

"EQUALITY" NOTIONS OF SPIRITUAL FREEDOM.

The advocates of "religious equality," in the Irish and special sense of the phrase, have encountered an awkward opponent on the very threshold of the committee-room. To-day they recorded a series of resolutions, to the effect that spiritual freedom was the genuine birthright of all the people and that "the first step towards securing the blessing of secure homes and safe dwellings must be the destruction of everything in the shape of privilege, precedence, monopoly, or unfair advantage on the part of the Established Church." This notification met the eye of Sir Culling Eardley, who for years had been labouring in the work of religious equality and evangelical freedom all over the world, and he applied the discovery to prompt and practical use. A poor man and woman in Tuscany of the name of Madian, had been sentenced to four years imprisonment and hard labour for having read the Scriptures, and worshipped God out of the Church of Rome. The public prosecutor frankly declared at the trial that the prosecution was wholly and avowedly for the religion of the Established Church of Tuscany. Sir Culling, in concert with many other benevolent persons of this and other countries, was then compassing the rescue of these unhappy prisoners, and in furtherance of this charitable object a deputation was proceeding to solicit their pardon from the Tuscan Court. Now, if the Irish confederates, being of this very Tuscan religion, would but concur in suggestively recommending to their brethren at Florence some of these maxims which they are proclaiming so clamorously at home, what a catch it would be for the deputation!—So thought Sir Culling, and he addressed himself to Mr. Frederick Lucas, an active promoter of the "Equality Movement," and public expositor of the cause. And what did Mr. Lucas say? Why, he first took Sir Culling roundly to task for presuming to expect an answer to so impertinent an application!!! True, the popish religion is established in Tuscany and the Protestant in Ireland; but Protestantism in Tuscany is "a crime in the sight of God, and an injury to society," whereas Popery in Ireland (as we must infer by antithesis) is a real and genuine blessing to the State. The Tuscan Government, again, is Catholic, and the country is "exclusively Catholic," and therefore, in repressing dissent, its rulers may use any means they think expedient. But the Established Government of Ireland and the established Church of Ireland are both as truly Protestant as the Tuscan establishments are Popish, and why may they not act accordingly?—We have only to terminate all toleration, and then we shall no longer be chargeable with intolerance. Such doctrines are dangerous at the present moment.

GOVERNMENT EMIGRATION TO AUSTRALIA.—Notwithstanding the great number of emigrants who have been sent out by Her Majesty's Colonial Land and Emigration Commissioners to our Australian colonies during the present year, the applications at the office, in Park-street, Westminster, from persons soliciting to be sent out under the Government regulations are more numerous than can possibly be complied with. The persons applying are chiefly agriculturists, mechanics, and women (needlewomen, servants, &c.). The Commissioners have, however, decided upon sending out a few more this year (exceeding 2,000) of the above classes, the most required in our colonies; and the next ship appointed to sail is the *Hope*, 600 tons, to be followed by others that have been contracted for for that purpose by Government. With respect to "fortune-seekers" to the "gold diggings," although now in the middle of October, there are no less than 40 ships getting ready in the St. Katharine's, London, West and East India docks, ranging from 400, 500, 600, 800, to 1,500 tons each, appointed to sail during the present month to Port Philip, Geelong, Melbourne, Western Australia, Adelaide, Sydney, New South Wales, &c., and from Liverpool 10 first-class ships with adventurers to the "golden regions."

AMONGST recent emigrants to Australia are a son of the Bishop of Exeter, who is gone out as a settler near Melbourne; and the Hon. and Rev. Baptist Noel's son, who is gone out to practise at the Australian bar.

FOREIGN.

IMPERIAL SPEECH OF THE PRINCE PRESIDENT.—The following is the speech of the Prince President at the dinner at Bourdeaux:—

"I accept with eagerness the opportunity afforded me by the Bourdeaux Chamber of Commerce for thanking our great city for its cordial reception and its magnificent hospitality, and I am happy at the end of my journey to communicate the impressions I have received.

"The object of my tour, as you are well aware, was to make myself acquainted, by personal observation, with the beautiful provinces of the south, and to ascertain their real wants. It has however, led to a far more important result.

"I may say, indeed, with a candour as far removed from pride as from false modesty, that never did a people more directly, more spontaneously, more unanimously testify a determination to free itself from all unreasonableness respecting the future by placing in the same hands as heretofore a power which sympathises with its feelings. (Applause.)

"The people has now at last learned to value at their price the false hopes with which it has been cajoled, and the dangers with which it was threatened. It seems, then, that in 1852 society approached its dissolution, because each party consoled itself with the belief that amid the general wreck it might still plant its standard on the floating fragments. (Sensation, and cries of 'Vive l'Empereur!')

