Editorial Opinions of the Leading Journals Upon Current Topics Compiled Every Day for the Evening Telegraph.

THE PRICE OF PROTECTION.

From the N. Y. World. A continental war and a dictatorship! At that price we may have a first-class article of protection, warranted to wash. Mr. Greelev offers us the bargain, guarantees the goods, and wants to know why the devil we don't jump to close it. He points to France and beet-root sugar-a discovery which, if we may believe him, was due much more to British Orders in Council than to modern chemistry, and to Napoleon than to Margraff. Wherefore let us inaugurate another gigantic human-slaughter epoch, enthrone another dictator on this side the Atlantic, "embodiment of energy and forecast," establish schools of chemistry from the Passamaquoddy to the Gulf of California, and order the retorts and the professors to bring forth sugar from starch according to the programme of Liebig, a greater than Margraff.

The soul of the great Doctor Pangolos, so beautifully described by Voltaire in his Candide, has transmigrated into the philosopher of Chappaqua. When Doctor Pangolos is found in Holland by Candide, suffering from a loathsome disease, he consoles himself and his pupil by some such argument as this:-You see, says the philosophical sufferer, my ailing is undoubtedly the consequence of the discovery of America. Wherefore, were I not in agony now, it follows that Columbus would not have discovered the Western continent; and, had he not made known to mankind that new world, we would not to-day be enjoying the luxuries of tobacco, sugar, coffee, and potatoes. Hence, my dear pupil, it is absolutely necessary that I should be afflicted with this peculiar disease if the world was to be provided with these precious commodities.

So, says the philosopher of Chappaqua, with an equally clear and a still more fearless logic, Napoleon decimated the youth of all Europe, consigning perhaps three millions of them to slaughter, but for which he could not have conquered the continent nor issued the Berlin decree prohibiting trade with England, nor had in retaliation England's blockade whereby Frenchmen got but little sugar to sweeten their tea, whereby came Margraff half a century earlier, and thereby the schools of chemistry, and thence commercial beetroot sugar.

Do the American people like the picture?

Will they take protection at the price?

Before they rush into the bargain, we beg to suggest that not even protection-plus a continental war, plus the decimation of the youth of Europe, plus the dictatorship of Napoleon, plus the war-ruin of other and manifold industries, plus the loss of all the labor that all the soldiers of France and of England and her allies might have contributed to the industries of a world at peace, plus the increment of the war-debts of Great Britain and the continental nations, not even these all combined did as a matter of fact suffice to bless the world with beet-root sugar. Napoleon's downfall left its production in no satisfactory state. In Germany, its failure was owing to the high cost of growing beet-root and of suitable machinery and the lack of copital. These difficulties and the like in France, not overcome by the dictator and all his enginery, political, warlike, and decretal, have been overcome by the subsequent and enormous growth of modern chemistry and its applications in scientific agriculture.

Since when has beet-root sugar production begun to flourish in crowded France and Germany? We say nothing of sparsely populated Russia, where it is made cheaper than the cane sugar in Mauritius, on virgin soils, with the grass of the steppes cut and dried for fuel, and by labor that costs next to nothin Its success is about twenty years old and is due to modern chemistry, itself not very much older. Modern chemistry pointed out the lands which were most fit for growing beet-root crops. Modern chemistry provided the beet growers with artificial manures of acids, salts, and lime, to say nothing of its signalizing the value of guano, opportunely appearing then. Modern chemistry pointed out in Germany the value of the lands surrounding Magdeburg or near the Elbe, and designated the specially suitable parts of France instead of decreeing 32,000 hectares to its cultivation, and despatching instructions "to the prefects of the several departments (!) into which France is divided. Modern science, moreover, has invented suitable processes and machinery for expressing the last grain of saccharine matter from the root thus made prolific. And modern capital, seeing that protection was no longer persuading farmers to plant the beet in lands better suited to grow oats or barley, but that agricultural chemistry had taught them to raise from 100 to 150 per cent. more of beet-root than they before could possibly do without its aid, has opened its stores freely to the successful and naturally established enterprise.

