

FOREIGN INTELLIGENCE.

FRANCE.

Paris, Aug. 10.—The Marquis of Normanby has addressed the following letter to the French Minister of Foreign Affairs:—

"Monsieur le Ministre,—It is with particular satisfaction that I address your Excellency, charged as I am to express officially to the President of the Republic, to the members of the government, to the Prefect of the Seine, and to the municipality of Paris, the profound gratitude of Lord Granville, of the other members of the royal commission, of the jury, and of the persons who are attached by other titles to the great international exhibition, for the cordial reception which they have found everywhere during their recent visit to Paris.

"They will for ever preserve a lively recollection of the kindly and flattering care taken by the authorities to offer them, during these few days, a specimen of all the curious wonders of this splendid capital; and they have taken their departure profoundly sensible of the amicable feeling with which they were on all occasions received by all classes of the Parisian population.

"They are, besides, happy to consider these fêtes, which originated in the desire to do honor to the great international exhibition, as a fresh and satisfactory proof that that useful enterprise will realise, without doubt, the object of its royal founder, by tending to favor that cordial good feeling which ought always to exist between civilised nations.

"Permit me besides, Monsieur le Ministre, to assure your Excellency that it is to me an extreme satisfaction to have to transmit to you the expression of these sentiments, knowing as I do, from the amicable relations which have so long subsisted between us, both before and during our official intercourse, how much your Excellency will partake of them.

"I think I can with every confidence call your predecessors during the period, so fruitful in events, that I have resided here as the representative of my Sovereign, to witness that my most ardent efforts have always tended to favor the best understanding, the most cordial relations between these two great neighboring nations, which have so many interests in common.

"I take advantage of this circumstance to renew to your Excellency the assurance of my high consideration.

NORMANBY.

The manifesto of the Mountain appeared in the *National* and the *Presse* yesterday morning. It is signed by ninety-three representatives. The names of fourteen others, including Victor Hugo, Emile de Girardin, Pascal Duprat, and Dupont (de Bassac) are published as having adhered to the manifesto. The name of Carnot is not among either the signatures or adhesions. The document, which is very long, occupying five columns of the *National*, is moderate in its tone. It insists upon the illegality of the 31st of May; assumes that that law will yet be repealed by the present assembly; and dwells upon the impossibility of the re-election of Louis Napoleon because such a re-election would violate the constitution. It declares the determination of the Mountain not to vote for revision before the new elections, and expresses a confident belief that 1852, which is falsely pointed to as a crisis, will pass over legally and peacefully. It is remarkable that the *Sicile*, General Cavaignac's journal, does not contain the manifesto.

The funeral of Marshal Sebastiani was celebrated on Tuesday with great pomp at the Hotel des Invalides. The clerk in lighting the wax tapers on the grand altar, unfortunately brought the flame too near the drapery, which ignited and communicated the blaze to a trophy of flags suspended over it. The hangings were immediately torn down, and, falling on the seats and altar, set them also on fire. In an instant the church was cleared. The catafalque was taken down, and the coffin removed, as well as all the foreign flags appended to the pillars and roof of the edifice. A temporary altar was then erected in the court, and instead of mass, prayers were chanted for the spiritual repose of the marshal. After the ceremony the coffin was placed in a *corbillard* ornamented with tri-colored flags, and drawn by six horses.

It is stated, and I believe truly, that there is a good deal of coolness in the relations here between the government and the representative of Russia. The Czar, it appears, has taken offence at the cordial support given by Louis Napoleon to the English government in the representations made to the German Diet on the subject of the organisation of the federation, and as regards the demand for the liberation of Kossuth.

PORTUGAL.

Accounts have been received from Lisbon to the 8th. Senor Frazini has resigned the Ministry of Finance, and is succeeded by Senor Ferrao, who has published in the *Diario* a decree for a measure, by which the treasury will be enabled to find money without a sacrifice. Exchequer-bills of five, ten, and twenty milreas, to the amount of 800 contos, are created, having an interest of three-quarters of a real per diem. These will be immediately admitted in payment of duties at the custom-house and *setecenas* in the proportion of one quarter; but on the duty for tea will be admitted in the whole.

