the vulture's self thou revell'est:
Princes may hold high festival; for thee
Chiefly they hold it. Every dish removed,
Thou comest in the silence of the night,
Takest thy place, insinuest thy whole train
Into the breast, lappest that wrinkled heart
Stone-cold within, and with fresh appetite
Again art ready for a like carouse.

Behold before thee the first minstrel known,
To know from them and laud unbidden guest!
One who hath never bent his brow to king,
Perforce must bend it, mightier lord, to thee.

WALTER SAVAGE LANDOR.

April 22.

THE APPRENTICESHIP OF LIFE.

BY G. H. LEWES.

SECOND EPISODE.—THE INITIATION OF LOVE.

CHAP. II.—(Continued.)

Il y a fagots et fagots, says Molière; which for the nonce I may translate "there are kisses and kisses;" so thought Hortense when Armand threw so much *cousinly* warmth into his salute that her colour rose slightly; and her emotion was increased by observing the bright admiration of his eyes.

She began to remember he was nineteen! From that moment she ceased to treat him as a boy.

A turn round the garden was followed by a chatty delightful breakfast. All lassitude had vanished at the sight of his cousin, and he was now in sparkling spirits, rattling on to her amazement, playing with paradoxes, and throwing about some of the subtle mystic aphorisms he had picked up from Frangipolo. Breakfast over, Hortense proposed to show him the grounds. "He cared not what it was," he said, "so that he was with her." A charming morning they spent! She took him over the estate, visiting several of her farmers and tenants; and here he saw fresh reason to be enamoured of his beautiful cousin, in the noble simplicity of her demeanour and in the evident affection and respect with which she was regarded by all around her.

Though of ancient family, and retaining in her manners the indubitable traces of high breeding, it was impossible to be more gracefully familiar, more unassumingly kind, than Hortense to her tenants: equally free from reserved haughtiness and from patronising condescension. She was among them as one of them, only more lovely and more refined. Democratic in her ideas, she did not commit the great mistake of aristocratic democrats—she did not make her inferiors feel that her sympathy with the cause of the people was a theoretical sympathy—the assent to an intellectual proposition rather than a genuine honest feeling. Her brain and heart were democratic. Accustomed to live among her peasantry, she recognised and softened their unsophisticated excellences and their homely virtues. She

idealised perhaps and attributed to simplicity much that was mere ignorance, and to ignorance much that was brute selfishness; for the artificial refinements of civilization throw into strong relief the equally artificial but less refined manners of the peasantry, and we are apt to give people credit for virtues if their vices are unlike our vices. Right or wrong, Hortense admired the people and loved them. Her conduct sprang from that feeling, and no wonder she was adored in return.

It was a day of perfect happiness! The weather was superb; the country bore everywhere the rich ripe glowing aspect of summer; Hortense was gay unaffected, enchanting. When they returned home to a late dinner, fatigued by the interview a thousand topics had been discussed, and the most characteristic traits of their nature had been unveiled. In such interviews reserves are thrown aside, souls are frank, and excitement so stirs the hidden depths of conversation an immense significance.

Armand was as yet quite unconscious of this passion. He felt intensely happy, and that sufficed him. The sound of his cousin's voice, the touch of her hand, the lustre of her eyes, the magic of her smile, filled him with new and exquisite sensations; but he did not pause to question them, to analyse their import; it was enough that he felt them.

Twilight brought with it dreamy reveries. Borne away upon the wandering stream of thought, his soul seemed to lose itself in the infinite, as a river loses itself in the sea.

Hortense was at the piano playing snatches of Beethoven, and occasionally pausing to yield herself to the reveries which the music called up.

Evening, summer evening, with its coolness and its fragrance, gradually deepened. Hortense ceased playing. Armand took the hand which she abandoned to him, and held it in his own in silence, till his temples throbbed, and then he drooped his head upon her shoulder. This recalled her to a sense of their position, and rising gently, she said:

"It is time to order the candles."

He was awakened brusquely from his dream. The candles were brought: he hated them! He tried to sustain conversation, but all his efforts were useless, and pleading fatigue as an excuse, retired discontented to bed.

