

FOREIGN INTELLIGENCE.

FRANCE.

A private letter from Ireland, of the 25th instant, mentions that Archbishop Dixon and M'Hale, and the other prelates, members of the Board for the Government of the Irish College, in Paris, met in Dublin on the 20th instant, and after due deliberation, resolved to hand over the direction of that establishment to the Irish Vicinians; and that they have appointed the Rev. Father Lynch Superior, in place of Dr. Miley, set aside by the Propaganda and the civil and spiritual authorities in Paris. As the French and Roman authorities left the removal of the professors and the students by the late Superior and the police undecided, and as the consequence has been the former's own removal from the direction of the College, the prelates who had been requested by the expelled professors to examine their case adopted the following resolution:— "That this Board, deeming it inexpedient to enter into a review of the extraordinary removal of the professors, the Rev. Messrs Rice and Lavelle, from the Irish College, now accept their resignation, and, at the same time, desires to acknowledge their efficiency in the discharge of their duties while employed there as professors.

"Dublin, October 20, 1858." The letter further states that, after a searching investigation on the part of the mixed French commission, of Archbishop Dixon, and of the Propaganda, nothing of a grave character could be alleged against the said professors; that certain acts of levity are imputed to one of them, a very young man, "which, no doubt," it continues, "could be corrected by verbal admonitions, but that even to him nothing was attributed which merited expulsion, and therefore both the reverend gentlemen were regarded as professors of the Irish College till their resignation on the 20th of October." The letter further says, "The question is not terminated, and it is to be hoped the Irish bishops and priests will be confirmed by the whole proceeding in their love for English law and justice, and the personal liberties secured by them." The offices which the Vicinians have now to fill up are those of President, Vice-President, Professors of Dogmatic Theology and Philosophy, Professor of Economy, and Professor of Humanity (Classics). It is to be hoped that the new government of the College will be conducted differently from that which, after frequent dissensions, ended at last in a general revolt of students as well as professors.

I hope, for the benefit of the English Cabinet, that the insinuations respecting its conduct towards Portugal in the affair of the Charles et Georges are not true. As I have already observed, those statements would not be worthy of notice but for the relations existing between the French Foreign-office and the Russian paper the Nord. The Nord, in its communications, evidently founded on official information, says that our Channel Fleet had by no means received orders to proceed to the Tagus, and that the two ships anchored before Lisbon were not sent there to encourage by their presence the resistance of Portugal. Can it be that they were sent to co-operate with the French men-of-war, and, if necessary, open their fire upon Lisbon? The Nord congratulates France on having succeeded in gaining over to her side that Power (England), for it is clear, from the admissions of the Portuguese papers, that the Count of Lisbon counted on the effective support of her powerful ally; and it further says, "it is impossible to address the same compliment to the Cabinet of St. James's, to whom it was so easy to spare its flag by no means brilliant part it has been made to play in the solution of this affair.

On the faith of its "third correspondent," the Nord says that "all those demonstrations had been arranged with the French Government on the demand of Lord Derby, who thought he owed this satisfaction to opinion in England, and by this means hoped to elude any questions in Parliament."

Conduct such as that imputed to Lord Derby's Government is too discreditable to be believed, even on the authority of this semi-official paper. It is not credible that a small power like Portugal, after having made a stand against the slave trade in so honorable a manner, could be made the sport or the victim of a private understanding between the French and English Ministers. That an opportunity should be eagerly seized on to mortify England is not improbable, but that English Ministers should be a party to their own humiliation is inconceivable. The Nord is perhaps too confident in supposing that this transaction will be passed over in silence by Parliament. I am assured that his Imperial Highness Prince Napoleon has sided with Portugal in this case both against the Foreign-office and the Marine Department. The impunity granted to the Charles et Georges will of course encourage other slanders, and we may now expect them in shoals on the coast of Mozambique, and whenever such cargoes can be got, well fitted up in all that is requisite for the trade.

