ILABLE
ISPONIBLE

TIGHT BINDING
RELIURE TROP RIGIDE

The Christian Watchman

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Original Contributions

For the Christian Watchman.

RECOLLECTIONS OF ROME.

No. XXI.

CHURCHES.

The visitor to Rome is amazed at the number of Churches in this city. Besides those venerable or magnificent Basilicas which alone would suffice for the accommodation of the inhabitants of a larger city than Rome, there are upwards of two hundred churches. We meet with them in every street—in every square. The very number of these structures tells us that they were designed not as places where the people may assemble to receive instruction, not as temples in which God may be worshipped, but rather as monuments in honor of virgin or saint.

While many of these churches present nothing very remarkable to please the spectator, yet the majority are well worthy of inspection—and many are exceedingly attractive. We will rarely find a church which does not present some excellence of form or material, or which at least does not contain some fresco, or mosaic, or statue, or painting, which elsewhere would be regarded as of priceless value. Some of the churches indeed almost rival the more magnificent of the Basilicas in size and splendor. Here in Rome there are so many attractions that one will rarely take the trouble to discover the treasures of art which these churches contain; yet the elegance and beauty which they possess would suffice to be the boast of any other capital in Europe.

The Protestant will visit these churches not on account of the relics which many of them contain, nor for the interest with which tradition has invested some of them, but simply to gaze upon the gracefulness or majesty which the architect has created, or to admire some beautiful statue or painting or to witness the performance of some imposing ceremony, and doubtless he is as much pleased and edified, as are those who visit the church for more devotional purposes. These are not only places for worship, they are also museums of art, Poussin, Guido, Domenichino, Raphael, Michael Angelo, and other celebrated artists have adorned these structures with some of the noblest productions of their genius, and the heretic is not to be blamed who finds their beautiful statues and paintings, these graceful columns, these elegant proportions, more precious than relics of saints, more attractive than the legends of monks. Though the monks are perpetually drawing forth their wearisome chaunts for the souls of the departed, and though the worshipper may be bending with reverence before the picture of saint or virgin, we, without sentiments either of awe or mirthfulness, pity or respect for these worshippers, or these services, lounge from chapel to chapel, from altar to altar, to see what is worthy of inspection.

Some of these churches have made a lasting impression upon the memory. In the church of St. Onofrio, near St. Peters, is the tomb of Tasso. A simple slab, very different from the tombs of Italian genius in the Santa Croce of Florence, marks the spot where Tasso rests from his sorrows. The church of S. Martino ai Monti boasts of a beautiful interior, which is adorned with graceful Corinthian columns, and charming frescoes. The crypt of this remarkably elegant church, formed of a portion of the Baths of Trajan, is particularly attractive. It was one of the first places in Rome consecrated to Christian worship, and here Sylvester is said to have held the first council which was summoned after the baptism of Constantine. Some of the old Roman pavement still remains. The church of Sta Maria degli Angeli is one of the most magnificent and imposing in Rome. It is formed from the great hall of the baths of Diocletian, and was designed by Michael Angelo.—It is in the form of a Greek cross, and is superbly ornamented with white marbles, elaborate carvings, and paintings. By the entrance are the tombs of Salvator Rosa and Carlo Maratta, two celebrated painters. By one of the transepts is an admirable statue of S. Bruno. This church is connected with a monastery, whose inmates are under a vow of perpetual silence.

Opposite the ruins of the palace of the Cæsars, and at the base of the Celian Mount, is the Chiesa di S. Gregorio. This is a large and handsome edifice, and contains, besides its paintings and statues, an unusually large collection of relics. By means of a small bribe we obtained a sight of these treasures. Here are bits of flesh, hair, parts of finger and toe nails, arranged on shelves, in little bottles. The exhibition is rather disgusting than edifying to the Protestant, though doubtless the spectacle of the toe nail of some sainted worthy excites devotional feeling in the heart of the Roman Catholic. In one of the chapels are some celebrated frescoes by Guido and Domenichino, painted as rival performances. In another chapel is a statue of S. Gregory, and the table from which he was accustomed to feed the poor.

A short distance from the Corso is the suburb Chiesa di Gesu—belonging to the Jesuits.