Protection has indeed retarded this beneficent progress. It was an industry requiring cheap acids for manure, and cheap salts and limes, which protection makes dear; requiring cheap machinery and cheap iron, which protestion makes outrageously high; requiring capital, which is always loth to invest when its profits are at the mercy of the log-rolling of protectionists; requiring cheap labor, of which, as of the prosperity of the laborer, protection is the remorseless enemy. Since the partial, and in some cases the total removal of these impediments, the stunted growth of the root has been replaced in Germany and in France by bountiful luxuriance. Beet-root sugar might become a great and

prosperous industry in the United States. We shall sweeten the cups of Great Britain herself with it long before we fill them with an infusion of American-grown tea, though the Chinese immigration keep up in a way to frighten the fifteenth amendment Republicans into fits. We have cheap and suitable lands by the million acres, to say naught of land like the Jersey flats; but the other three essential requisites—cheap fuel, cheap labor, and cheap machinery-our protective tariff now makes impossible to be had in this or any other industry.

There are two bronze statues before the King's palace in Berlin, a present from the Emperor Nicholas to the King of Prussia. In one, the horse-breaker prevents his steed from taking the forward leap for which all his energies are strung. In the other, the steedtamer encourages the noble brute to backward steps. So deal the protective-tariff men with our manufactures and our agriculture.

THE CUBAN REPUBLIC.

From the N. Y. Herald. The independence of Cuba has been officially acknowledged by one nation. Peru has led the way for the other republics of South and North America. We published last Friday the text of the decree promulgated by President Balta, declaring that "The independence of the island of Cuba from Spanish dominion,

Peru, it is known, is one of the most important and flourishing republies of South America. It has a larger population than any other, except New Granada, and its action

will soon be followed, no doubt, by the other republics of that continent. Nor will Mexico be slow in following the example. Indeed, we may expect to hear shortly that the independence of Cuba is recognized by all the nations of America, South and North, except and the United States.
of course, can have no sympathy with the Cubans or any other people struggling for liberty and to establish a republican form of government. As a monarchy she is naturally the friend of Spain and royalty everywhere. Her government is an anomaly and a pernicious exotic on American soil. But what of our own Govern-What will the United States do with regard to Cuba? Will it follow the example of Peru and recognize the independence of the Cubans? The encouragement or support thus given by Pern, or that will be given by the other smaller republics of America to the Cubans, will have a good effect; but after all their success and the fate of their rich and beautiful country may depend upon the action or inaction of the United States. It is true the Cubans may prolong the struggle, or even conquer their independence ultimately, without the recognition or interposition of the American Government; but what would Cuba be worth afterwards? What horrors of war and what a terrible sacrifice of life would be the consequence of such a cold-hearted policy?

The question arises here, then, what will

our Government do? We hear from Washington, we hear from different points of the country where the President and his Cabinet are perambulating, and we hear indirectly from the mouths of General Grant and Secre tary Fish, that the administration cordially sympathizes with the Cubans, and that it is taking measures to secure their independence. Nor can we doubt that it is so. General Grant, we feel assured, is sincere and earnest in his desire to see Cuba free, and the Secretary of State has expressed the same desire too plainly to doubt his sincerity. Congress has already spoken in the most emphatic manner. The unanimous vote of the House of Representatives expressing sympathy with the Cubans was full of meaning, and indicates further action on the part of Congress when it reassembles. There is but one sentiment on this subject throughout the country. The people of all sections and classes are for the Cubans, and wish the Government to take measures for their independence. Why, then, this delay? If it be the policy and determination of the Government and people of the United States that Cuba shall be free, why does the administration hesitate and tempo rize so long? It seems to us that the time has come when the Cubans should be recognized as belligerents at least, and thus give them the same status and privileges as the Spaniards in the purchase of materials of war. The Government did well in placing an embargo on the gunboats being constructed here for the Spaniards, and it is to be hoped that these war vessels will not be allowed to leave the United States; but it should not stop at this point. Arms and munitions of war are frequently shipped here for the Spaniards in Cuba, while the Cubans are denied this privilege. Let the belligerents be put on the same footing. This will neither seriously affect our peaceful relations or negotiations with Spain nor the Alabama claims, and might stir up the Spanish Government to a more prompt settlement of the Cuban question.