The Minister of Marine has, by a telegraphic despatch, authorized Admiral Lavaud to place seamen belonging to the Imperial marine on board the Charles et Georges, and to bring her to France.

The following, in the shape of a foot-note appended to the article in the Times of Tuesday, appears in Galvani's Messenger of to-day:—

"We are enabled to state positively that the demands of the French Government were purely and simply complied with, without any protest on the part of the Portuguese Government, and that the amount of the indemnity to be paid by Portugal has been left to the French Government to decide upon.—Editor of Messenger."

I should like to know where did the "Editor of Messenger" get the information he so "positively" states? Was it from the Portuguese Government? Whether the Portuguese Government has presented a formal protest against this act I cannot say.

The surrender of the vessel could hardly be otherwise than "pure and simple" under the high pressure applied to the Portuguese Government; and its demanding that the indemnity should be left to arbitration was tantamount to an admission of the right of the Austerlitz and Donawerth to seize the ship. The indemnity may be extorted by the same means; and the payment will be just as "pure and simple" as the surrender was. It is stated here that when the ship was given up the Portuguese Government presented a note, couched in very energetic terms, to the French Minister at Lisbon, which, however, he declined forwarding to his Government. I cannot yet say "positively" whether this is the case.

The Monitor announces that the journal entitled the Correspondant has been seized for an article by Count de Montalembert on England and India, and that prosecution is to be instituted against the writer and publisher, who are accused of attacks against the principle of universal suffrage, the authority which the Emperor is invested with by the Constitution, and the respect due to the laws. They are further charged with attempting to excite the people to hatred and contempt of the Government, and endeavoring to disturb the public peace. The article in question contains strong language. In one place the Count says:—

"Finding the foul miasma creeping over me, my ears tingling with the low little-tattle of auto-chambray and the wails of fanatics who think we are their dupes, suffocated by the servile and corrupting miasma of a loathsome atmosphere, I left France for England to take a bath of fresh air."

In another place he says:— "Returning to France, I find in L'Univers, 23rd May, 1858, parliamentary government styled a farce, with scenic decorations. Happy country and happy clergy, whose organ gives such sound information in such decorous phraseology."

The prosecution of so distinguished a man as the Count Montalembert was expected to produce considerable excitement, and it was regarded as an in-

dication of great confidence in its own strength by the Government.

The Monitor de la Flotte has the following:— "M. Pellerin, Vicar-Apostolic of Northern Cochinchina, has just written to Paris to inform the Government of the persecutions to which the Catholics have been exposed since June last in the Empire of Annam. He states that he himself has been for several days in danger of falling into the hands of the Mandarin's satellites, and only escaped death by a miracle. We regret to say that there is reason to suppose that Mgr. Marti, of the Dominican mission, has not been so fortunate. Admiral Rigault de Genouilly was to have left China with part of his fleet on or before the 20th of August. About the same date the French man-of-war La Dordogne, and another transport with Spanish troops, were to set out from Manila, a third vessel, with the rest of our allies on board, was to leave a few days later. It is calculated that the expedition must have arrived by this time, and hoisted our flag on the walls of Tourane."

A Paris correspondent of the Nord states that numerous French missionaries, men and women, have left during the last few months. Ten members of the Society of Mary have left for New Caledonia; a bishop and ten members of the same society, for the Oceanic missions; thirty-one members of the Society of Pious of Tahiti, Sandwich Islands, Valparaiso, Santiago, Lima, &c.; two monks and two nuns for North America; and twenty-one priests of the Society of Foreign Missions, for China.

The Journal de Bruxelles says:—"At half-past twelve on the night of Tuesday a loud explosion was heard in the College St. Michel, Rue des Ursulines, which is occupied by the Jesuits, and it turned out to have been occasioned by a fulminating bomb having been thrown at a window on the first story.—Another bomb was picked up. Attached to it was a small bladder, which, from the smell, appears to have been filled with spirits of wine. Public rumor affirms that the object of the person who threw the bomb was to set fire to the college."