CHAP. III.—THE AVOWAL.

Hortense de Chazalon *née* Fayol was a strange creature. Married at eighteen to a noble, narrow-minded, upright, perfectly stupid *gentilhomme campagnard* whom she made legally happy and who made her legally wretched, she conceived such a disgust for marriage that, on his death, she vowed never again to link herself in its indissoluble bonds. Left a widow at three-and-twenty, rich, beautiful, and accomplished, she had, of course, a fatiguing suite of lovers, but had resisted them all. She *would* not love, she would not marry.

The doctrines of St. Simon came to her knowledge, and, prepared by her own miserable experience, she readily adopted that which proclaims the bond of love to be the only bond of marriage, and that it is an unsacred thing to force two human beings to live together as man and wife, after all affection has died out.

But, in adopting this dogma, she was not prepared to carry it out. Like many others, she maintained with great eloquence that marriage was the union of souls, and that affection was its motive and its tie; yet, inasmuch as all our social arrangements are against such a doctrine being enforced, she would not brave the world. Resolved not to marry, she determined not to love. Having hitherto resisted the impulsive instincts of her nature, and controlled her sympathies when she found them tending exclusively towards one object, she felt herself in no danger with Armand, whom she continually said was a mere boy. That he was in love with her she perfectly discerned; but she believed his boyish passion would soon wear itself out if not unchecked.

Weeks passed, and his love had grown impassioned, without any overt act on her side to check it. Her manner, indeed, became more reserved; but then her eyes were unreserved, and suffered his eyes to gaze into their lustrous depths, and to speak that language of the soul which words are not airy and delicate enough to express. She cheated herself with the belief that her affection for him was only maternal tenderness—he was such a boy!—and, under this stalking-horse, the insidious passion stole up into her heart.

Curiously enough, this man whom she affected to consider as a boy, had inspired her with that feeling of reverence which is inseparable from exalted love. His intellect commanded her; and the purity and rigidity of his moral sentiments filled her with respect. The power and capacity of his brain developed as it had been by unusual studies, had less effect upon her than the chivalrous and ideal purity of all his sentiments. They were somewhat absolute and rigid, indeed; as the principles of young and uncorrupted men usually are, before experience has aided charity in teaching tolerance and in modifying the severity of abstract conclusions. This is a merit in youth. It is of essential importance that we begin life with stern principles and an exalted ideal. Contact with the world will be sure to abrade asperities and soften severities, and thus leave us midway in life with a residuary force

strong enough to bear us through with honor. The world always modifies and diminishes our moral purity. If we begin with laxity, where shall we end?

The superiority of Armand was unconsciously felt by Hortense, and showed itself in all their discussions. She used to argue with him the question of marriage from her St. Simonian view, but he crushed her eloquence about the "legalized hypocrisy" of that union, and the "necessity for only a moral bond between man and woman."

"You do not," he said, "look at marriage in its true light. It is the social aspect of an individual sentiment, and it is sacred as a duty owed to humanity."

"I do not understand what you mean by any duty owed to humanity. Humanity is only a collection of individuals."

"True; but there are laws for masses as well as for individuals—there are social considerations equally powerful as personal considerations—otherwise society could not exist; for society is but the collective life of Humanity, and it differs as much from the individual life as the state does from the family."

"And how does marriage extend from an individual to a social question? Surely it is purely a matter concerning two individuals and no one else?"

"Every divine sentiment," replied Armand, "brings with it a corresponding duty. When a man loves, he obeys the instincts of his nature as an individual being; and according to you those instincts are all that enters into the question. But I say man is not only an animal, he is also a social animal, and as such his duty is even higher than his instincts, and must control them. With love, therefore, is connected a responsibility, and that is marriage."

This metaphysical view did not convince Hortense, but it silenced her. She bowed down before his more exalted and enthusiastic opinions, as we involuntarily respect even an error which bears on it the stamp of grandeur. Those views of life which tend to exalt our nature always elicit our sympathy even when they do not force assent. So prone are we to worship, that no one who boldly takes his place upon a pedestal fails to meet with reverence!