Judging from the news which we have re ceived lately from Spain, it is evident the Government at Madrid, as well as the Spanish press and people, begin to lower their haughty tone about subjugating the insurrection and holding on to the island of Cuba at all hazards. The latest telegraphic despatch from Madrid says:-- "The journals here are despondent about Cuba, and demand fuller official information of the state of affairs on the island." Nor can Spain fail to be impressed by the views of the leading journals of Europe, which show that the only solution of the Cuban difficulty is to turn the island over to the United States or cede its independence. In every point of view, then, we think the time has come when our Government should speak in unmistakable language to the Spanish Regency as to its policy concerning Cuba and the inevitable destiny of that island. Delay may only create complications, perpetuate the horrors of a most atrocious system of war, and make the island, like St. Domingo, which also was once the richest gem of the Antilles, comparatively valueless to us or to the world. This is the paramount question of the day, and we hope the administration will act on it promptly and with decision.

THE POLITICAL TEMPERANCE MOVE-MENT.

From the N. Y. Sun.

The National Temperance Convention, which had been in session at Chicago for several days, adjourned finally on Thursday last. Its transactions were of considerable interest, as the beginning of an attempt to make the temperance reform a political movement, and to secure throughout the country the enactment of prohibitory liquor laws similar to the statute now existing in Massachusetts. These objects were not directly avowed by every speaker; but they were implied in the remarks of those who did not state them, except in one or two instances where men were bold enough to proclaim their dissent from the whole movement as thus based on a political footing. On the last day of the meeting the platform was reported; and the third resolution purports to sever the connection of the temperance men with the existing political parties, and to organize them into a party by themselves.

This resolution was debated at considerable length and with great acrimony. The controversy became so bitter that one of the speakers was hissed down. The name first proposed by the new party was the "National Anti-dramshop party." This was changed, by a unanimous vote, to the "National Temperance party," and the whole platform was then adopted. A gentleman from Massachusetts endeavored to secure the passage of a resolution providing that the temperance men in each State should not be committed by the action of the convention so as to be obliged to organize distinct political parties in their respective localities until they should deem it for the interest of the cause to do so. It does not appear that this

resolution was passed. In the debate a Rev. Mr. Belch, of Illinois. said that "he that doubted is damned," thus severely reflecting upon the future prospects of a large proportion of the temperance men of the United States, who are doubtful of the propriety or good sense of the movement initiated by the convention. They think that the past history of political parties in the different States of the Union shows how frequently the administration of the Government passes from one of the great parties to the other, and how insecure is the tenure of either for any great length of time; and they

and also the republican form of government | feel that it is wrong to put the temperance | therein established, are hereby recognized." | movement on a basis where it could never hope for a permanent controlling influence.

We are opposed to prohibition, and believe that prohibitory laws are among the worst foes of the temperance cause. The platform of the convention seems to us incorrect as to the facts which it assumes, and impolitic in the measures resolved upon. Strong as the temperance men are, they are not united in this political movement; and if they were, the principles upon which it is founded are so far from being true ones that we could not wish them success.

In a previous article we pointed out the benefit which the temperance cause would derive from free public lectures on the physical effects of drinking ardent spirits, delivered in all our large cities and towns by distinguished scientific men. If the convention had taken steps to secure the delivery of such lectures, it would have done some

HOB AND NOB WITH ANTICHRIST.

From the London Saturday Revie A star has fallen from the Protestant firmament. Dr. Cumming has forgotten his own teaching, and given the world another warning not to judge a man by his books. If there is one lesson more than another which shines in every page of the Doctor's writings, it is that the Pope is Antichrist. On the precise date of the end of the world Dr. Cumming has, we believe, permitted himself to waver. If he has not exactly halted between two opinions, he has at least held several consecutively. But the character of the Pope has been the adamantine foundation of all his predictions. It is this alone that has enabled him to draw the horoscope of the earth. If the Pope be not Antichrist, what becomes of the 1260 years? And with the 1260 years lost there is neither starting-point nor goal left. We do not know when they began or when they end. For his own sake, therefore, Dr. Cumming might have been expected to hold fast by this faith. Perhaps it was this very assurance that has brought about his overthrow. "Is thy servant a dog that he should do this?" has always argued a spirit too presumptuous for safety.