The Pays publishes the following:—"A circumstance has just occurred to which the state of affairs in India gives so great an interest, that it ought not to be overlooked. There exists a vast empire to the south of Bengal, which the English several times endeavored to dismember, and from which they tore some fragments after a long and sanguinary war, which ended in 1855. This state is the Birman Empire, a vast country which comprises a territory nearly 2,800 kilometres in length, and 900 kilometres in breadth, and the population of which at present exceeds 8,000,000. It possesses, likewise, a numerous marine composed principally of gunboats, intended for the defence of the rivers. They are solidly built, well armed, and perfectly adapted to the nature of the country. In the beginning of 1857, 15 months after the conclusion of the peace, the Governor-General of India sent an Ambassador Extraordinary to the Emperor of Birman, to ascertain his intentions as to opening fixed relations. The Emperor received the Envoy, loaded him with presents, but declared that he would not maintain constant diplomatic relations with the British Government, and that he could not allow an Ambassador to remain constantly at his court. Matters remained so at that time, but in the month of August last, in consequence of the serious aspect of affairs, the Governor-General thought it expedient to try a new application, and to send envoys to Amrapoora, commissioning them to renew the proposals of the British Government. These envoys completely failed, like the first, the Emperor of Birman wishing to remain perfectly free in his relations with Great Britain. This fact, under existing circumstances, is worthy of observation."

I cannot say whether the foregoing is from the famous "Calcutta correspondent" of the Pays, or from the person the anagram of whose real name is D'Orgoni.—Times Correspondent.

AUSTRIA.

The Vienna correspondent of the Times writes:—"The news that the Portuguese Government has consented to restore the Charles et Georges, and to liberate her captain, has created a very disagreeable impression here. It was so evident to the Austrians that right was on the side of Portugal, and they had so fully expected to hear that the British Government had intervened in her favor, that they are somewhat inclined to doubt whether the Lisbon despatch, which appeared in the Monitor of yesterday, is perfectly correct. The policy of Lord Malmesbury in this matter is very severely animadverted on, and, in my hearing, Her Majesty's Minister for Foreign Affairs has been accused of trucking to France. The official organs of the press say nothing of the quarrel between France and Portugal, but the Presse, the most independent of the Vienna papers, thus expresses its opinion on the subject:—

"The Monitor announces the new triumph of the French policy of intimidation, but without stating that the controversy is entirely at an end. We must therefore conclude that the question relative to the indemnity is still pending. As the Portuguese Government must have held counsel with the British Cabinet, we are curious to learn whether the Charles et Georges was conditionally or unconditionally surrendered. If the ship was conditionally surrendered Portugal was right to yield, but if the reverse was the case, the humiliation arising from such an unsatisfactory solution of the matter will fall with crushing weight on the British Cabinet. If France acknowledged at Lisbon that she had gone so far that she could not with honor retreat, and if she promised to revise her laws relative to the import of free negroes, the Tory Cabinet can justify its policy to Parliament. But if the Charles et Georges was unconditionally surrendered, the British Government will find it extremely difficult to clear itself of the charge of having left the special protegee of England in the lurch, and of having indirectly sanctioned the slave trade under a new form. We repeat that, if the Charles et Georges was surrendered without any conditions having been made, the English nation will have a right to accuse the Derby Cabinet of having disowned one of the noblest traditions of British policy, and of having displayed a want of true British courage."

ITALY.