The interior of the church is gorgeously decorated with precious marbles, the high altar fairly gleams with ornaments of silver, gold, and even gems. The altar in the left transept is also exceedingly rich. Its chief ornament is a silver statue of St. Ignatius whose dust lies beneath. The great ornament of this church is the bas relief of the Trinity above the tomb of Ignatious. Here is the Father in the likeness of a venerable old man, the Son, in the strength and beauty of manhood, the Holy Spirit as a dove. At the Father's feet is a globe of lapis lazuli about two feet in diameter, and the largest piece of this stone in existence. The whole bas relief is exceedingly beautiful, yet we do not understand how even Jesuits could venture to present for adoration an image of God the father. The spacious dome of this edifice contains a superb fresco of the judgment.

We happened to enter this church on Christmas eve, when a Te Deum is sung in the presence of all the public bodies of Rome. Before the high altar a priest was officiating: around the high altar and behind the officiating priest, were the cardinals, arrayed singly in the form of a semi circle, and all arranged in their scarlet costume. The Swiss guards, with their harlequin dress and armour of the middle ages, were drawn up in the centre of the church. Behind these, and extending in a line, two deep, was a company of French soldiers. The appearance of the soldiers with their hats on and their muskets by their sides presented a very singular appearance in a place of worship, at the hour of devotion.

The spectacle was very splendid. The edifice was brilliantly illuminated. The polished marble of the interior of the edifice, and the ornaments of the altars glittered in the light. The polished battle axes of the Swiss guard, and the gleaming bayonets of the French troops, were a novel but imposing addition to the splendor of the scene. All but the soldiers were in the attitude of devotion. The smoking censer wafted by the officiating priest, the kneeling circle of cardinals, the lowly attitude of the multitudes who filled the place, and the sublime notes of the organ as it pealed forth the anthem, all made an impression on the imagination and memory which will never be removed.

We can only notice one more of the Roman Churches.

On the Capitol hill, and to the left of the palace which crowns its summit is the Chiesa di Ara Coeli. This is one of the ugliest edifices in Rome. The interior consists of a nave separated from two side aisles by rows of granite columns of different sizes and orders of architecture, evidently abstracted from some ancient structures. This edifice contains the tombs of some eminent men, and is especially remarkable as being the head quarters of the Bambino.

We happened to witness the extraordinary services performed in its honor. The interior of the church—the platform in front, the lofty flights of stairs which lead up to the church, and the piazza below, were all crowded with people.

While standing on the platform the bell of the Capitol, used only on great occasions, tolled, a band of music inside the church struck up, and a procession of priests and monks, in their robes and bearing lighted tapers, marched out of one of the side doors, the foremost priest carrying very reverently a little wooden image of the Saviour. The procession moved along the platform to the extremity that overlooks the stairs of the Capitol, the people prostrating as the mass passed. The bell of the capitol again tolled, the little image was held up three times before the people, when the crowd knelt and by cheers, cries, and waving of handkerchiefs, expressed their joy at the sight. The whole procession then moved slowly and reverently back into the church, the people kneeling as the little idol passed. Music, chanting, and bowing concluded this very interesting and very edifying spectacle.

On the left aisle not far from the door, a little grotto had been erected, representing very prettily in wax and pasteboard, the Saviour in its mother's arms—the other members of the holy family, the magi adoring, and the angels above rejoicing. This representation of the infant saviour called the Bambino is quite a miraculous image. It seems that a monk once undertook to carve an image of the Saviour, but while upon his work fell asleep. During his slumbers an angel descended and finished the image, which the monk discovered upon awakening, much to his joy and surprise. This said image is a very stupid, good natured clumsy little thing, and much more like the work of a carver's apprentice than of an angel, nevertheless it is held in the utmost reverence. Innumerable are the cures which have been miraculously effected by the agency of this image, and great the amount of diamonds which have been lavished upon it. This idol, gleaming with diamonds in the Virgin's arms, bears little likeness to him who was cradled in the, manger and whom this thing is supposed to represent.

A.

The Work of God in Delhi.

