

breadth, but in narrowness ; and that "Cave hominem unius Scientiæ," like "Cave hominem unius Libri," though undoubtedly true, was capable of an interpretation by no means complimentary to the man of one science. Good also for them was it, to learn on the testimony of a witness whom they could not well impeach, that those who had then, and have still, the direction of public affairs were not altogether the knaves and fools, the robbers and tyrants, which they were said to be by the then Press of Holywell Street, and even sometimes in the heat of the Debating Society, by their young kinsmen ; that they were men of like passions, and of like virtues, with those who were so ready to take their places, to do all that they had left undone ; that they were but too fully aware of difficulties in any course of action, of which the outside aspirant knew nothing, and which he would be, therefore, still more unable to face ; that though the slothful man is too apt to say "there is a lion in the path," the fool is also too apt to say that there is none ; and that though anything like reverence for one's elders has been voted out of court for at least a generation, yet a little humility as to our own value, a little charity towards those who are trying to get the work done with such tools as the British nation allows them, might conduce to a better understanding between private men, and a better understanding of public men, of all parties and opinions.

No two men have done more, I believe, to save this generation from two or even three extremes of fanaticism, than Mr. Carlyle and Mr. Helps ; and that because they have been just to all that was vital and sound in the Middle Ages, just to all that was vital and sound in the French Revolution ; and, be it remembered, to all that was vital and sound in the young Puritan time of the sixteenth and seventeenth centuries. Thus they have earned the right to be heard, and they have on the whole been heard, when they have preached, not indeed content with the established order of things, but at least patience, charity, and caution in reforming it. The extraordinary sale of the cheap edition of Mr. Carlyle's works, principally, I am told, among the hard-working classes, is a hopeful omen that the "public," in spite of all its sillinesses, is after all, though very slowly, amenable to reason ; and the day

may come when a cheap edition of Mr. Helps's essays—at least a selection from them—may find favour with those who are to be (so we are told) henceforth the chief power in the British Empire ; and who therefore need to know what the British Empire is like, and how it can, and cannot, be governed. "Essays in the Intervals of Business," "The Claims of Labour," "Friends in Council," "Companions of my Solitude," and last, but not least, the recent "Brevia" and "Thoughts on War and Culture"—all these would furnish to the poorest, as well as to the richest, many a weighty, and I believe many a welcome lesson, concerning himself, his family, his countrymen, his country, and his duty to them all. If it be objected that these essays are only adapted to cultivated men and women, and deal only with an artificial stately society, I should demur. Mr. Helps seems to me to ground his sayings, whenever he can, on truths which are equally intelligible to, because equally true for, all men. His aphorisms, even on Government, would stand good just as much for the grocer and his shop-boy as for the statesman and his subordinate, and would "touch the witness"—as Friends say—of the one neither less nor more than that of the other ; while for manner, as well as for matter, many a page of Mr. Helps's might be profitably intercalated into an average sermon, were it not that the "purpureus pannus" might not enhance the homespun, and much less the shoddy, of the rest of the discourse.

I believe that many ministers of religion, of all parties and denominations, would agree with what I have said. We parsons owe Mr. Helps much more than he knows, or than, perhaps, it is good for him to know. His influence—though often of course indirect and unconscious—has been very potent for some years past among the most rational and hearty of those who have had to teach, to manage, or to succour their fellow-creatures ; and it is most desirable just now that that influence should increase, and lay hold of the young men who are growing up. It is more than probable that the laity will, ere long, have a far larger share than hitherto, in the internal management of Church affairs ; and to do that work well the religious layman will require more than piety, more than orthodoxy, indis-