The Times Paris Correspondent communicates a letter from "an Italian Friend," writing from Piedmont, from which we make the following extracts:—"The Piedmontese propagandian is extending throughout Italy, in consequence of the fusion that has recently been effected between the various political parties. This fact is of the highest importance for all. The curse of Italy hitherto has been its disunion; but now I am enabled to inform you that Moderates, Constitutionalists, Democrats, and disaffected Mazzinians, have all come to an understanding, and are united under one banner, namely, national independence, with the supreme direction of Piedmont. This mot d'ordre has gone throughout the Peninsula, and it is received everywhere with enthusiasm. You will therefore not be astonished to learn the great excitement of the public mind, but particularly in Central Italy. The affairs of the East also exercise a certain influence here; every one looks forward to the moment, not perhaps far distant, when the Adriatic, the Italian Peninsula, and the provinces of European Turkey will be the theatre of serious events. In Turkey, as you are aware, the fermentation rises every day. It is a cause of uneasiness to more than one Government; it explains why Austria, instead of adopting the reforms which the Archduke Maximilian meant to introduce in the Lombardo-Venetian kingdom, appears now bent on re-establishing the military system in these provinces. It is said that the army of Italy is to be reinforced, as also the garrisons of Bologna and Ancona, the two cities of the Roman States which are still occupied by the Austrians. It is known that France is to augment her garrison at Rome, to the great regret of the Pope, who hoped that the French would quit his capital."

SPAIN.

Spain is in a fairway of having her hands full. She is preparing an expedition against the Moorish pirates of the Rif—a formidable expedition, consisting, it is said, of 10,000 men; and another against Mexico, which will be a very expensive, and it may be a very disastrous affair. Of the latter, the ships for the transport of troops, have already sailed, except one, which is detained at Cadiz by stress of weather. How far the Spanish treasury can stand such drains as these remains to be seen, but judging from the outcry which was set up about the cost of the Queen's autumnal trip into the provinces recently, the state of the Exchequer is not healthy enough to justify needless extravagance.

RUSSIA.

A dispute is said to have arisen between Russia and England. According to the Trieste Gazette, a Ionian subject of Great Britain had been appointed British Consul at Prevesa, and on applying at the British Consular-office in order to have his passport attested, he was arrested, his house searched, and papers taken away from him. Representations have been made to the Secretary of Foreign Affairs in London, and redress demanded. As is usual in such cases, it is probable that the matter will be arranged by the disavowal of the act of the Consul, should it transpire to be indefensible, and the award by the British Government of an indemnity to the injured Russian Consul.—Weekly Register.

A correspondent to the Prussia Gazette announces that it is in contemplation to unite Europe with America by means of an electric telegraph across the Russian possessions in Siberia and America.—From Portland, at the mouth of the Columbia, in the Pacific, to Moscow, is only 2,000 miles, which is not a very great distance, when it is considered that in America the lines of telegraph extend to 7,000.—The letter states positively that this project will be carried into effect. We have reason to believe that the line of telegraph from St. Petersburg to Moscow will be extended to Kiachta, by which means news might be received from Peking in a week. Should this be done, all the nations who have relations with China will be forced to have recourse to this line as being the shortest means of communication.—Invalide Russe.

THE RUSSIAN TREATY WITH CHINA.—The Times says that this document deserves to be amongst the highest order of diplomatic papers. It consists of only twelve articles. The second gives to every Russian agent at an open port a right of direct communication with Peking, and provides for the passage of Russian envoys by land or sea by any route they choose up to the capital. The ninth stipulates that a convention shall be held to settle the continuous frontier of the two empires. The tenth emancipates the Russian ecclesiastical mission at Peking from all its previous conditions of Chinese control. The eleventh provides that a regular postal service shall be established between Peking and Kiachta, a city on the frontier north-west from Peking, and in a line between that city and St. Petersburg, for the communication between the governments as well as for the wants of the ecclesiastical mission at Peking. It is stipulated that the Chinese couriers shall perform the duty of service between Peking and Kiachta at least once a month, and shall make the transit in fifteen days; moreover, it is agreed that every three months an envoy shall make the transit between these points in a space not exceeding one month; and this envoy shall be equal to the envoy of every kind of effects. The only remaining article consists of the favored nation clause, whereby Russia adds to the special stipulations which she alone can use all the general advantages which have been fought for and negotiated for by England and France.

POLAND.