There had been some disturbances in Lisbon, occasioned by the quarrels between certain regiments of Grenadiers and Cacadores, and the Municipal Guards. The Grenadiers were ordered to Mafra, and the Cacadores to St. Ubes; and the disturbances ceased.

ITALY.

The *Italian Courier* says:—"The occupation of Rome continues to pre-occupy diplomacy. We are informed that it is again intended to compose the garrison of the city of Neapolitans and Romans,

leaving the French to retain possession of a few points along the coast."

The Austrians have collected large forces with strong divisions of artillery, in the Legation and the Marches. Bologna, Ancona, Foligno, and the whole line of positions, are fortified.

The *Ordre*, a Conservative paper, contains the following:—"Letters from Italy of the 8th instant contain news of some importance. The journals have spoken of the discovery at Venice and Verona of a vast conspiracy to assassinate the Emperor and to massacre all the Austrian officers. This is not quite correct. A plot indeed does exist, and one not confined to Milan, but extending throughout Italy. Some papers seized on the person of a 'Vetturino' who journeyed habitually between Rovigo and Bologna afforded the first indication of the designs of the conspirators, and searches since made at Milan and Venice have led to the complete discovery of their projects. It appears, according to their general plan, that the first democratic rising in Italy, if a rising there is to be, will originate in Sicily; this explains the great preparations now making for the defence of the island, which is armed and fortified in a formidable manner. One of our correspondents, usually well informed, has no doubt that, on the least symptom of an insurrection, the Austrian garrison of Ancona will cross the frontier of the Roman states, and march towards the Abruzzi. At Milan the authorities are fully prepared. The garrison have received their orders, and the state of siege is rigorously enforced. A man on whom were found some certificates of Mazzini's loan, was immediately shot."

GERMANY.

The Germanic Diet have come to a resolution, that, notwithstanding the protests of England and France, the whole of the Austrian states shall be admitted into the Confederation. The Court of Vienna has also determined to carry out its determination against all opposition.

The *Postamt Gazette* of Frankfurt has the following from Pesth, 3d Aug.:—"A report has been current in the Banat that traces have been found of the crown of Hungary. A Jew has declared that it was concealed near Borszig, in a place which he indicated with great precision. Some troops were sent with him to the spot, but the search made was fruitless. He then said that he must wait for further information from Paris. He was afterwards arrested. It is supposed that, during the time of the Provisional Government, the crown must have been melted down to procure money, as otherwise it must have been found."

TURKEY—THE HUNGARIAN EXILES.

A letter from Constantinople, of the 23d ult., in the *Augsburg Gazette*, says:—"The Ottoman Porte has resolved to set Kossuth at liberty on the 1st September next, and has communicated its intention to the ambassadors of England, France, and the United States. The Austrian government demands that the detention shall be provisionally continued, and invokes the treaty concluded with Turkey on the subject. This treaty stipulated that the Porte would detain the refugees until their release should not compromise in any respect the states of Austria, and that even then their definitive release should only take place with the consent of the Emperor of Austria."

THE CAFFRE WAR.

The steam-ship Sir Robert Peel brings news from the Cape of Good Hope to July 4th, but containing no decisive intelligence respecting the Caffre war.—Sir Harry Smith was on the frontier. The enemy was in check, and he contemplated a decisive movement, which it was hoped, might lead to a termination of hostilities.

Sandili continued on the Amatola mountains. It is said that his favored prophet, Umlangeni, had deserted him and joined another chief.

Pato remains faithful to the British cause.

The colonists at Cape Town believe that a Constitution has been sent to them, but that the officials have not published it.

