

ments will it look to the future? This high assembly has, undoubtedly done but little according to the views of a great number of persons, who, animated with a noble enthusiasm, overleaping the limits of the existing law, would desire to obey only the inspiration of their own heart, and unjustly consider the Diet as an individuality, to which they attribute not only sentiments and sympathies like their own, but still more, an entire liberty of will. The Diet has, however, performed much, if the real and not imaginary sphere of its possible action be borne in mind, and if it be admitted, in all confidence, that it will find submission and support where it may demand it, and a friendly and confederal attention where it has interceded in a pressing manner for the benefit of a great number of unfortunate men, and for the pacification of the whole country. The horizon at present is far from being free from those clouds which are the precursors of a tempest; the waves that have been lashed into fury by the storm of passions which has burst over the Confederation, are not yet calmed down. However, the salutary influence of time has contributed, in the short interval during which the Diet has been sitting to diminish men's anxieties; it will still continue to exercise its influence, if the authorities and citizens are animated with the firm determination energetically to oppose all violence directed against legal order, and if the hearts of the confederate bodies show an inclination to alleviate as much as possible the disquieting condition of so many wretched men. If, as is my firm opinion, the members of this high assembly, composed of influential magistrates of all the cantons, share in this conviction, and separate with the intention of using every exertions for the purposes I have just stated, I can then venture to hope the most dangerous crisis is past, and that at the opening of the ordinary Diet, we shall be able to regard the future with greater security. Thanking you, gentlemen, for the indulgence with which you have greeted my entrance on the eminent functions with which my fellow-citizens have invested me, I now declare the Diet to be prorogued indefinitely."

The *New Zurich Gazette* announces that a treaty was concluded at Lucerne on the 23d ult. between the Commissioners of the Government of Lucerne, and those of the cantons of Berne, Soleure, Basle Campagne, and Argau, relative to the setting at liberty the prisoners. The indemnity to be paid for their release is stipulated at 350,500f., of which Berne is to pay 70,000f., Soleure 20,000f., Basle Campagne 35,000f., Argau 200,000f., and the other cantons 25,000f. The contracting parties expect that the Diet will pay 130,000f., so that Lucerne will receive in all 500,000f. In return, Lucerne promises a full and complete amnesty.

The indemnity granted to Lucerne is perfectly legitimate; it is just that the governments of Berne, Argovia, and Basle Campagne, should pay the penalty either of their connivance, if they have favored the expedition of the Corps-franc, or of their weakness if they have not been able to hinder it.—*Journal des Bruxelles*, April 30.

The Lucerne government have determined that their faithful allies of the small cantons shall share with them the eight pieces of artillery taken from the refugees and free corps, and that each canton shall have one. I saw those guns at Lucerne. There are four howitzers and four small guns, of which four pieces came from Argau, two from Basle country, one from Soleure, and a very small one from Berne, but the last two were private property, and do not come from the state arsenals, like the others.—*Correspondence of the Tablet*.

PROTESTANTISM IN GERMANY.—The University of Tübingen was the theatre of the irreligious teaching of the well-known Strauss. He was a Protestant Theological Professor, and in that capacity he published a work scarcely surpassed for its blasphemous teaching,—‘The life of Jesus.’ In this compendium of his lectures he not only denied the facts narrated of the Saviour’s life, but very his own existence. The New Testament he declared to be a mere moral and philosophical compilation, teaching by allegories and precepts the doctrines which about that time commenced to prevail in the heathen schools of the Greek and Roman World. The Saviour himself he pronounced to be purely a fictitious personage, invented to give the authority of a name to doctrines which otherwise could not have so easily been propagated. From this work arose the question in the German Schools, concerning the historical or the mythical Christ. Lutheranism was sufficiently strong in Wurtemberg to expel Strauss from his professorship. He was subsequently called by the Infidel party in Zurich to be Professor of Theology in the College of that Canton, but was again soon expelled by the people of the surrounding country who were not yet ready to give up their faith.

Little more than ten years have elapsed since Lutheranism, or it was then called, Wurtemberg Jesuitism, expelled Strauss from Tübingen. His party seem now triumphant. Vischer an intimate friend of Strauss, and professor of Aesthetics in that university, pronounced the opening discourse of the scholastic session. The character of the discourse may be judged from the very first sentence which he addressed to his pupils. ‘I pre-suppose, gentlemen, that every one of you has long since cast behind him, all hope, all thought of immortality.’ The phrenzied applause of the students which at once burst forth told how much they were flattered in being thought above the shackles and prejudices of Religion. He went on to deny explicitly the Provi-