PERSECUTION OF ROMAN CATHOLICS IN POLAND.—The Gazette de Posen says:—"The following events have taken place in Lithuania. In the Russian Government of Grodno, circle of Wolkowsky, is a crown village of about 150 houses, the inhabitants of which were converted by force to schism, and had received a very greedy pope, who shamefully plundered the peasants every time that they had need of religious ministrations. Indignant at these proceedings, the peasants resolved to return to the Catholic Church, without asking leave of the Government, and went with this object to the Ecclesiastic Olenzki, a resolute old man, who, regardless of the menace of the Government, received them into the Church. When the Russian clergy heard of this a prosecution, which is still going on, was instituted; but, meanwhile, to reduce the peasants to obedience, the Governor General Nasimoff sent a detachment of troops, his aid-de-camp Popow, and some police, to the spot. All the inhabitants of the village, without exception, have been beaten with rods. One hundred and odd peasants, three of whom died during the torture, received each 600 strokes of the knot. The Ecclesiastic Olenzki was already dead from natural causes, but the Dean and his Vicar were taken to Wilna, and treated in a revolting manner. They were threatened to be sent to Siberia, and were ultimately delivered over to the tribunal. The metropolitan, who was at Wilna, received from General Nasimoff the written order to expel them immediately, and this order was executed without sentence of consistency, without respect for canonical law."

SWEDEN.

The Times of Stockholm, relates another case of religious persecution in that country:—"A person named Hejdenberg, of Riddah, thought fit in 1856 to abjure Lutheranism, and to adopt the Baptist form of worship, and he thought his new creed. For the abjuration and teaching he was brought to trial before the Royal Court of that town. As, however, it appeared that he had not received from the clergy the "warnings" which are required to be given to abjurers, he was acquitted on the first charge; but as, with respect to the second, it was shown that he had on a Sunday held a meeting and expounded the Scriptures, he was declared guilty of violating the law on conventicles and of profaning the Sabbath; he was accordingly fined 69 riksdalers. He appealed to the Supreme Court at Stockholm, but the condemnation was confirmed. He very recently presented a petition to the king for pardon, but it has just been rejected."

INDIA.

From India we have a short telegram conveying three days' later news than that given by us last week. The news consists of a brief notice of a battle fought with the rebels in Oude. It seems that some 3,000 of the enemy had posted themselves on an island of the river Gogra, where they were attacked by a company of Hodson's horse, with two companies of Europeans and a native contingent. The effects of this onslaught are stated to have been most severe; no less than 1,000 of the enemy being reported as slain, including two of their leaders. The Artillery prevented their escape by opening a murderous fire upon them. In Central India preparations were being made for again attacking the Gwalior force at Seronge, and it seemed likely, from the disposition and arrangement of our troops, that another encounter would shortly take place. The Times states that the Proclamation which was to announce the assumption of the Government of India by the Queen was drawn up, and despatched from this country some weeks since, and that intelligence of its arrival in India may now very shortly be expected.—The same journal also makes a statement with reference to a report which was circulated last spring, and which, at the time, produced a most painful impression. It will be remembered that it was stated, and currently believed, that the Rane of Jhansi had sent two persons to treat with the British Authorities, and that, instead of receiving the treatment usually accorded to pacificators, they were, on the contrary, seized and immediately hung. Our contemporary (without, however, giving any authority for the denial) now asserts that there was no truth in the report, but that the messengers were well

treated. Some confirmation of this assertion is highly desirable. While upon the subject of India, we may refer to the fact stated elsewhere, that the British Government have no intention of erecting any additional Protestant Bishops in India, a determination founded upon principles of prudence and foresight, but not likely to conciliate some of the supporters of the present Administration.—Weekly Register.