The mission in this important city continues to present those gratifying features which it assumed so soon after the arrival of the Rev. James Smith. The re-occupation of the city by the population scattered during the months of the memorable siege, brought large numbers of persons under the sound of the gospel, and among them many who listened with deep and saving interest. With the increase of laborers, by the arrival of the Rev. Messrs. Broadway and Parsons, the work expanded on every side. Numerous villages, which lie scattered in every direction among the wide-spread ruins of the five former cities of Delhi, asked for the Word of Life, presenting a large number of inquirers after salvation. The severe exertions these manifold claims made upon the strength of the missionary, the Rev. J. Smith, constrained him at the commencement of the hot season of 1860 to seek a change in the hills. He returned home in July. In that month fifteen persons were added to the church; the new converts were found to be going on well, and but few cases of necessary discipline presented themselves. The work of consolidation had commenced, and four churches were nearly organized, with pastors over them of their own lineage and race. One of these churches has made its home in the place rendered memorable as the locality of the residences of the missionary Thompson, and his martyred successors; Mackay and Walayat Ali. It is also near the spot where Walayat testified unto death his faith in Christ his Saviour. Not a little pleasure is there also in the fact that many of the inquirers spoke of the faithful labors of Thompson, as the means of first awakening in their minds the desire to know the Redeemer of men.

At the same time, Mr. Parsons established a meeting for frequent and earnest prayer for the Divine blessing on the scene of his labors. These were not confined to the city, but extended to the village of Murhowlee, lying under the shadow of the wondrous pillar named the Kuttab Minar, and amid the ruins of Hindu temples and Moslem mosques, some twelve miles from Delhi.—Here inquirers were numerous; while in Delhi itself he was visited by several respectable and influential natives, who expressed their determination to give up the religious systems in which they had been brought up, and to embrace Christianity. His evening services were becoming more and more interesting, and the truth appeared to be rapidly gaining ground. Under date of September 14th, he writes: "Last evening I had the pleasure of baptizing two converts in the river Jumna. One had been a leading character among the Mohammedans; the other was a respectable Hindu. Both are well read and intelligent men. They have given satisfactory evidence of their sincerity, and I hope they may prove ornaments to the Christian profession."

It was a day or two before this that a new chapel was opened in the village of Shahdra. The event was an interesting one. Many Christians from Delhi attended, as well as a large number of heathens and Mohammedans resident in the village. Two native brethren, pastors of two other churches, Bhagwan and Kurreem Buksh, took part in the service; and at its close Mahar Das, the pastor of the church, gave refreshments to the visitors from a distance.—"The prospects of the mission," said Mr. Smith, writing at the time, "were never brighter than at present; on all sides openings present themselves, and the desire for native village preachers far exceeds our means, in both men and money." He enumerates four churches as being then fully formed:—Shahdra, with about twelve members; Purana Killah, with about fifty; Durria Gunge, thirty; and Pahar Gunge, twenty; besides a small nucleus in six other places. In the following month sixteen persons were baptized, in the presence of crowded assemblies gathered on the banks of the Jumna, so often desecrated with the polluting rites of heathenism, to witness the consecration of souls to Christ.

At the end of the year these pleasing prospects continued, and each month a considerable number of persons were added to the churches. Another church had been formed in the suburb of Subzi Mundi, in the midst of the village which, so often during the siege, was the scene of conflict between the mutineers and the heroic force which occupied the neighboring ridge.—On December 4th the brethren from Agra and Muttra, with the Rev. George Pearce, of Calcutta, met in conference, to consult on the future conduct of the mission, on account of the impaired health of Mr. Smith, which constrained him to go to Australia. The brethren remained in conference till the 14th. They also enjoyed the assistance of the lay brethren, Messrs. Parry and Price, spending a portion of their time in inspecting the native churches and visiting the districts around. At the close of the meeting they resolved to request the sanction of the committee to the removal of Mr. Evans from Muttra to Delhi. They also prepared an address to the churches in Australia, which was confided to the hands of Mr. Smith, with the hope that he may be able, while sojourning among them, to create an interest in the mission at Delhi, and aid somewhat in its support. During the session of the conference, several interesting incidents occured. On the Lord's day, the 9th, all the native Christians in Delhi and the immediate villages assembled, and, to the number of 150, sat down to commune with each other and with Christ at his table. No wonder that their hearts overflowed with intense emotions of gratitude for what the Lord had wrought. For forty years the labor of God's servants had seemed almost fruitlessly expended. Then came the tempest of mutiny and war, as if to obliterate with the life's blood of Christ's messengers the few traces that had been made in the hardened soil. Four only remained of the little flock which had been gathered in Delhi, when Mr. Smith resumed the work. And now 150 professed followers of Christ assembled in this blood-stained city to commemorate his dying love, and again to testify that God's ways are not our ways, nor his thoughts our thoughts. Truly it was a scene of the deepest interest and fullest joy. The motto of the primitive church was again verified—"The blood of the martyrs is the seed of the church."