The *Cape Town Mail* of July 1st takes a gloomy view of the then existing condition of affairs:—

"The accounts from the frontier become at every post more painful and disheartening. It is evident that the colonists there find themselves unable to make head against the increasing hordes of the enemy. The most active and resolute leaders are falling one after another. Field-Cornet Gray, in Lower Albany; Field-Cornet Bouwer, of the Kaga; Field-Cornet Albertse, of Albert District, have all been struck down within a month. We receive week after week lamentable news of the murder of travellers, the burning of homesteads, the devastation of wide tracts of country, where the horizon is described as lighted up at night by the flames of deserted farm-houses. There is no concert, no system—in a word, no government. Our enemies are united, and the colonists, the troops, the military officers, the civil authorities, are working, if not absolutely against one another, at least without co-operation or sympathy. The levies are about to return to their homes. Sir Harry Smith, who lately announced the approaching close of the war, has ordered a European force of 300 men to be embodied at Graham's Town for a term of six months. But under the present system there is no apparent reason why the war should not continue for six years. Yet, with a colonial parliament, uniting all classes of the colonists in a phalanx for the common defence, and with Sir Andries Stockenström as Commandant-General of the colonial forces on the frontier, this wretched contest, which is wasting the best blood and devouring the wealth of the border districts, might be brought to a close in six weeks."

The same journal declares that the rebellion of the frontier Hottentots had assumed a new development

during the past month. The insurrection had spread more widely, and the general nature of the objects which the rebels had in view was becoming better known. "These objects," according to the *Cape Town Mail*, "were the expulsion of the English colonists from that portion of the frontier districts which is situated between the Sunday's River, the Baviaans and the Keiskamma Rivers, and the occupation of that territory by the Hottentots, as an independent nation." These intentions, however, have not been entertained by all the Hottentots in that part of the country. Many of them have remained faithful, in spite of the defection of their comrades and relatives. The rebellion, taken in connection with the general hostilities, cannot be properly termed a war of races. As the Fingoes have been contending against the Caffres, so, in like manner, the Hottentot levies from the western districts have been fighting unhesitatingly against the rebellious Hottentots of the frontier. The insurrection in fact, is a purely local affair, affecting only a comparatively small and well-defined section of the colony."

FORTIFICATION OF THE CHURCH.

(From the Spectator.)

Quietism cannot maintain itself in the Church of England: the consciences, the pride, or the ambitions of men, have been stirred far too deeply by recent events to subside; and although a mere expediency might dictate a hushing-up of perilous questions, the voice of conviction or of exaction will be heard. Perhaps one cause of that increased stir may be simply the incitement of emulation among the Churches of Christendom; some of which have been rendered zealous by having to struggle for existence in the brief revolutions of Europe; and thus began these many "revivals." Perhaps the totally new aspect of scepticism, which in the Giobertism of Italy, the Neo-Catholicism of Germany, (having perhaps more adherents than avow themselves), or the Spiritualism of England, has, as it were, been converted to religion, and competes not contemptibly with recognized forms of faith in a proselytism altogether different from the repulsive blank negations of the older infidelity. Be the cause what it may, it is impossible that any candid observer can remain blind to the fact, that the religious bodies of England as well as other countries are stirred just now by some irresistible impulse of duty, either to defend intact or to revise the doctrines of their creed.

We need scarcely describe the different sections into which the Church of England confessedly stands divided,—the Puseyites, the Evangelicals, the Platonizers, the Orthodox, or the many minor divisions, all of which are as properly *sects* as any without the pale. There is, for example, less real distinction between a Low Churchman and a Wesleyan Methodist, between a Spiritualist and a Platonizer, between a Puseyite and a Catholic, than there is between any of those two parties within the Church.