EUROPEAN LIBERALS.—There is no intolerance in the world equal to that of the tolerant man, the man of universal philanthropy and benevolence. He is personally insulted and wronged whenever other ideas than his own are driven across the path of his orbit, for he considers the whole movement of human affairs only as illustrations of his principles, whatever they may be. If the man of toleration is also irreligious, which is almost always the case, the tyranny he practises, or labours to practise, becomes insupportable. In his neighbourhood life is a burden, and social duties become irksome impossibilities, because of the one idea to which he has surrendered his affections, as well as the small amount of understanding which is the ordinary property of such a man. While he prates about largeness of mind and wide views, he contracts the miserable knowledge he may possess, and reduces it within still narrower limits. Nevertheless, he is still the man of large views and advancing progress, though in practice the greatest retrograde within the circle of his friends, unless they are all men of like views with his own. The men of progress and enlightenment, the men who are above superstition and prejudice, in short, the men who are the natural guides of the human race, if we take their own account of themselves, have within the last fortnight distinguished themselves in a remarkable manner within the city of Brussels. That favoured town is the refuge of men whose the presence of the police drives from other cities, and is in some degree more famous than London for the residence of distinguished men, to whom the charms of home are denied. Leaned Frenchmen, professors of universal knowledge, have for some time past found it convenient to honour the capital of Belgium with their presence, and the police of the city know a good deal about Parisian celebrities, which those celebrities would not willingly see in print. The present Whig Ministry knows more, but it cannot turn round upon its friends, and is therefore obliged to tolerate what it would gladly banish out of sight, so long as it is in power. But that cannot be. The men of light and progress must be endured, and their deeds conceived at, because of the unpleasant revelations which too many of them could make if they were driven to extremities. There is in Brussels a house in the lower town where a few Belgians live together, as it was imagined under the protection of the law, but that was a mistake. They were really outlaws, and might be destroyed, it seems, by the first strong-minded man who was above scruples on the matter of murder. The Belgians in question were Priests, and also Jesuits; that being the case, it was thought proper to make short work of it, and get rid of them by a Gunpowder Plot in the dead of night. The instruments of destruction were prepared by men, apparently well dressed, of the better order of society, and brought about midnight, when all was still, to the door of the house, and then there exploded. Happily, no deaths occurred, and the agents in this work of destruction failed in their object. The police, of course, were absent, and the villains disappeared in the darkness, out of which the Government has not yet brought them forth. The plot was unsuccessful, and half a dozen Priests were not blown into the air. They escaped for the present, but nobody doubts that the experiment will be repeated. Assassination has become a familiar idea, a portion of the machinery by which continental Whigs carry on the war against the order of society, and for the general improvement of mankind.

It is perfectly well known that this conspiracy to murder wholesale a congregation of Priests in Brussels springs out of the school of anarchy and disorder which goes by the name of Free Masons. The continental lodges are nothing but organised conspiracies against all men who do not belong to them, but especially against Priests. The Jesuits have the high honour of being chosen for the foremost victims; when they shall have been destroyed, the other orders must follow, each in its turn, and then the Secular Priests; when these shall have been exterminated, the cause of progress will require the sacrifice of every layman who believes in God, and who hopes to save his soul. There can be no peace between these murderers and any man who hates sin; they have their own views of the world, and if they can they will compel their fellow-creatures to do as they have done and fall headlong into the bottomless abyss of crimes into which they have so deliberately consigned themselves. The Jesuits in Brussels were quiet men, some of them occupied in writing the lives of the Saints, as continuators of the Bollandist Acta. Others were employed in preaching and hearing confessions, none of them "meddled with politics." In another house on the opposite side of the street, dwell others who were occupied in a school or college, but these were not directly aimed at. The murderous villains laid their plots for the extermination of the preacher, professor, and biographer of Saints, sparing for the present the professors and the innocent children confided to their care. Nevertheless, there is no doubt that the real object of attack was the college, where the rising generation is brought up to believe in God. The scheme was well contrived, for the attempt will carry fear into private families, and perhaps cause them to withdraw their children, while others will hesitate, before they will expose their sons to be murdered at midnight by the "friends of light," advocates of progress and preachers of toleration. The Jesuits gave better instruction to their scholars than the unbelieving men who teach in the Free University founded and supported by the Free Masons, or even the Universities of the State, where too many of the professors scoff at religion and abstain from the Sacraments. The Jesuits owed the government nothing, for they are not even recognized, otherwise than as citizens; they have no privileges or immunities, and yet they are hated with a perfect hatred, only because they exercise the liberty which the constitution guarantees to them in common with the beggar in the hospital, on the side of God. That is their whole and sole crime, and for this the well clad and well fed villains of Brussels determined to blow up their house with powder.