"Now that its eyes are opened to absurd theories, the people has acquired the conviction that those pre-

tended Reformers were mere visionaries, inasmuch as there has always been a disproportion and a want of consequence between their expectations and the promised result. (Loud applause, and cries of 'Vive l'Empereur!')

"At present, the nation surrounds me with sympathies because I do not belong to the family of the Ideologues. I promote the welfare of the country; it is not necessary to apply new systems, but the chief point, above all, is to produce confidence in the present, and security for the future. For these reasons, it seems France desires a return to the Empire. (Yes, yes! prolonged applause, 'Vive l'Empereur!')

"There is one objection to which I must reply—Certain minds seem to entertain a dread of war, certain persons say, the empire is only war, but I say the empire is peace (sensation), for France desires it, and, when France is satisfied, the world is tranquil.—[These words uttered in a firm voice, and with strong emphasis, produced a magical effect, Enthusiastic bravos were heard from all sides.]

"Glory descends by inheritance, but not war. Did the princes, who justly felt pride that they were the grand children of Louis XIV., recommence his wars?

"War is not made for pleasure, but through necessity; and at this epoch of transition, where by the side of so many elements of prosperity spring so many causes of death, we may truly say,—We be to him who gives the first signal to a collision, the consequences of which would be incalculable. (Long and profound sensation.)

"I confess, however, that, like the Emperor, I have many conquests to make. I wish, like him, to conquer, by conciliation, all hostile parties, and to bring into the grand popular current those hostile streams which now lose themselves without profit to any one. (Applause.)

"I wish to restore to religion, morality, and opulence, that still numerous part of the population which, though in the bosom of the most fertile country in the world, can scarcely obtain the common necessities of life.—(Sensation.)

"We have immense waste territories to cultivate, roads to open, ports to dig, rivers to render navigable, a system of railroads to complete; we have opposite to Marseilles a vast kingdom, which we must assimilate to France; we have to bring all our great western ports into connexion with the American continent by a rapidity of communication which we still want; lastly, we have ruins to restore, false gods to overthrow, and truths to be made triumphant. (Prolonged applause.)

"This is the sense which I attach to the empire, if the empire is to be restored. (Cries of 'Vive l'Empereur!')

"Such are the conquests which I contemplate, and all you who surround me, and who, like me, desire your country's welfare—are my soldiers! ('Yes, yes'—prolonged applause.)"

THE TITLES OF THE COMING EMPEROR.—It is reported that the title Louis Napoleon is to take is that of Napoleon III., Empereur des Français et Roi d'Algérie. It appears certain that he has determined to adopt the title of Napoleon III., so that the Empire about to be re-established is to be considered as a portion of the former imperial dynasty. This determination, though not particularly important to the world in general, is of great interest to the Bonaparte family. The first effect of it is that the hereditary settlement of the Emperor continues in full force, and that the line of succession will remain undisturbed. Louis Napoleon's original plan of adopting the second son of the Prince of Canino as the heir of the Empire, in the event of the failure of direct succession, may therefore be considered as abandoned. The Senatus Consultum of 1804 allows the Emperor Napoleon to adopt a member of his family as his successor, but limits his choice to one who has completed his 18th year, whereas the son of the Prince of Canino is only 12. Besides this, the Senatus Consultum declares that none of the successors of the Emperor shall have the privilege of adoption. The consequence of this change is greatly to alter the prospects as well as the attitude of the members of the Bonaparte family. The ex-King Jerome now hopes that his right to the succession will be acknowledged. He is to be at the head of the Senate when it goes to receive the President at the railway station, while his son, Prince Napoleon, has been invited to the Tuileries. On the other hand, the Prince de Canino is thrown aside. He has not been invited to take any part in the ceremonies of Louis Napoleon's reception, and when he waited upon M. de Persigny, that gentleman refused to receive him.

GREECE.

CONSECRATION OF A GREEK BISHOP.—ATHENS, SEPT. 27.—An important event took place on Sunday last in the principal church of Athens, viz. the consecration of the first bishop since the emancipation of Greece. This is the act of ecclesiastical independence of the Church of Greece, and consequently setting the seal to the treaty just passed with the mother Church of Constantinople.—The ceremony was performed with the utmost pomp, the whole clergy of the town assembled, and we also remarked that the two Protestant clergymen, at present in Athens, were admitted into the Hieron, or sanctuary, along with the Greek priests. The Queen was present, with the whole court, the diplomatic corps, and all the authorities, civil and military. The person thus chosen to occupy the first and the most considerable of the eighteen bishoprics which have to be filled up, that of Achaia, or Patras, is the same Father Missael who was sent to Constantinople to negotiate with the Patriarch, and afterwards to Russia, to announce the treaty to the Emperor.

