

ality. Cardinal Gonzalvi, who with singular ability directed the conclave, had, in the name of the supreme Pontiff, written to General Murat, when advancing towards the Roman states, armistice of Treviso, to express "the lively admiration which he felt for the first consul, to whose fortunes were attached the tranquillity of religion not less than the happiness of Europe." The views of Napoleon on that matter were strongly expressed to the counsellors of state with whom he conversed on the subject. "Yesterday evening," said he, "when walking alone in the woods, amidst the solitude of nature, the distant bell of the Church of Ruol struck my ear. Involuntarily I felt emotion; so powerful is the influence of early habits and associations. I said to myself, if I feel thus, what must be the influence of such impressions on simple and credulous men? Let your philosophers, your ideologues answer that if they can. It is absolutely indispensable to have a religion for the people; and not less so, that that religion should be directed by the government. At present, fifty bishops in the pay of England, direct the French clergy; we must forthwith destroy their influence; we must declare the Catholic the established religion of France, as being that of the majority of its inhabitants; we must organize its constitution. The first consul will appoint the fifty bishops; the Pope will induct them. They will appoint the parish priests; the people will defray their salaries. They must all take the oath; the refractory must be transported. The Pope will, in return, confirm the sale in the national domains. He will consecrate the revolution; the people will sing, God save the Gallican Church. They will say I am a Papist; I am no such thing. I was a Mahometan in Egypt; I will become a Catholic here for the good of my people. I am no believer in particular creeds; but as to the idea of a God, look to the heavens, and say who made that."

Notwithstanding these decided opinions of the first consul, the negotiations with the court of Rome were attended with considerable difficulty, and proved very tedious. At length, however, they were brought to a conclusion, and despite the opposition of a large portion of the Council, and a still larger proportion of the Legislature, the concordat with the Pope passed into a law, and the Christian religion was re-established through the French territory.

By this memorable law the Roman Catholic religion was declared that of the French people. Ten archbishops and fifty bishops were established, the former with a salary of 15,000 francs (600*l.*) a year, the latter with one of ten thousand, or 400*l.* It was provided that there should be at least a Parish priest in every district of a *juge de paix*, with as many additional ministers as might be deemed necessary; the bishops and archbishops were to be appointed by the first consul; the bishops nominated the parish priests and inferior clergy, subject to the appropriation of the same authority. The salary of the priests in the larger parishes was fixed at 1,500 francs, or 60*l.* a year; in the smaller 1,200, or 40*l.* The Departmental councils were charged with procuring houses, or lodgings and gardens, for the bishops, priests, and curates. The churches which had survived the revolution were placed at the disposal of the bishops, and provision made for the repair, at the expense of the department, of such as were ruinous. Such was the establishment which, in France, emerged from the chaos of the Revolution, and such the provision for the ministers of religion made by the nation which, in the outset of the convulsions, had confiscated the vast possessions of the Church, on the solemn assurance contained in the decree

of the Constituent Assembly, that "it committed the due and honorable maintenance of religion and its ministers to the honor of the French people."

Although the opposition in the Legislature was not nearly so formidable to the concordat as to the Legion of Honor, a much stronger feeling of discontent was excited by the change in the Revolutionary party and the army. "Bonaparte," said they, "is striving in vain to destroy the remains of the Revolution, and to close every avenue against the anti-revolutionary party, when, by his concordat he opens to the latter an ample gateway, and with his own hands digs the mine which is to blow his edifice into the air." In truth, such was the extraordinary and unprecedented extent to which irreligion had spread under the Republican Government, that "two-thirds of the French people," according to the admission of their own historians, "were ignorant of the principles on which such a measure was founded, and regarded it as a strange and dangerous innovation." The opposition which it experienced was indeed almost insurmountable, and afforded the clearest evidence of the pernicious tendency of those measures of extermination which former governments had adopted against the possessions of the established church, and how rapidly the confiscation of ecclesiastical property, founded on the pretence of applying it to purposes of beneficence and public instruction, lead to the total destruction of every species of religious belief. Universally the opinion prevailed that the restoration of the altar was but a prelude to that of the throne, and that the concordat was to be regarded as a solemn pledge for the speedy re-establishment of the ancient regime, a manifesto against all the principles of the revolution. These feelings were in an especial manner prevalent among the military and democratic parties. Moreau, Lannes, Oudinot, Victor, and many others, openly expressed their repugnance to the measure, and declined to join the ceremony which took place in Notre Dame on the occasion of its solemn proclamation. "Never," said the soldiers, "have the Republican arms been adorned by so many laurels as since they ceased to receive the benediction of the priests."

Napoleon, however, remained firm, notwithstanding all the opposition which took place, and the loud discontents of the capital; the re-establishment of public worship was announced by a proclamation of the consul, and on the following day a grand religious ceremony took place in honor of the occasion, in Notre Dame. All the great bodies in the state, all the constituted authorities attended, and proceeded with great pomp to the cathedral. On this occasion, for the first time, the servants of the first consul appeared in livery; the foreign ambassadors were invited to appear with all their attendants arrayed in the same manner, and a similar recommendation was addressed to such of the public functionaries as had carriages of their own; but so few of them were possessed of that luxury, that the equipages made a very indifferent appearance.