Literary and scientific men will pass over this inquiry very lightly, and would scarcely grieve if the library of the Fathers had been burnt, and the valuable papers they have brought together had been lost for ever. The true literary man is singularly indifferent to the progress of learning, whenever his rivals are in question, and would welcome barbarism in preference to that learning which alone is worth the trouble of acquiring. They are the genuine descendants of the Caliph Omar, for to them the library of Alexandria exists to this day in every monastery throughout the world.

At this time, the literary and scientific quacks of this country are pouring forth in halting grammar, copious floods of unmitigated folly about education throughout the country, and urging upon every man the necessity and the duty of acquiring knowledge, that he might raise himself in the social scale, and contribute to the progress of his race. They do not know, at least all of them, what they are doing. The advancement of science does not tend to the preservation of the public peace in Brussels. Outwitted intellects deal in gunpowder, and promote knowledge by blowing up a whole house with its inmates in their beds. It was not ignorant men that did this, neither were they poor, or in want. They were to all appearances respectable people, they might have been authors of popular works, men of learning, popular speakers at scientific meetings, and conversant generally with modern science and the latest discoveries in the arts. Be this as it may, they knew the

use of gunpowder, and the failure of their plot may be attributed to the fact that they were only beginners to practice the theoretical knowledge they possessed.

Knowledge may be very harmless in a man of five thousand a year, because, generally speaking, he has something to do which diverts his attention from the cultivation of science, but somehow or other it does not soften the manners of those whose sole possession is their knowledge. These men become very great savages, tyrannical in authority, and cruel to those upon whom they can trample, as they think, with impunity. They refine their minds, but they also refine their conscience, and destroy whatever of humanity belongs to them. Their speculations are as absurdities, and their practical deeds injurious. They are believed to have corrupted the Thames by the ignorant, and if they do not take great care they will be held responsible for the sudden deaths that occur. They may create a general panic among us, the uneducated, for it is really too much to expect of us that we should rest quiet while our houses may be blown up in the dead of the night, and ourselves or our friends murdered, without a warning, when sleeping calmly in our beds.—Tablet.

THE TIMES "POKING FUN" AT THE "SWADDLERS."—A gathering of the "sain's" at Liverpool, after the fashion of our "Anniversary Meetings," provokes the following profane remarks from the Times, whose editor is evidently a "vessel of wrath:—