With this sort of moral awe, this worship of the soul, was combined an inexplicable personal fascination. Armand was greatly endowed with that power of personal influence which makes people for want of an explanation adopt that of magnetism. No one came near him without being subject to it; and Hortense was irresistibly attracted towards him by that instinct which we all know so well, though none can define it.

"Armand," said Hortense, one evening, "you must determine on some career; you cannot let your youth slip away in idleness."

"I know it, Hortense; yet I know not what to do."

"There are but three classes among men who live, for I do not count idlers as men, and these classes are Thinkers, Artists, and Industrialists. Choose, then, Philosophy (that is Science or Politics), Art, or else what is called the practical business of life, the whole variety of applied force, from manufacturers to agriculture."

"And which would Hortense have me choose?"

"Whatever you have a vocation for."

"I do not feel a vocation for anything."

"Yet Nature—or I am greatly mistaken—destined you for an Artist: and so, your only chance of happiness is by strenuously developing your faculties in the sphere most suited to them. Oh! how I always regret not having been a man!"

It is to be observed that Hortense, instead of struggling with her indecision, always laid the blame of it on her sex; theoretically, she was all in favour of work, energy, and activity; but, practically, it confined itself to regrets and magnificent phrases.

"You are perfect as a woman," said Armand naively, "why should you desire to be a man?"

"Because, for women, as society is constituted, there is no activity away from home. We can play no part; we can do nothing. We are useless when we are not mothers."

"That surely is something—to be mothers."

"Yes, that is immense; but when we have no children what becomes of us, what can we do?"

"Cannot you cultivate Art?"

"But upon what conditions? Painting and Sculpture are beyond us; we never transcend mediocrity in them. In Music we do not even attain mediocrity, except as singers; composition is Hebrew to us!"

"And Literature?"

"Demands an experience of life which can only be attained by us at the expense of all consideration. Women see nothing, how can they say anything! Oh it is very different with you men! You are free to choose a career, and free to prepare yourselves fitly for it."

"What a grand creature she is!" thought Armand, contemplating his beautiful cousin, her magnificent arm thrown carelessly over the back of her hair as she looked out upon the sunset.

"Why don't you study some Art," she said presently.

"I am discouraged by the enormous difficulties of the technical part, and by the hopelessness of making a sceptical age like ours appreciate the true spirit of Art. This is not an age for Art because it is destitute of those great convictions which Art embodies."

"That is not true, Armand. There are as many earnest men now as formerly, and their convictions are as serious. Perhaps at no period was it ever truer than at present that no man who has anything to utter utters it in vain."

"That may be; yet do you not see that, if convictions sway as many

earnest men as formerly, they do not unite them. Men are separated from each other, divided, instead of being bound together by one belief shared in common. It is an age of individualism and anarchy. Instead of a philosophy we have systems; instead of a religion we have sects; instead of a nation we have coteries. Now, an artist who is condemned to influence coteries—as our artists are— forfeits his mission. Art speaks to humanity, not to coteries."

"You despair of society..."

"I do—it has no Faith, it has no Art, it has no united action. It has ceased to respect truth, and hopes by respect for formulas to get on as well.

Its Religion is a compromise and a routine, instead of being a living belief; its Art is a dexterity, instead of being a sentiment; its Polity is a patchwork of traditions and measures suitable to the occasion, and it staggers blindly on with a careless confidence in the times 'mending.'

This was said with an enthusiasm which lit up his countenance, and made it beautiful to look upon. A silence of some minutes succeeded, and the two looked out upon the broad sunset, as if its evanescent tints were the hieroglyphs of the mysterious Future.

All Nature was silent as if in adoration.

The distant sky was like a sea of fire, and its reddening splendour formed a kind of halo round the head of Hortense, as she sat between him and the window. Surpassingly beautiful was Hortense at that moment. A robe of maroon velvet, fastened round her waist by a golden cord, fell in loose and ample folds about her form; it was opened in front, sufficient to betray the undulations of an exquisite bust nestled in endless folds of lace. In her dark hair, as usual, an abundance of flowers were arranged with a carelessness which was grace; and her dark eyes were languid with tenderness.