But, irrespectively of those divisions on doctrinal grounds, the Church of England is at this moment stirred by a much broader division on the ground of policy. The non-decision in the Gorham case, the hope on the one side to drive forth the Puseyite and on the other to establish for them a stronger position than before, the genuine doubts among many as to the fitness of the existing statutes of the Church for the time, or the logical-legality, if the term may be allowed, of the Gorham judgment by a lay tribunal, have begotten a desire, common to many sections, of arriving at a clear understanding. Of course each section is animated by the more inward wish that such established convention should accord with its own view; but the desire for some treaty stands before the desire for any specific stipulation. On the other hand, many who are hearty enough in their convictions on doctrinal points, so much dread the effect of any movement, that they are for not interfering at all, lest mischief ensue. Thus, the Convocation of the clergy adjourned with abruptness, on purpose to avoid the question. The Bishop of Exeter, disappointed of a prelatical synod, convokes a synod of clergy within his own diocese. Forty-four of his clergy, formally, earnestly, and publicly deprecate that diocesan synod, as schismatical and dangerous, tending even to disruption. The Church Union of Chester and Manchester encourages the Bishop, and hints at new ecclesiastical laws to purify the church—of Gorhamites; while it is well known that eager men of high Protestant principles are doing their best to bring about a purification in the very opposite sense—a new stringency of laws which would exclude the Puseyites; yet we see eminent clergymen usually ranked among the Puseyite party making concessions to Quietism, and helping the majority of the Prelates to throw a veil of silence over the intestinal discords of the Church.

In this remarkable and wholly unprecedented state of ecclesiastical affairs, the choice of a policy appears really to be limited to the usual "three courses;" and our present object, without advocating either one of those courses, is to see whether we can desecrate the ulterior consequences of each.

One course would be, to let matters go on without interference; trusting that they will "right themselves;"—that some happy suggestion will turn up, or some blessed opportunity of reunion offer itself. Now of that course, we believe that the most learned and far-seeing man must be wholly unable to foresee the consequences, even such as may not be distant. We should be far from denying that things may not "right themselves," as they so often do; or that angry doctrines may not once more subside within the peaceful influence of a common faith, even as the parted waves of the stormy sea sink into the broad level of the calm, and the turbid waters again reflect with one clear expanse the blue of the heaven above. But we, who are in the storm, can scarcely believe in that restoration; and while we remember that churches are, in their material parts, human, we remember also, that though the calm always does return, the storm does not always pass without shipwreck, nor do rocks always withstand the raging of the floods. We do not foresee the consequences of a merely passive policy.

A second course might be, asking light from Heaven, to revise the records, the laws, and statutes of the Church, in order to correct what has in the lapse of time been warped, to renew what is decayed, to eliminate what is corrupted; to define, restore and purify, making the Church true to its standard of the Apostolical Succession. This course would be the most satisfactory to two very numerous classes,—those who are more content with a theoretical perfection

than a practical optimism, and also those who might obtain the largest share of success in directing the revision so as to favor their own doctrines. We will note two of the most important consequences inherent in such a course. It must, since even ordained servants of the Church are human, be instituted with foregone conclusions; it would be only by a miracle that the most pious entreaty for Divine enlightenment could quite exclude the previous aspirations of the investigator; nay, the fervor of his own convictions might be mistaken for an inward revelation of "the truth;" and in such an instance, bigotry would rush in where purest faith would fear to tread. After all, by every practicable test, the judgment would be but that of fallible mortals determined by a vote! Beyond that stage, the most important practical result is not difficult to discern: whichever party predominated in the vote, that party would define "the Church of England" in its own sense; and then the parties most antagonistic to that definition would have no resource but to secede. This is the very consequence dreaded by the Quietists, and reasonably dreaded. Whether the residuary Church should be "the true Church" or not, it is not in human wisdom to pronounce; but there is much probability that it would be "the High Church of England" or "the Low Church of England;" far more limited in numbers than the existing Church; Dissent largely recruited, and joined by great influential bodies possessing traditional claims on the Church and its inheritances, spiritual as well as material. We need scarcely carry the anticipatory view further; nor have we any desire to parade a prospect in which one half of the Church may, hypothetically, be seen contending for the disestablishment of the other half, to solace disinheritance, that bitterest feeling of wrong, with revenge.