"The Social Science gathering at Liverpool is succeeded by a Conference of British Christians, on the principle, we presume, of grace after meat. We avail ourselves of this reference to a general law in case we should not be able to discover any particular or special reason for this latter solemnity, with its ethnological title. We talk of the 'British Lion,' the 'British Oak,' the 'British Trident,' but a meeting of 'British Christians' sounds rather quaint and primæval, though, if pressed, we can give no theological reason against the juxtaposition. These phrases are matters of association and fancy. We know perfectly what 'British is, and what 'Christians' is, and yet at the first sound of this combination we should be apt to ask, 'who are those 'British Christians' that are meeting? Are they a new sect? Do they live under any particular rule? Have they any remarkable rites? Is there anything Druidical about them? Do they dress like other people? We are aware that all such questions would in two seconds be answered abundantly to our satisfaction, and that those British Christians who are holding a conference at Liverpool have no peculiar badge, no characteristic costume, but are simply a number of very respectable and zealous gentlemen of different religious denominations, who, for some religious purpose or other, are meeting together and making speeches. But, now that we understand who they are, the next question is, what are these excellent persons meeting for? We observe by the way, that, though a long list of noblemen, members of Parliament, barons, and gentlemen declare in the original notice that, 'believing that the circumstances of the world render an Assembly of British Christians very desirable at this time, they consider that it will be serviceable to the cause of God for all such persons as can make it convenient to do so to be present on the occasion,' they have not found attendance convenient in their own case, but have left the aristocracy to be represented by Sir Culling Eardley and a Scotch Lord of Session. The consequence is—though we do not mention it in the least in the way of reflection—that this conference of British Christians may be considered to be substantially composed of a number of highly respectable Dissenting Ministers. 'But, however this may be, what is the meeting about? We have looked through the speeches in order to satisfy ourselves on this point, and we must confess it is not made very clear. We have many admirable sentiments, many sublime hopes expressed, much valuable mutual exhortation, mutual edification, mutual congratulation, spiritual complimenting—all appearing to announce some object; otherwise, why should they all come to Liverpool to make the demonstration? But the object nowhere exactly appears. Dr. Raffles thinks that 'momentous occurrences have taken place in every quarter of the globe all loudly calling for Christian union.' The Rev. Daniel Aso thought 'there never was a period of the Christian Church when there were greater interests at stake.' The Rev. George Smith thought 'that the Christian world was in great danger from infidelity on the one hand and Popery on the other.' The Rev. J. Kirkpatrick thought 'they stood between two mighty dispensations—a dispensation of terror on the one hand, and a dispensation of mercy on the other.' Sir Culling Eardley alluded 'to the opening of China, and the prospect of Turkey being broken up.' The Rev. Dr. Wylie, of Edinburgh, thought 'the circumstances under which this meeting was held very peculiar.' 'Love is to be our element,' says the Chairman; 'We are all brethren,' says another speaker; 'We must cling to one another,' says a third; 'We must put on the armour of faith,' says a fourth. All very admirable and edifying. There can be no possible objection to all this,—but what is it all about? Why do they all solemnly meet at Liverpool to say that they love one another, and that they should cling to one another, even though, as was announced at the meeting, the Electric Telegraph Company at New York had offered in case the wires got right in time, to communicate exactly the same sentiments from an exactly similar meeting held at exactly the same hour at New York? These are general advantages in the rapid transmission of news, but why it should be supposed an extraordinary benefit that the Christians of New York should transmit in one moment to an assembly of Christians at Liverpool the intelligence that they loved them, or admired them, or wished well to them, or whatever the message might be, we do not quite understand. Any such relations as could be expressed by the electric wire might, we think, be almost supposed and taken for granted beforehand as existing between these two Christian bodies, without magnetic transmission. We will not insinuate for an instant that the zealous ministers and pious laymen of the Liverpool Conference meet at all for the purpose of hearing their own voices, or for the subtle luxury of mutual approbation and compliment. This is, indeed, a more common taste even among truly religious men than they themselves often imagine. It is clothed in didactic phrases, and is called 'mutual edification,' 'mutual counsel,' 'mutual comforting and benediction;' but, were the soothing composition in all these processes analysed, it would be found to contain a certain proportion of the refined extract or essence we have just mentioned. Is there not, or is it a base calumny to assert it, a certain indefinite tugging of the religious mind on these occasions, pleasing provocatives, and gentle satisfactions to what Germans call the 'ego' in our nature,—latent ministrations to the human spirit, refreshing cordials, balmy allusions, and radiant memories? But we do not attribute any of these motives, however innocent, or at any rate pardonable, to the Conference of British Christians at Liverpool.—We will assume that they meet for the general object of promoting union, and diminishing differences by temperate discussion. In that case we will only caution them against a rock on which they will be very liable to split, though it constitutes in their own eyes the very basis of their Association. We do not advise them to be too sure that this temperate discussion of differences they promise themselves will always issue so favourably. It is all very well as long as people do not talk of their differences at all; so long as they only talk about love, then love, affection, all-union, clinging together, brotherly love, &c. But let them once get really to talk about their differences, and they will find that a considerable amount of the pugilistic spirit is still left about these demonstrations of affection. They will find it not so easy to ally temper and conciliate obsequy. They will find that with all this talk of union people