The particulars of this melancholy catastrophe, as gathered from Dr. Cumming's letter to the Times, seem to be these:-The Pope has addressed Protestants on the assembling of the approaching Council. Dr. Cumming thinks, or affects to think, that the Pope has invited the Protestants; and we can quite understand why the theologian of Crown Court accepts an invitation before it was given. The fact is, as we took occasion to show at the time, that the Orientals were asked to attend the Council, while Protestants and non-Catholics were only prayed for, but not invited. But it suits Dr. Cumming not to have read, or not to be able to understand. the Papal address. Had Dr. Cumming not been spoken to, he could hardly have spoken. So he imagines an invitation which was never given, and observes that had this non-existent invitation been only "addressed to the members of his (the Pope's) own communion or denomination it would be notice1 by those who do not belong to the Roman Catholic Church.' As, however, the summons is comprehensive enough to embrace Dr. Cumming, it "really deserves some consideration," and as a matter of fact has "created no little interest among the nations of the earth." Everywhere that the Bull of Convocation has penetrated, the first inquiry has doubtless been, will this draw Dr. Cumming? The silence on the part of the Protestants of Europe which followed the receipt of the invitation will be variously explained according to the view taken of Dr. Cumming's conduct. He himself probably holds that it was only a natural modesty which kept lesser Protestant teachers silent until their chief had spoken. Others will say that they have been mercifully preserved from the snare into which an unchastened vanity has led Dr. Cumming. At all events, for some time "nobody seemed disposed in answer to this request to offer make an appearance. * * * * It therefore occurred to Dr. Cumming, as to one in some degree acquainted with the subject"-mark the modesty which so well becomes the author of a hundred volumes-"and pleased rather than otherwise with the Pope's invitation, to take some preliminary steps" with a view to presenting him-self at the Vatican. We must pause for a moment to congratulate the Pope on this exceeding instance of good fortune. Whether the council meets or not, whether it decrees what the Holy Father wishes or not, whether it is in other respects a success or not, he has been amply repaid for summoning it. Dr. Cumming has been "rather pleased than otherwise," and Pius IX has not lived in vain. The particular preliminary step which recommended itself to Dr. Cumming was to write to Archbishop Manning, "begging of him, as the Chief Minister of his Church in England, such information as he might find it proper or expedient to furnish. Dr. Cumming then asked, first, whether he would be heard secondly, whether he would have freedom of peech-meaning, we presume, whether he ould be heard as long as he liked to speak nd thirdly, whether he would be allowed to show why Protestants stand aloof from the Roman Church-in other words, whether he would be heard, no matter what he might hoose to say. On receiving this, Archbishop lanning naturally suspected a joke, and ightly thinking that the best way of disarmng a jester is sometimes to answer him au cricux, he sent a courteous reply to the with all charity and respect in making any grave and earnest communication to the Council." It is very possible that Dr. Cuming felt, on receiving this letter, that there might be some difficulty in making the Roman authorities believe that any communication coming from him would be "grave and earn-Considering the woes Dr. Cumming has from time to time denounced against all who have any dealings with the Roman Church, and the warnings to come out of her that they be not partakers of her plagues, which he has repeatedly addressed to her members. they might very well have thought it impossible that he should be really in earnest in proposing to attend the Council. It was necessary, therefore, to prove to them that he was at once resolved and cautious-fully aware of the consequences which his boldness might bring on him, and at the same time desirous of taking all proper precautions against them. In the appendix to Archbishop Manning's "England and Christendom," he found a Papal decree ordaining that before anything is discussed with heretics they shall first undertake to submit to the determinations of the Council, and that, in case of their declining this, they are to be dealt with as

condemned schismatics. Here was a discovery just suited to Dr. Cumming's pur-

he must, "according to this infallible de-

cree, incur grave personal risk." All that he had ever written upon "the teach-

Lateran canons, the Corpus juris canonici,"

It proved that in attending the Council

of Dens, Liguori, Alphonso Castro, the Episcopal oath, the

rushed to his mind. He turned again to Archbishop Manning's letter, but it gave him no "hope of exemption from the penalties decreed," no "promise of suspending protempore the Papal rescript for his special benefit." Luther avowed his determination to go to Worms, though all the devils in hell should try to prevent him. Dr. Cumming teels that such heroic resolutions are out of place in the nineteenth century and in the minister of a Presbyterian congregation in Drury Lane; so he admits that the prospect of being " 'dealt with'-that is to say, consigned to a bonfire, as John Huss was in similar circumstances"—would be an obstacle