As Armand gazed upon her, an overpowering sense of the mysterious influence of beauty stole upon him with a feeling akin to pain. There are moments when the heart seems to dilate as if it would burst—when the soul, impotent of the bonds which restrain it, yearns blindly, almost fiercely, for an escape into some other sphere. In such moments silence is oppressive, yet we cannot speak.

A huge thunderous cloud—its ridges tipped with fire—now appeared on the horizon; it grew and grew, and shadowed the earth, absorbing in its blackness the fading splendour of the sky; slowly it came on, spreading wider and wider, till at length a few large drops of rain falling heavily upon the leaves, announced that the storm was breaking.

They watched it in silence. The rain grew fierce, and the lightning began to flash along the sky. On the storm came—a summer storm,—swift, terrible, and brief. Hortense rose hastily to close the windows. She was leaning forward with the fastening in her hand, when a grand wide flash enveloped her.

A strange cry burst from Armand. She looked round; a second flash followed, and in its light she beheld him kneeling at her feet with hands uplifted, and a face of such passionate adoration that, borne away by the uncontrollable emotion of the moment, she flung herself into his arms, and crushed her lips against his. In that moment they lived a life.

The sight of Hortense as she appeared in that flash, her strange beauty rendered still more beautiful by the strange unearthly environment, wrung from him that sudden cry; and she who had struggled, who had subdued all the instincts of her nature, was thrown off her guard by that cry and by that look, and in one supreme moment trampled down all scruples, and confessed her passion in a kiss.

The thunder continued careering about the heavens and bounding over the distant echoing hills; the rain washed down as in a deluge; and still the lovers, locked in each other's arms, were mute, motionless, speechless, in their delirium of bliss.

The storm passed away as rapidly as it had come. The heavens were cleared in an instant, and now were calmly rejoicing. The rain dripped from the leaves with a sweet and gentle sound. Peace had everywhere succeeded the violence of a few minutes.

Not everywhere. Peace had not yet descended on those throbbing hearts. There the storm of passion—the wild, feverish, unutterable passion—the confluence of all being to one centre, the absorption of all feeling into one, absolute and supreme—that still remained as before.

But reflection was sure to come at last; consciousness is blinded by instincts for awhile, but it tears off the veil and insists on seeing. Hortense returned to consciousness; became aware of her forgetfulness.

Extricating herself from his embrace, she sprang to her feet. He rose, somewhat astonished.

She walked to the other window, and looked out. He followed her, and, taking the hand she could not refuse, he said:

"Hortense, have I offended you?"

In a whisper, terrible from its intensity, she replied:

"Armand, I have been mad... We have both been so... This must be forgotten."

"Hortense," said Armand, tremulously, "I love you."

She shook, but made no answer.

Her silence was torture to him. He stood beside her awaiting a reply, yet dreading what the reply might be.

"Hortense," he again said, "I love you."

She dared not look at him. The struggle which was going on within would have ended at once had she trusted herself to meet his eyes.

"Combat this fancy," she said, with difficulty; "it will not last long."

"It will not," he replied; "for I shall not last long!"

There was something slightly theatrical in his tone and gesture as he said this, which suggested a doubt in her mind whether his passion really were as deep as he believed it. Herein she forgot the tendency there is in human nature to dramatize its passions; a tendency which gives even to serious afflictions an air of something not thoroughly real. Ah! we are often comedians without knowing it!

"Armand," she said, "we have both been foolish."

"Do you love me?" he impetuously asked.

"I do not!" she exclaimed, with sudden energy.

That phrase was sublime! In that phrase a loving heart concentrated the very intensity of its unselfishness, and blasphemed its love to avert a peril by a bold denial from the head of the beloved.

Was it not kind to be thus cruel—to deny the love she felt? Was it not better to stifle his young affection at once, than to throw upon his life the burden of a passion such as hers? With such a difference in their ages was not love madness?

These were the thoughts which made her deny her love. Armand, of course, knew nothing of what was passing in her mind; he only knew that she rejected him; and, dreading lest he should not have sufficient self-command, he hurried from the room.