On the day following, the new chapel in Purana Killah was solemnly consecrated to the worship of Christ. Mr. Evans preached in Hindi to the 250 persons who assembled to take part in service. The chapel was built at the cost of Mr. Fairy, to whom the mission and its missionaries are indebted for many acts of generous and Christian kindness.

The year had truly been one of progress. One hundred and twelve persons had been baptized in Delhi and its suburbs, and the work, in the estimation of the brethren at the conference, was as promising as ever. It must not, however, be supposed that all these numerous converts exhibit the same degree of earnestness in their profession. With many there is no very deep conviction of sin, nor very clear views of the value and importance of true religion. The lower castes of India are very ignorant; and while there are among the converts many who exhibit an intelligent piety, others are very illiterate, though seeking after the light of true knowledge and salvation. There is, however, one peculiarity visible in these large accessions to Christianity. Many of them are from sects which have only slight affinities with rabid Hinduism, especially those from the sect called Kabir Panthees. This sect hates idolatry.—Some of the sayings of their founder seem to point to the rise of a purer faith in which his adherents should be absorbed. Thus one sentence runs:—"Let the sons or disciples of Kabir sink, but let the sons or disciples of light arise."—Even many of their hymns are capable of being read with a very slight change, in a Christian sense. Thus, when stirred by the message of the gospel, there is a comparative absence of prejudice, and the force of idolatry over the minds of the Hindus is in their case almost wanting.—There is also no doubt a good deal of family influence at work. In some cases the head of a family seems to bring with him a whole circle of relations, in accordance with the patriarchal sentiment, which still has so strong a hold on the minds of the people in the north-west province. Nor must we expect to find the converts displaying a very vigorous spiritual life. At present they contribute little or nothing to the support of their teachers; nor is their much spontaneity in the spread of the work. They look to the missionary with reverence, and trust too much to his energy and persistent action. His station seems to them so superior to their own that they cannot think of offering their pence or food to him. And they do not see nor acknowledge that their native pastors have the claim upon them which their former teachers had. Yet with all these drawbacks, the work is a very hopeful one.—"European Christianity," says Mr. Gregson, whose words we quote with much pleasure "was not the growth of a day, and I look upon what is being done here as a most promising step in the right direction. Large bodies of men are at least renouncing false religions, and placing themselves under Christian instruction. Now can we doubt the result of patient persevering Christian instruction, and this is especially what is wanted. I look upon all that is now being done as valuable chiefly in laying a magnificent foundation for Christian instruction."

The following is an analysis of the castes and and religions of sixty-five persons baptized in 1860.

HINDUS.				
Brahmins,	"	"	"	1
Khatris,	"	"	"	3
Kaysth,	"	"	"	1
Jat,	"	"	"	1
Chumar,	"	"	"	33
			Total,	39
MOHAMMEDANS.				
Pathans	"	"	"	10
Shikh,	"	"	"	4
Moguls,	"	"	"	4
Syud,	"	"	"	1
			Total,	19
OTHER BODIES.				
Church of England,		"	"	4
Church of Rome,		"	"	1
Greek Church,	"	"	"	2
			Total,	7

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a very talented and zealous Christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents.

In connection with the Delhi mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the Conference, the brethren Parsons, Gregson, and Evans, went over. Previously Mr. Smith reported that the people there evinced a remarkable thirst for the word of God, and that in the bazaar the people came together in crowds to hear it preached.—On another occasion Mr. Parsons was not only favored with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace Christianity. On this visit they baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the lord. These with previous baptisms made a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of Christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the gospel as about Delhi."

Thus is God wonderfully manifesting his power in this region, where but four years since anarchy and rebellion trampled all order under foot and revelled in blood, and the most fearful hate was exhibited to the Christian name.—Eng. Bap. Miss. Herald.

Public Opinion on the American Outrage.