The military, however, were obliged to attend in great numbers, and the brilliancy of their uniforms more than compensated the want of civil decoration. Such, however, was the repugnance of many of the Generals to the ceremony, that it required all the authority of the first Consul to make Lannes and Angereau remain in the carriage, when they perceived they were going to hear mass. It proceeded, nevertheless, with great eclat in the Cathedral of Notre Dame, which only eight years before had been polluted by the orgies of the Goddess of Reason. "What thought you of the ceremony?" said Na-

poleon to General Delmas, who stood near him when it was concluded. "It was a fine piece of 'mummery,'" replied he.—"Nothing was wanting but the million of men who have perished in order to destroy what you have now re-established." It was at first intended to have had the standards blessed by the archbishop, but the government were obliged to abandon the design, from being given to understand, that if this were done, the soldiers would trample them under their feet. So difficult is it to eradicate the passions which have been nursed up during the phrenzy and convulsions of a revolution, and so obstinately do mankind, under the influence of prejudice, sometimes resist the establishment of those very institutions from which they are themselves destined to receive the most unalloyed advantages.

Immediately after this great change, the observance of Sunday was to a certain degree resumed. It was provided in the concordat, that the government offices should be closed on Sunday, and this was immediately done. Shortly after, a decree of the consul directed that all marriages should be proclaimed on that day, and the daily service of mass began in the Tuileries. Encouraged by so many symptoms of returning favour, the clergy made the utmost efforts to induce the first consul to join publicly in the more solemn duties which the church prescribed; but to this he never could be brought to consent. "We are very well as we are," said he; "do not ask me to go farther; you will never obtain what you wish; I will not become a hypocrite; be content with what you have already gained."—Mass, however, was regularly performed at the Tuileries in the morning. The first consul went to it on Sunday, and remained during the service, which seldom exceeded ten minutes, in an adjoining apartment, with the door open, looking over papers, or engaged in his usual occupations. He had considerable difficulty in preserving the balance so imperiously required in the head of the state, during the first return to religious observances after the revolutionary fever, yet by great firmness he succeeded, during his whole reign, in maintaining a just equilibrium between the impassioned characters on both sides.

But although the opposition which the restoration of religion met with in the corrupted population and revolutionary circles of Paris was very powerful, it was viewed in a very different light in the rural districts of France. The peasants beheld with undisguised delight the re-establishment of the priests, from whose labours and beneficence they had gained so much in former times; and the sound of the village bells again calling the faithful to the house of God, was hailed by millions as the dove with the olive branch, which first announced peace to the "green undeluged earth." The restoration of Sunday, as a day of periodical rest, was felt as an unspeakable relief by the labouring population, who had never been able to establish the exemption from work on the 10th day, which the Convention had prescribed, and were born down by years of continued and unbroken toil.—But the pernicious effect of the total cessation of all religious instruction and observances for nine years could not so easily be eradicated. A generation had been educated, who were ignorant of the very elements of the Christian faith; the frenzy of the Revolution had snapped asunder a chain which had descended unbroken from the apostolic ages. The consequence of this chasm have been to the last degree pernicious to the existing generation, and are, it is much to be feared, now irreparable. It is to this cause that we are to ascribe the spirit of irreligion which has since been so peculiarly the characteristic of the higher and urban

classes of French society, and which has worked out its natural consequences throughout all the subsequent periods of the empire and the Restoration. A nation, which in its influential classes at least, has lost all respect for religion, is incapable of freedom, and can be governed only by force. "Natura tamen," says Tacitus, "infirmittatus humanæ, tardiora sunt remedia, quam mala, et ut corpora, lente augescunt, cito extinguuntur, sic ingenia studiisque oppresseris facilius quam revocaveris."

To foreign nations, however, who could not foresee the deplorable internal effects of this long interruption in religious instruction, the spectacle of France again voluntarily returning to the Christian faith was in the highest degree acceptable. Contrasting it with the monstrous profanations and wild extravagance of the irreligious fanaticism which had prevailed during the Revolution, they deemed it the harbinger of tranquillity to its distracted people, and peace to Europe. It contributed more than any circumstance to weaken the horror with which the Revolutionary Government had so long been regarded, and opened the way to the establishment of more kindly relations, not only with the governments, but the people of foreign states. The Emperor of Russia and the king of Prussia publicly expressed their satisfaction at the auspicious event; forgetting in the joy at the restoration of so important a member to the Christian family, the jealousy with which a change so likely to consolidate the power of the first consul might possibly have been regarded. The Emperor of Austria styled it, with great felicity of expression, "a service truly rendered to all Europe." And the thoughtful and religious everywhere justly considered the voluntary return of a great nation to the creed of its fathers, from the experienced impossibility of living without its precepts, as the most signal triumph to the Christian faith which had occurred since it ascended the Imperial throne, under the banners of Constantine.

BRITISH ENTERPRISE IN THE EAST.

About eighteen months ago a vessel sailed from Liverpool under sealed instructions, having on board two iron steamers and a large cargo. It was at the time thought to be destined to the coast of Africa, and to have something to do with the discoveries of the Niger. But when fairly at sea, on opening its sealed orders, the captain found that the steamers belonged to the East India Company, and that the three vessels were to form a fleet for the purpose of ascending the river Euphrates, in order to discover how far the river was navigable. The fleet sailed through the Persian gulph, and went without obstruction, eleven hundred miles up the Euphrates—an extent not before reached in modern times. Numerous interesting discoveries were made in the passage. The route of the ten thousand vessels, under the younger Cyrus, was traced; the remains of innumerable water wheels, once used for navigation, were found; and the river was found to be navigable for all purposes, by steam boats and laden vessels.

The discovery of this channel of intercourse opens a way to the British possessions in India, independently of Egypt. By roads or rail roads from the northern point of the Mediterranean to the Euphrates, a shorter and easier route would be obtained than by the Red Sea. The moral results of such an intercourse, and of the British possession of Syria and the Holy Land, would be most important and auspicious. The movements of the English government, actuated by a far reaching and comprehensive policy, give promise that it will be speedily effected.—