The third course would be one demanding boldness in any who should adopt it—a bold sincerity above the fear of misconception and reproach. It would be, to institute a diligent and a thorough revision, not of the doctrines, but of the defining records or admissory statutes of the Church, in order to supersede these endless and dangerous contentions by declaring that they shall not affect the constitution of the Church as a national and political structure. Negatively, that was the effect of the decision in the Gorham case; but, being wholly without ecclesiastical sanction or subscription—having no positive and compulsory effect in prohibiting contestation by annulling the possibility of victory—it still leaves men to act on their own convictions, be those convictions sound or wayward: thus Gorham has triumphed over Exeter, but Exeter still has hopes of reversing the triumph. A revision of the Church's statute-book, with the object of declaring that all the disputed points are matters of conviction, not affecting the legal footing of any member, would at once remove the customs-guard of the Church to its outermost boundary, and would simply deprive the disputants within of boundaries for which to fight, by abolishing those subdividing boundaries. Such a course might waive for "the Church of England" its theoretical perfection; might forego the claim to assert that she is "the Church" exactly as she has come down to us by an Apostolical succession—which is so disputed among the successors themselves; and it would less proclaim her to be the Apostolical "Church of England" than the Church of the Christians in England. Such a course would be less likely to be followed by secessions than by accessions; for any broadening of the ground would *ipso facto* admit important bodies already anxious to be reunited. It would also much facilitate other attendant reforms, which indeed ought to accompany it, and in part must do so. For example, all who could then conscientiously enter the pale of "the Church as by law established" would, *ipso facto*, obtain that which has so long been sought by another process for Dissenters, and may possibly be obtained by another process—admittance to the great Universities. Such a course would not presume to say what the Church *ought* to be, but would most incontestably declare what the Church *is*; politically a far more impregnable position.

THE BISHOPS AND THEIR INCOMES.

(From Tail's Magazine.)

The late Archbishop of Canterbury, in reply to the Ecclesiastical Commissioners, stated that the average of his gross income, previous to 1838, was £24,245, leaving, after all the deductions, a net annual income of £21,863. Among the items of these deductions were £45 per annum spent for the Lambeth Palace Library; Parliamentary and "other" expenses £137, and visitations, confirmations, &c., £251, which the archbishop claimed to have allowed as expenses of his office, a demand with which the commissioners refused to comply.

The Archbishop of York, stated his net income to be £11,437; the Bishop of London, his net income at £15,045; and the Bishop of Durham, his at £22,135. "Some of the items of annual expense of the latter," observes the writer in *Tail*, "look rather oddly in the same page. Thus, game-keepers and watchers on the moors, £610!! Societies for Promoting Christian Knowledge (seven) each £5 5s; Societies for the Propagation of the Gospel in Foreign Parts (two) each £5 5s." The Commissioners, observes our author, "having taken from the bishop's own returns the value of each see, the bishop was required to pay over to the Ecclesiastical Commissioners, for the augmentation of the poorer sees, an annual sum of money, sufficient, on this calculation, to reduce the income of the bishopric to the standard of apostolic leanness, which, in the eyes of the commissioners, formed the *beau ideal* of these successors of the lowly apostles. This plan, it will be observed, left the bishops to gamble with the residue of the income of their sees; for every farthing which a bishop could screw out of the renewal of a lease, or by any other method by which his successor might be impoverished, was so much gain to the bishop—the money payment out of the see being fixed, but the whole income of the see being fluctuating and uncertain." The result was that some of the reverend calculators "contrived in many instances to keep their real incomes in excess over their parliamentary incomes (of course they themselves pocketing the difference) so that in fourteen years four bishops received little less than a quarter of a million, and in the last seven years, seven other bishops, received more than a quarter of a million beyond the sum that solemn acts of parliament had allotted to their sees!" How this was effected the writer proceeds to show in the following manner, beginning with Bishop Bloomfield, of London:—

"This bishop concurred in the scheme of the commissioners for imposing on the see such an annual payment to the episcopal fund as would leave £10,000