(*From the "Times.*)"

It requires a strong effort of self-restraint to discuss with coolness the intelligence we publish to day. An English Mail Steamer, sailing under the British flag, and carrying letters and passengers from a Spanish port to England, has been stopped on the high seas and overhauled We put out of sight the accidents that the four gentlemen thus kidnapped were accredited with a diplomatic mission from the Confederate States of America to the Courts of Europe, and also the peremptory manner in which the Federal frigate acted in making her seizure. The intention of the Federal Government evidently was to act upon their strict right, and to do so in as little ceremonious a manner as might be. If they are justified by their rights as beligerants in what they have done the manner of doing it is a mere question of good or bad taste. If a rude fellow claims his rights coarsely we must yet give him his rights; and if we would not find ourselves in the wrong we must not quarrel with him on account of his ill manners. We have ourselves established a system of international Law which now tells against us. In high-handed, and almost despotic manner, we have in former days claimed privileges over neutrals which have at different times banded all the maritime Powers of the world against us. We have insisted even upon stopping the ships of war of neutral nations and taking British subjects out of them; and an instance is given by Jefferson in his Memoirs in which two nephews of Washington were impressed by our cruisers as they were returning from Europe, and placed as common seamen under the discipline of ships of war. The authorities which may be cited on this question are too numerous and too uniform as to the right of search by beligerent ships of war over neutral merchant vessels to be disputed. When such tremendous interests are at stake we feel deeply the responsibility of discussing a question like this. We cannot yet believe, although the evidence is strong, that it is the fixed determination of the Government of the Northern States to force a quarrel upon the powers of Europe. We hope therefore, that our people will not meet this provocation with an outburst of passion, or rush to resentment without full consideration of all the bearings of the case. On the other hand, we appeal to the reasonable men of the Federal States—and they have some reasonable men among them—not to provoke war by such acts as these. Even Mr. Seward himself must know that the voices of these Southern Commissioners, sounding from their captivity, are a thousand times more eloquent in London and in Paris than they would have been if they had been heard at St. James's and the Tuileries. Questions of this kind in countries where the people exercise power pass but too quickly out of the hands of lawyers and statesmen, and give irresistible power to neither the wisest nor the most peaceloving members of a community.

(From the "Morning Advertiser.")

We do not wonder at the sensation which this circumstance has caused among all classes here nor at the fall of nearly three-quarters per cent. which it has caused in our Funds. It is a most untoward event at the present moment, and cannot fail to prove productive of very serious complicotions. The Federalists will doubtless maintain that the capture comes within the scope of the Treaty of the Right of Search, to which we made ourselves parties a few years ago. But whether or not the conduct of the Government of President Lincoln in this matter be in consonance with international law, one thing is sufficiently clear, namely, that the Federalists have committed an act which is the reverse of courteous to this country. It would appear as if they were determined to irritate, by affronting, the English Government and the English people. We say nothing of the taste, whether good or bad, of this sort of procedure, but as regards its policy, there will not, we are certain, be two opinions either in England or Europe. To "find out their mistake," is a favourite American phrase. The Federal Government will, in all probability, be furnished with an experimental illustration of the import of the words. Unless we greatly err, they will discover before long, that the proceeding in question is as unwise as it is outrageous. Earl Russell, a few days ago, officially apprised Mr. Adams, the American Minister in London, that if the Federal Government stopped or overhauled any Royal mail steam-packet, the fact would be considered as an insult to the British flag. It is a remarkable circumstance that intelligence should reach this country that the very contingency here contemplated as possible should actually have occurred

From the "Morning Post."

The Government of the United States has taken a step of a very serious character. The facts are before the legal advisers of the Crown, and upon their decision as to the legality of the proceeding will depend the action of the Government. It would be therefore premature for us to discuss the consequences of this important event. Our own opinion is that the Federal Government had a legal right to stop the Trent and to seize upon contraband of war, under which definition we believe, despatches belonging to the enemy are included. But no such despatches were desrcibed for, nor, indeed, did the Trent convey any.

Four passengers only, who bore no official character, were taken out of the ship. We think that this proceeding was not according to international law. The opinion of the law officers will, however, very shortly decide this question. If we are right the British Government will clearly be entitled to reparation and apology, and no reparation could be complete without the restitution of the passengers taken from under our flag. If we are wrong, of course we shall have to submit to the law. But we shall not the less keenly feel an affront which must prove to us how little the Federal Government appreciate the courtesy, discretion, and generosity with which we have invariably acted.

[From the "Morning Herald."]