Left to herself, the prudence of her refusal, though it became more evident, was greatly shaken by the consciousness that without Armand life to her would be a burden. It was a painful dilemma. With love on the one side prompting her to accept his hand, goading her to realize a few months of happiness; and on the other, fear and reason plainly telling her that such disproportioned matches could not end happily.

Armand had left her in anger; but was returning once more to plead his cause, when her agonized sobs smote on his ear: they told him his passion was returned!

She sprang up at his approach, and the hair which had escaped from its fastenings drooped over her shoulders in exquisite disorder; the flowers which had decked it were at her feet, or crushed upon the sofa—a touching

"You do love me, do

ad upon his bosom. reasons which make me know its danger? For the happiness offered

so easily, to make him call the instability of

the step. He would not

tired of her, he was

true," he continued.

his happiness before that can

I would barter my

desire to lay it down in

Would you not do the

but the future?"

"Will you not exchange certain happiness for an uncertain cessation of it? As well refuse to live, because a few years will bring us to the tomb! What is the future, that we should tremble at our own ignoble fears? Is the

future anything more than a prolongation of the present? The way to act for the future is to act bravely, that is rightly, for the present. We must not do a wrong to-day with a view of right to-morrow. To act rightly now is the

fittest preparation for acting rightly then. People talk of the future and its perils as if they came upon us in a mass—as if the future were something distinct from the present. Yet in truth it is but a swift succession of present moments: it arrives towards us like a stream, each wave bringing its own

perils, its own emergencies, and calling forth the fitting energies."

"But," said Hortense, "we must not disregard the future."

"Nor over estimate it," he replied. "Plan and scheme as we may we cannot assure ourselves of the to be. We are only certain of the present, and that certainty suffices. We walk through life with but a feeble lantern in our

hands, the light of which enables us to see a few yards in advance: the rest is darkness! Yet if we keep our lantern trimmed, and walk resolutely, we shall reach our journey's end in safety. But if we strive to penetrate the

distant darkness with this small glimmer, objects will be distorted into fantastic shapes, and we shall lose our path because we would not trust to it. The goal, though many miles distant, must be reached by single steps, not at one bound. The future alarms you? How often does an object seen in the

haze of distance appal us, which is found to be harmless when we approach it! There is but one rule of life I acknowledge, and that is To tread in the path I believe to be right and let it lead me whither it may. We love and we must marry: that is the right for us now; let it issue as it may, that path will I follow."

This was but too consonant with her desires not to win her conviction, and before the evening closed she had consented to brave the perils of the future and to be his wife!

(To be continued.)

THE LORELEI.

FROM THE GERMAN OF VOLTAIRE, BY WALTER K. MELLY.

[The supernatural being that gives name to this little poem is a sort of freshwater siren, differing in little else than habitat from her Greek prototype.]

A lightsome, potent fay
On the dusky rock sits high;
And sweet are the lips and the liquid lay
Of the beautiful Lorelei.

She sings, that all may hear;
But the strain not many heed.
"Fie! 'tis a cheat, boy; give it no ear!"
So runs gray caution's rede.

The crew, as they cleave the wave,
Pull fast by the haunted rock;
Their only care is how to save
Their craft from the shivering shock.

Deaf ears, cold hearts, and rude
Have they for that sweet strain;
And they reckon, forsooth, in their sullen mood
Delight foregone as gain.

They pause not, hearken not
To the voice from the charmed shore;
Dull drudgery is their ceaseless lot,
Wearily bent to the oar.

But he, in whose kindling breast
The currents of life run strong,
Right gladly surrenders himself, possesst
By the lofty power of song.

He drops the oar; not a thought
He gives to his fate, altho'
His boat, in the whirling eddies caught,
Goes fathoms deep below.

Soft now his rest, where never
Life's jarred sounds intrude,
To scare the sweet dreams that lull him ever
In that crystal solitude.

There by the Lorelei's song
His dreaming ear is thrilled,
And his raptured sense with a wild sweet throng
Of fairy joys is filled.

