

Selections.

RELIGION OF REVOLUTIONARY MEN.

I know—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. It is because the idea of God—which arises from the evidences of nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind being the most rapid but the most superficial, the lightest, and most unreflective of all European races—this mind has not the force and severity necessary to carry far and long the great conception of the human understanding.

It is because our governments have always taken upon themselves to think for us, to believe for us, and to pray for us? Is it because we are and have been a military people, a soldier nation, led by kings, heroes and ambitious men from battlefield to battlefield, making conquest and never keeping them, ravaging, dazzling, charming and corrupting Europe; and bringing home the manners, vices, bravery, lightness and impiety of the camp to the firesides of the people?

I know not, but certain it is, that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters compared as regards religious sentiment of the great nations of Europe, America, even Asia, the advantage is not for us. The great men of our country, live and die looking at the spectator, or at most at posterity.

Upon the history of America, the history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying—and compare.

Washington and Franklin fought, spoke, suffered—ascended and descended in their political life, always in the name of God, for whom they acted; and the liberator of America died confiding to God the liberty of the people and his own soul.

Sydney, the young martyr of a patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to the jailor—"I rejoice that I die innocent towards the king, but a victim resigned to the King on High, to whom all life is due."

The republicans of Cromwell only sought the way of God even in the blood of battles. Their policies were their faith—their reign a prayer—their death a psalm. One hears, sees, feels that God was in all the movements of these great people.

But cross the sea, traverse La Manche, come to our times, open our annals, and listen to the last words of the great political actors of the dreams of our liberty. One would think that God was eclipsed from the soul, that his name was unknown in the language. History will have the air of an atheist, when she recounts to posterity, these annihilations, rather than deaths, of the celebrated men in the greatest year of France! The victims only have a God, the tribunals and lieters have none.

Look at Mirabeau on the bed of death—"Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of delicious music"—not a word of God, nor of his soul. Sensual philosopher, he only desired supreme sensualism, a last voluptuousness in his agony.

Contemplate Madame Roland, the strong hearted woman of the revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and rebels. Not a glance toward heaven. Only one word for the earth she was quitting—"Oh Liberty."

Approach the dungeon door of the Girondins. Their last night is a banquet; their only hymn the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantries at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity, "I have had a good time of it, let me go to sleep." Then to the executioner:—"You will show my head to the people; it is worth the trouble!" His faith annihilation; his last thought, vanity. Behold the Frenchmen of the latter age!

What must one think of the religious sentiment of a free people, whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister—death—itself recalls neither the threats nor promises of God? The republic of these men without a God has quickly been straddled. The liberty

won by so much heroism and so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend against that atheism which has been called glory. All ended in a soldier and some apostate republicans, travestied into courtiers. An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. Who would take any heed? The people ungrateful and God non-existent! So finish atheist revolutions! —Lamartine.

STRAW PRINTING PAPER.

For the last three weeks we have been using for news and jobbing purposes a paper manufactured by Messrs. Buchanan and Killmer, at their Mill in Rock City, composed of about three parts straw and one part rags. Messrs. B. & K. have expended about \$15,000 in fitting up machinery, &c., for the purpose, and our readers can bear us witness of the success they have attained in their process of making printing paper from this material. We have been fully informed of the process used in the manufacture, but understand it was discovered by some Frenchman. The cost of the process is such that the paper cannot be afforded much if any cheaper than that made of rags at present cost; but, probably, as they continue the work, a reduction of cost may be made. At any rate there need be no fears hereafter as to any scarcity of stock to make paper of.

In regard to the quality, &c., of the paper, our readers can see somewhat for themselves, but we would say that it has a firm and even surface, almost like calendered paper, and requires more wetting for work on the newspaper than ordinary paper from rags, and dries quicker upon exposure to the air. Since we have got a little used to it, we like it very well for use. Paper can be made entirely of straw, but it works better at present for printing to mix a proportion of rags with the straw. For many purposes the straw paper is better than that made of rags, and it only requires to be known to go into use.

We learn from the manufacturers that they intend to go into the manufacture of writing paper from straw; that the cost of making writing is very little more than to make printing paper, and from what we have seen of the paper, we think it will make a superior article. —American Publishers' Circular.

Mr. Wakely, the coroner, stated at an inquest held last week, that his belief, and that of a number of his profession, was that the Emperor Nicholas committed suicide. "His death was put down to paralysis of the lungs and bronchitis, which, according to the symptoms described, was known by us medical men to have been impossible. The official document describing the Emperor's death stated that at the last he took leave of his family with a firm voice, a proceeding physically impossible if he was suffering from the disease stated in the certificate of death."