PERSIA.

ATTEMPT TO ASSASSINATE THE SHAH.—We learn by letters from Constantinople that, in consequence of a rumour that the Shah had been assassinated, the Kurds and other mountain tribes were in open insurrection. It is added that the Shah is fast recovering from his wounds, and intends to appear in public in Teheran as soon as possible. We also learn that Hajee Subman Khan, accused as the instigator of the crime, was seized, his body carefully drilled with a knife in parts which would not at the moment cause death: pieces of lighted candles were then introduced into the holes, and thus illuminated, carried in procession through the bazaar, and finally conveyed to the town gates, and there cleft in twain like a fat ram. The Kurroo-Ain, better known as Bab's Lieutenant, or the fair Prophetess of Kazoen, who since the late religious outbreak has been kept a close prisoner at the capital, has been executed with some dozen others. His Majesty received three slug wounds in the shoulders, but all of a very slight nature.

UNITED STATES.

THE LATE BISHOP CHASE, OF THE AMERICAN CHURCH.

The following letter, from the Rev. Dudley Chase, son of the late revered Bishop, will, we are persuaded, be read with interest:—

THE LATE BISHOP CHASE.

JUBILEE COLLEGE, Sept. 29, 1852.

To Dr. B. C. Cutler.

REV. AND DEAR BROTHER:—I know you and others are anxious to learn the particulars of my father's illness and death.

On Tuesday, the 14th of Sept., he was riding with my mother in his "buggy," himself driving. A few steps from his own door some part of the harness gave way, the shafts of the vehicle fell down, the horse started forward and separated from it. The sudden turn (the reins being still grasped) pulled him forward, and Mrs. Chase rising at the same time, the seat gave way, and he fell on his right side and shoulder. The reins kept his head from striking, and the horse remained quiet; no injury was sustained but the shock and general bruise; no bones were broken. He was immediately conveyed to the house, and the best medical aid procured. He suffered very much on Saturday, and till then no serious apprehensions were felt by his family. Sunday he suffered less, but became wandering in his mind, with high fever. He sank rapidly and on Monday, 20th, at 9 A. M. he calmly and gently expired.

Ten years ago, the injury which he sustained would have been felt only a few days, but now, though he fell on the soft grass, his age and frequent injuries in a similar manner caused it to be fatal.

The first words my dear father uttered were, "You may order my coffin. I am glad of it." He gave precise directions how he should be moved. Some eight or ten men students bore him to his bed, and he said to them, as they laid him down, "Thank you! thank you! You will have to carry me once more only." He could only be turned by moving the sheet.

Friday and Saturday the visitation service was said at his request, by Dr. Chase, in which he seemed able to join fully.

Sunday morning he knew the day of the month—said it was the day of prayer, and desired the family to go to Church. At his request, Mrs. Chase read portions of the service, prayers and psalms to him. During the day he said, "I shall die to-morrow." Sunday afternoon a consultation of physicians was called: about that time he fell into a stupor, and so continued to the last.

While conscious (after his injury) the language of scripture, prayer, and praise, was constantly on his lips.

The past and present state of the Church occasioned many expressions—some sorrowful, some joyful.

He seemed very anxious that all his plans concerning his college should be carried out, and the sacred trust faithfully executed by those into whose hands the direction of its affairs should fall.

Six of the nearest clergy were present at his funeral. The Rev. E. B. Kellogg officiated, and delivered a funeral discourse, hastily prepared the evening before, to be published in the *Motto*. Five or six hundred people assembled at the chapel from the neighborhood.

The Bishop was interred in the shady spot chosen by himself, near the graves of some little children. He always had the most humbling sense of his own unworthiness, joined with the most unshaken trust in his Redeemer's righteousness. He said it was sinful to doubt of the blessedness of the faithful, since God had promised it so clearly. The past summer he was able to preach once on Sunday, and in the afternoon he took great pleasure in teaching a Sunday-school, in a building near his own dwelling. His house had been set in order while in full health. Every arrangement had been fully made for securing the property of Jubilee College to the Church. He had the satisfaction of leaving it free of all embarrassment, and in a flourishing condition temporally and spiritually—a precious legacy!

We may say of him as of Moses, "His eyes were not dim, nor his natural force abated." He had always wished for a short summons. "Memento mori" was always his motto. The joyful resurrection a constant theme. He was ready to be offered: he had finished his course; he had kept the faith. D. C.