I, too, in those waters drowned,
Their hallowed depths love well,
In a trance of delight for ever bound
By the charmer's warbled spell.

THE TALENT FOR SILENCE.

I AM not an orator myself, and am really "unaccustomed to public speaking," so that I heartily agree with one half of Carlyle's *Stump Orator*. A talent for silence is, after all, a rare and great thing. I have it to perfection. Carlyle himself is not more silent in society than I am! Friends of old standing will die without having heard the sound of my voice! Indeed, I can say "Bayes" in *The Rehearsal*, "My acquaintances, I hear, begin to give it out that I am dull; now I am the farthest thing in the world from it, egad; but only, forsooth, they think I am so because I can say nothing!" That is my case: a natural contempt of speech has been fostered in me by a remark I once read in that respectable old gentleman Goethe:—

"Wer schweigt hat wenig zu sorgen
Der Mensch bleibt unter der Zunge verborgen."

which I will thus translate for the benefit of—

By the way, for whose benefit does one translate

The Leader.

Commercial Affairs.

MONEY MARKET AND CITY INTELLIGENCE.

FRIDAY.

There has been but little variation in the English Funds this week. If anything, there has been a gradual decension; and, as compared with last week, the prices quoted may be said to average about a quarter per cent less. The market has been quiet as well as steady. On Friday, for instance, it had rather a firmer tone, and some few transactions in Consols took place at an improvement of about one-eighth per cent, on Saturday's prices. But on Tuesday there was an evident depression all day, and the quotations suffered very sensibly, owing mainly to the fall of French Rentes, occasioned by the result of the Paris election, the strong ultra-democratic demonstration of that event having had an alarming effect upon the Bourse. Wednesday, being the 1st of May, was a holiday at the Stock Exchange, and consequently, there was nothing doing in a regular way; but the French news continuing to create excitement, there was an anxious feeling among the public and business was transferred to the coffee houses. The reduction of about one-tenth of the previous day's prices, from the first opening of the market, to the extent the tone was tendency to advance, indicated that a sudden improvement in funds was imminent. There was no lack of good defence for the declining influence, as far as regards the Paris election. Consequently, and for account of the Three-and-a-Quarter Annuities, 84 to 3 1/2 Bonds, 92 to 95 prem., 88 to 70 prem. at the beginning they declined to 68.

"Commercial Affairs" is divided from the text that follows by a line and so should be segmented separately.

AVERAGE PRICE OF SUGAR.

The average price of Brown or Muscovado Sugar, computed from the returns made in the week ending the 25th day of April, 1850, is 21s. 6d. per cwt.

BRITISH FUNDS FOR THE PAST WEEK.

(Closing Prices.)

	Satur.	Mond.	Tues.	Wedn.	Thurs.	Frid.
Bank Stock...	20s. 2d.					
3 per C. Rec'd...	94s	94s	94s	94s	94s	94s
3 C. Con. Acs...	95s	95s	95s	95s	95s	95s
3 C. An. 1726...	96	96	96	96	96	96
3 C. Con. Ac. 974...	97	97	97	97	97	97
New 5 per Cts...	82 1/2	82 1/2	82 1/2	82 1/2	82 1/2	82 1/2
Ind. St. 101, p. ch...	26s	26s	26s	26s	26s	26s
Ditto Bonds...	92	94	92	90	90	90
Ex. Bills, 1000L...	68 p	70 p	70 p	69 p	69 p	69 p
Ditto, 500L...	70 p	70 p	70 p	69 p	69 p	69 p
Ditto, Small...						

BULLION.

Per oz.

Foreign Gold in Bars, Standard Gold Coin, Portugal Pieces...	£3 17 0
New... 0	0 0 0
New Dollars... 0	0 0 0
Silver in Bars, Standard...	0 4 11

METALS.

Per ton.

Copper, British Cake...	£88 0 0
Iron, Bars...	18 15 0
Lead, British Pig...	18 10 0
Steel, Swedish Egg...	14 15 0
Steel, Small...	69 p

FOREIGN FUNDS.