"*Quem Deus vult perdere, prius dementat.* The conduct of the American Government has long been such as, to Europeans, scarcely seemed consistent with the supposition of its being directed by men in full possession of their senses. Mr. Lincoln, on his accession to power, was thought to be an honest, vigorous, straightforward man, whose firmness of temper might balance his intellectual deficiencies, and whose respect for law might atone for his utter ignorance of politics. Unhappily, he has proved himself not only far more ignorant and unintelligent than any one imagined him, but utterly wanting in decision of character, or in conscientious adherence to the constitution of which he was the appointed guardian. *Sui impotens* is the classic phrase which most accurately describes both his character and that of his chief friend and adviser. Mr. Seward's want of common sense, reticence, and principle, have long been notorious to Americans; and recent circumstances have directed him an amount of English attention which has made him equally well understood and despised in this country. We knew that he had proposed to "annex" Canada; but the idea was to us, who know our strength and the weakness of the United States, so utterly ludicrous that we did not, and could not, appreciate the utter folly and desperate wickedness of the man who could put it forward as a serious proposal. Since then Mr. Seward has done everything in his power to insult and exasperate Great Britain; he has encouraged the piratical seizure of our ships, he has ordered the illegal arrest of British subjects, he has directed his envoys at foreign courts to revile and menace us. All this we have borne a little too quietly; the nation has endured it with the patience of contempt; the Government, with an indecision which, to American eyes, looked like the irresolution of fear. But we confess that we were hardly prepared for a crime so wanton, an outrage so flagrant and so unpardonable, as has just been perpetrated under the orders of the Cabinet of Washington. Unless Mr. Seward be simply out of his senses with rage, fear and helplessness—unless he be intoxicated with his own boastfulness till he really believes his own statements—he must be aware that England can, before a month is passed, destroy or take possession of every seaport in the Northern states: raise the blockade of the Southern coast, and sweep the seas clear of the Federal flag. And yet, with this knowledge, he has ventured on an outrage which ought to be avenged by the immediate appearance of a British fleet in the Chesapeake; bringing the alternative of instant reparation or—war.

The International Law of "Right of Search."

Lord Stowell, in giving judgment in the celebrated case of the "Indria," which is the storehouse of all the English law on this subject, says: "Be the ships, the cargoes, and the destination what they may, the right of visit and search are the incontestable right of the cruisers of a belligerent nation. Till they are visited and searched it does not appear what the ships or the destination are: and it is for the purpose of ascertaining these points that the necessity of this right of visitation and search exists. This right is so clear in principle that no man can deny it who admits the right of maratime capture; because, if you are not at liberty to ascertain by sufficient inquiry whether there is property that can be legally captured, it is impossible to capture. The many European treaties which refer to this right refer to it as pre-existing, and merely regulate the exercise of it. All writers upon the law of nations unanimously acknowledge it. The great American authority, Kent, treating upon the same subject in his Commentaries, says:—"The duty of self-preservation gives to belligerent nations this right.—The doctrine of the English Admiralty Courts on the right of visitation and search, and on the limitation of the right, has been recognized in its fullest extent by the Courts of Justice in this country." So far as the authorities go, the testimony of International Law writers is all one way, that a belligerent war cruiser has the right to stop and visit and search any merchant ship upon the high seas. We quote these authorities because it is essential that upon a matter so important as that now before us the public mind should be well informed. But it must be remembered that these decisions were given under circumstances very different from those which now occur. Steamers in those days did not exist, and mail vessels carrying letters wherein all the nations of the world have immediate interest were unknown. We were fighting for existence, and we did in those days what we should neither do nor allow others to do, nor expect ourselves to be allowed to do, in these days. Moreover, if we gave full scope to all this antiquated law it remains still to be asked whether the men who have been taken from beneath the protection of our flag were liable to seizure. They were not officers of the army or of the navy of the Confederate States. They were diplomatic Envoys, wanting only in some formalities to be Ambassadors to England and France. We do not say that there is any provision in the law of nations which will entitle us to maintain that their persons were sacred by reason of their mission; but, on the other hand, we are not aware of any authority which will show that these Envoys were contraband of war. If we had recognised the Confederate States we apprehend that we should have been perfectly justified in taking these Ambassadors on board our own vessels of war and bringing them to England without in any way forfeiting our character as neutrals.—But, even if it were necessary to admit that these gentlemen were in a belligerent or contraband character on board the English vessel, it is, we believe, the opinion of very eminent jurists that this was not a question to be adjudicated on by a naval officer and four boats crews. The legal course would have been to take the ship itself into port and to ask for her condemnation, or for the condemnation of the passengers, in a Court of Admiralty. The result might, no doubt have been the same, but if the proceeding was irregular we have surely a right to demand that these prisoners shall be restored.