At the last meeting of the Asiatic Society, the names of the chief King of Siam, and of his brother and subordinate prince, were submitted for election as honorary members. The claim of these royal personages consisted in their protection of the interests of science, and in their own personal attainments. The head king was a proficient in the Pali and Sanscrit languages; and had acquired a considerable acquaintance with Latin and English. The second king is stated by Sir John Bowring to speak and write English with ease and correctness. Both are astronomers, able to take an observation and work an eclipse; and the second king is also a chemist and mechanician. Both have written letters to her Majesty the Queen, in English, which are creditable performances. The head king has entered into a treaty of amity and commerce with this country, which gives Englishmen a right to hold land and to be governed by their own laws in Siam, and grants other valuable privileges, thus opening up to our enterprise a country which has hardly been less shut to us than China itself. Their Majesties were unanimously elected.

A letter from Constantinople in the *Siecle*, tells an anecdote of Lord Stratford de Redcliffe and Mr. Granville Murray, attached to the embassy, and well-known author of *The Roving Englishman*, in which, as our readers know, Lord Stratford de Redcliffe was not spared. The English Government, fearing as consequence of the vindictive character of Lord Stratford de Redcliffe, recalled Mr. Murray; but the latter, believing the noble lord would forgive the injury, returned to Constantinople in virtue of his title. "When he was desirous of an interview with Lord Stratford de Redcliffe, the latter made him wait twelve hours in the ante-chamber, and then sent him word that he could not see him. Mr. Murray returned to his hotel, and was preparing to make amends for his fatigue by a refreshing sleep, when Lord Stratford sent him word that he must get up immediately in order to take despatches to England. 'If he returns in the winter,' added the Ambassador, 'I will send him by land to Bucharest, and I will answer for it, he won't present himself here any more.'"

News Department.

EXTRACTS FROM THE MESSAGE OF THE PRESIDENT OF THE UNITED STATES.

FOREIGN RELATIONS.—CENTRAL AMERICA.

What relations of amity continue to exist between the United States and all foreign powers, with some of them grave questions are depending, which may require the consideration of Congress.

Of such questions, the most important is that which has arisen out of the negotiations of Great Britain, in reference to Central America.

By the convention concluded between the two governments on the 10th of April, 1850, both parties covenanted that "neither will ever occupy, or fortify, or colonize, or assume or exercise any dominion over, Nicaragua, Costa Rica, the Mosquito coast, or any part of Central America."

It was the undoubted understanding of the United States, in making this treaty, that all the present States of the former republic of Central America, and the entire territory of each, would thenceforth enjoy complete independence; and that both contracting parties engaged equally, and to the same extent, for the present and for the future, that if either then had any claim of right in central America, such claim, and all occupation or authority under it were unreservedly relinquished by the stipulations of the convention; and that no dominion was thereafter to be exercised or assumed in any part of Central America, by Great Britain or the United States.

This government consented to restrictions in regard to a region of country, wherein we had specific and peculiar interests, only upon the conviction that the like restrictions were in the same sense obligatory on Great Britain. But for this understanding of the force and effect of the convention, it would never have been concluded by us.

So clear was this understanding on the part of the United States, that, in correspondence contemporaneous with the ratification of the convention, it was distinctly expressed, that the mutual covenant of non-occupation was not intended to apply to the British establishment at the Balize. This qualification is to be ascribed to the fact that in virtue of successive treaties with previous sovereigns of the country, Great Britain had obtained a concession of the right to cut mahogany or dye-woods at the Balize, but with positive exclusion of all domain or sovereignty; and thus it confirms the natural construction and understood import of the treaty as to all the rest of the region to which the stipulations applied.

It, however, became apparent, at an early day after entering upon the discharge of my present functions, that Great Britain still continued in the exercise or assertion of large authority in all that part of Central America commonly called the Mosquito coast, and covering the entire length of the State of Nicaragua and a part of Costa Rica; that she regarded the Balize as her absolute domain, and was gradually extending its limits at the expense of the State of Honduras; and that she had formally colonized a considerable insular group known as the Bay Islands, and belonging, of right, to that State.

All these acts or pretensions of Great Britain being contrary to the rights of the States of Central America and to the manifest tenor of her stipulations with the United States, as understood by this government, have been made the subject of negotiation through the American Minister in London. I transmit herewith the instructions to him on the subject, and the correspondences between him and the British Secretary for Foreign Affairs, by which you will perceive that the two governments differ widely and irreconcilably as to the construction of the convention, and its effect on their respective relations to Central America.

Great Britain so construes the convention as to maintain unchanged all her previous pretensions over the Mosquito coast, and in different parts of Central America. These pretensions, as to the Mosquito coast, are founded on the assumption of political relation between Great Britain and the remnant of a tribe of Indians on the coast, entered into at a time when the whole country was a colonial possession of Spain. It cannot be successfully controverted, that by the public law of Europe and America, no possible act of such Indians or their predecessors could confer on Great Britain any political rights.

Great Britain does not allege the ascent of Spain as the origin of her claims on the Mosquito coast. She has, on the contrary, by repeated and successive treaties, renounced and relinquished all pretensions of her own, and recognized the full and sovereign rights of Spain in the most unequivocal terms. Yet those pretensions, so without solid foundation in the beginning, and