(Last Official Quotation during the Week ending Thursday Evening)

Austrian 5 per Cents...	92 1/2
Bulgarian 5 per Cents...	88 2
Buenos Ayres 6 p. Cts...	82
Chilian 6 per Cents...	82
Equador 6 per Cents...	70 3
French 5 C. per Cents...	55 1
French 5 C. An. at Paris 87 50	52
French 5 C. An. at Paris 87 50	52
French 3 p. Cts, May 1 53 30	52

SHARES.

Last Official Quotation for the Week ending Thursday Evening.

RAILWAYS.

BANKS.

Caledonian...	71
Edinburgh and Glasgow...	26 2
Eastern Counties...	7
Great Northern...	6
Great Western...	21 1
Hull and Selby...	95
Lancashire and Yorkshire...	34
Lancaster and Carlisle...	72
London and Blackwall...	78
London and N.-Western...	101
Midland...	32 4
North British...	13 1
South-Eastern and Dover...	13 1
South-Western...	37
Stockport, Newcast. & Berwick...	11 1
York, Newcastle, and North Midland...	14 2
DOCKS.	
Australasian Agricultural...	30
Canada...	27
General Steam...	27
Penins. and Oriental Steam...	84
Royal Mail Steam...	12
South Australian...	54 2

GRAIN.

Mark-lane, April 26.

Wheat, R. New...	36s. to 38s.
Oats...	35 - 39
Wheat...	39 - 41
Fine...	37 - 39
Superior New...	40 - 41
Rye...	22 - 23
Bairns...	17 - 18
Malt...	28 - 24
Malt-Ord...	45 - 47
Fine...	47 - 50
Peas, Hog...	22 - 23

GENERAL AVERAGE PRICE OF GRAIN.

WEEK ENDING APRIL 25.

Imperial General Weekly Average.

Wheat...	37s. 1d.
Barley...	22 1
Oats...	15 0

Aggregate Average of the Six Weeks.

Wheat...	38s. 0d.
Rye...	23 1
Barley...	15 1

FLOUR.

per sack 37s. to 40s.

SECOND.

per sack 34 - 37

Essex and Suffolk, on board ship.

per sack 30 - 32

Norfolk and Stockton.

per barrel 23 - 25

American.

per barrel 28 - 30

Canadian.

per barrel 28 - 30

Wheaten Bread.

6d. to 7d. the 4lb. loaf.

Households 4d. to 5d.

Wheat.

May 17, J. Weeks, R.

May 17, J. H. Theobald, R.

May 17, J. H. Smith, J.

NEW AND RECENT WORKS.

PHASES of FAITH; or, Passages from the History of My Own Creed. By FRANCIS WILLIAM NEWTON, Author of "The Soul: her Sorrows and her Aspirations." [Ready on Saturday, May 2.]

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News of the Week.

half so much as of Lord John Russell's health and his Ministerial position, and they hastened to vote, not on the merits of the proposition, but on the question whether the present Ministry should be disturbed or not. The attitude of Ministers in the debate, the disrespectful manner with which they

had been received, their assent to placing that millstone, and sneeringly refused, his assent to placing the Church of England on an equality with "Jumpers." In this debate, also, Ministers evinced the same confident reliance on their own avowed incapacity that they showed in the constitution debate: they left to Mr. Roe buck and their Attorney-General the discussion and argument; and contenting themselves with suggesting difficulties, "regretted the polemical turn of the debate," and declined really to enter into the discussion; in fact, they trusted to the pre-arrangement for the vote.

Among the ecclesiastical news of the week may be enumerated the report that the use of the Church Catechism has been stopped in the royal nursery: a rumour that might have been added to the enormities reckoned up by the Protestant Association at its annual meeting this week.

Lord Carlisle's appearance as chairman of the British and Foreign School Society, which has also had its annual meeting, might be taken as a type, not very cheering, of the position assumed by the more intelligent and aspiring of "moderate" men just now. Lord Carlisle advocated education, untilitarian education, as the great civilizer; but in alluding to the religious dissensions which are now so rife and animated, he spoke of the progress of education with unworded despondency. He did not expressly give up his hopes, but his tone was that of a man in whom they are growing feeble.