to his going to Rome. In this dilemma he takes Archbishop Manning's advice, and addresses himself directly to the supreme authority. He has written, he tells us, "to Pope Pius IX, with all respect and deference, a short letter in the accustomed ecclesiastical Latin form." Has Dr. Cumming succeeded in deceiving himself when he talks in this way, or is he only anxious to deceive others? It is all very well to talk of the "accustomed ecclesiastical Latin form"-by the way, in what dictionary of ecclesiastical or other Latin has Dr. Cumming met with Presbyterus-but this is just the plea which has been put forward in all ages as an excuse for sinful conformity. Naaman only conformed to an "accustomed ecclesiastical form' when he proposed to bow down in the house of Rimmon. What business, we should like to know, has Dr. Cumming to begin a letter to Antichrist with "Sancte Pater," or to profess himself the servant "Sanctitatis Ture"? Because, we suppose, he can go to the Council in no other way. But if Dr. Cumming were consistent with himself, he would desire to keep away from all such gatherings as from an assembly of wicked doers. We read in the Apocalypse that all the world "wondered after the Beast," but we nowhere read that the saints exchanged civilities with him in the accustowed anti-Christian form, or asked leave to state the reasons why, as at present advised, they must decline to accept his mark. A few words at the end of the letter suggest, we fancy, the key to Dr. Cumming's lamentable apostacy. "I am persuaded," he says, addressing the editor of Times, "that if you send, as you no doubt will, a reporter to the successive meetings of the Council, he will not be able to report any language used by me or the others"—meaning Dr. M'Neile, the Bishop of Ripon, and another eminent, but to us, alas! unknown, Protestant champion, Dr. Blakeney, all three of whom Dr. Cumming hopes to take with him-"inconsistent with the courtesy we owe, or the respect we feel, to the sovereign Pontiff and the assembled prelates." The vision of a "discussion," such as we believe he has often borne a part in in earlier life, floats before Dr. Cumming's imagination. The fields in which he has hitherto won his honors were but the obscure platforms of local Protestant meetngs. Now he dreams of glorifying himself at Rome with the whole Roman Catholic Epis copate for adversary, the Times for reporter, and the world for audience. He knows doubtless, that he can trust the judgment of a Times' correspondent, and he pictures to himself three or four columns of small type introduced in such fashion as this:-"The

Bishop of Orleans then addressed the Council

at great length and was followed by Cardinal

Bonaparte. As Dr. Cumming's reply to these

eminent prelates will probably be of more in-terest to your readers, I subjoin it in full.'

Great indeed would be the excitement in Pro-

testant circles, loud and long-sustained the

song of triumph among the seat-holders of Crown Court. We have some difficulty in determining whether this letter to the Pope is really meant as a serious production or as an elaborate and somewhat heavy jest. The "chaff"-for it deserves no other name-about "grave personal risk," "consigned to a bonfire," and the like suggests the latter interpretation, and the prominence often given on Protestant platforms to what are called "humorous illustrations" of the errors of Rome makes the supposition additionally probable. Dr. Cumming may have, like John Gilpin, a pleasant wit, and love what he considers a timely joke. On the other hand, his description of the attitude he proposes to assume at the Council has a serious sound about it. "We shall, I am sure, exhibit all the candor of reasoners, the charity of Christians, and the homage of men invited to appear in another realm, and before a venerable synod"-the phrase in Dr. Cumming's mouth may be compared with Dante's "grave citizens of Dis"-"to enunciate the grounds on which they retain their separation from Rome, and their adherence to the Church of the Reformation," The Council will work one wonder at all events if it converts Dr. Cumming into a candid reasoner or a charitable Christian, and the miracle will be all the more conspicuous from the remarkable want of the quality displayed in one passage of this very letter. Dr. Cumming professes himself prepared to prove that "there is in the Protestant Church in all its branches a more thorough and pervading unity" than is generally admitted. Considering that the 'Protestant Church" regarded in this extremely general way, must be held to include Dr. Cumming, the Dean of Westminster, M. Cocquerel, and Professor Ewald, Dr. Cumming either knows beforehand that he can prove nothing of the kind, or his theory of a thorough and pervading unity must be singularly elastic. Perhaps, however, this statement is meant to carry just as much conviction as his assumed fear of being consigned to a bonfire.

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