

of witch-hazel, which, failing of success, he undertook the exorcism, by pounding poor Matthews with a witch-hazel club, opening apertures in his throat and breast with a knife and fork, for the evil spirit to escape. Matthews, of course, died; Sly, his sister the prophetess, and another of the faithful, disposed of the corpse as best they could, but being discovered, are in prison, to await their trial for murder, at the next term of court. The prophetess has recently issued an address to all the Clergy, to come to her rescue, so as to postpone the judgment day.

**Dr. Cumming on the Austrian Concordat.**  
The Rev. Dr. CUMMING recently delivered a Lecture in London on the Austrian Concordat, the proceeds of which would be devoted to the erection of a Ragged School in the most benighted district. We commend the pursuit of the following synopsis of this Lecture to our readers:

After explaining the term "concordat," as a bargain between the Pope and the Emperor, by which the former asked more than he had a right to, and took all he could get, the reverend gentleman said the first article of the Concordat provided for the perpetual maintenance in Austria of the Holy Catholic Church and all its rights and privileges. What were those rights and privileges? They were defined by the canon law—the leading provisions of which were, that oaths contrary to the interests of the Church were not oaths, but perjuries, and need not be kept; resistance to princes where necessary; submission of the temporal power to the Pope; and the right of the Pope to absolve subjects from their allegiance. It was impossible that the Emperor of Austria could have properly understood the provisions of this Concordat, or he would never have signed it. By the 8th article all schools were to be taught by priests; and not only so, but the bishops were to nominate the inspectors, and have the application of the funds provided by the State for educational purposes. Article 11 gave the bishops full power to inflict ecclesiastical punishment on all believers—that is, laymen; as regarded the priests, they were wholly taken from under the jurisdiction of the civil power. Had the Rev. Mr. Gorham been solely subject to the Bishop of Exeter, it was to be feared his punishment would have been neither light nor of short duration. By a reference to Alphonsus Liguori, he found that the power of Cardinal Wiseman was so great that he might even beat any of the priests in his diocese with sticks, provided it was not done in a passion, or *coram secularibus*—that is, in the presence of such persons as reporters for the press, who would make the affair public. (Laughter.) By this Concordat, the Austrian bishops had not only to punish the living, but the dead, for heretical opinions. Even the Emperor was bound to obey the bishops in enforcing any order which they might make for the punishment or extermination of heretics. As a proof that the laws against heretics were still enforced, the reverend doctor referred to a statement in *Il Piemonte* of December last, showing that in the states of the Church one in every 230 inhabitants were in prison, either for ecclesiastical offences or more serious crimes. By the 14th article, priests who had been guilty of crime might be brought before the temporal courts; but it was provided that they were to be treated with consideration; the sentence was to be reported to the bishops; and a priest was not to be imprisoned in a common goal, but in a convent. The 17th article put an end to all free discussion; it provided that the Church, and its rights, doctrines, and institutions, should not be brought into contempt. In this country, Cardinal Wiseman availed himself of our tolerance to advocate intolerance in Vienna. He tried to bring our religion into contempt, and no one touched him. Why should not heretics, so called, have the same tolerance in Rome or Vienna? (Hear, hear.) The next article gave the Pope the power to create new sees, after consulting with the temporal power. If it required a Concordat to enable the Pope to do this in Austria, why had he dared to parcel out this country into sees, and to introduce the canon law here, without one? (Hear, hear.) By another article, one of the most dangerous, the bishops had power to proscribe all books which they considered injurious to the church, and to prevent believers from reading them; the secular power being bound to support their orders. Already the fruit of this article was visible. The Archbishop of Vienna had issued a mandate requiring all editors and publishers to submit forthcoming works to his spiritual censorship. The Concordat recognized the *Index Expurgatorius*, which forbade the circulation of any translation of the Bible. Roman Catholics said that the Church did not forbid the circulation of the Bible; and this was true; but it must be in some tongue which the people did not understand. (Hear, hear.) Even a Roman Catholic bookseller in London had no right to have a single English Bible in his shop without a special permit; otherwise they might be confiscated by Cardinal Wiseman, and the proceeds applied to pious uses. What would be thought in England if the editors of newspapers were placed under the direction of Cardinal Wiseman—if his Eminence were authorized to walk into the office of the *Times* or the *Daily News*, and command that such an article should not appear because it would be obnoxious to the Church? (Hear, hear.) Such was the state of things in Austria under this pious Concordat. All the laws of the Roman Church most destructive to free thought were now in force at Vienna, and the secular power was bound to carry them out. Already English newspapers had been prohibited in the coffee shops and wine stores of that city. A rescript of Gregory XVI. spoke of "that detestable and never sufficiently to be executed liberty of the press;" and the spirit of this denunciation was now brought into operation in Austria. These facts proved that the Church of Rome was unchanged and unchangeable, and doomed to be destroyed. It was true that she appeared in some places to be advancing.

He had been informed, in a letter from a nobleman, written from Jedburgh, that a duchess, a marchioness, a nobleman, a baronet, and the Lord of Abbotsford—Scott's Abbotsford—all perverts to Romanism, were going about from house to house, among the people of that district, and there was room to apprehend that they would be transferred to a Roman Church. Upwards of one hundred and twenty English clergymen had gone over to Rome, and many more ought to follow.

low. (Cheers.) But despite appearances of progress, on the Continent the defections were numerous and great. In Paris, where, fifty years ago, there were 5,000 priests, there were now only 800. The population had doubled in the interim, and if the priests had kept pace with it, they would now have been 10,000. In Spain and in Sardinia substantial reforms had taken place—by the abolition of convents, the sale of Church lands, and the establishment in the latter of the supremacy of the civil power. The reverend lecturer, after advertizing to some other points which he considered fatal to Austrian liberty and independence, drew a vivid and powerful picture of the blessings which this country derived from her Protestant institutions, her free Bible, and her free press. The Papal aggression of 1850 in this country, and in Austria in 1855, were, he believed, but spasmodic efforts on the part of Rome to regain her lost supremacy—to recover a power which had departed for ever; but it was not less the duty of all Christians and free men to exert themselves zealously to frustrate the machinations of the Church of Rome against human freedom and progress.

## THE INTELLIGENCER.

SAINT JOHN, N. B. FEB. 8, 1856.

### Faith—Revivals.

In the eleventh chapter of Hebrews, we have a long list of persons who, through faith, accomplished the most noble deeds, endured the most terrible pains, and achieved the most glorious victories—all through faith. They believed God. They looked not at things seen, but relying on Him, they ventured forward, and in no case were they put to shame. Noah would build an ark, though no cloud above indicated the approaching flood. Abraham would offer Isaac, though God had declared that "in him his seed should be." Moses refused to be called the son of Pharaoh's daughter, though reproaches awaited him. And even the harlot Rahab, when she heard that the Lord had dried up the waters of the Red Sea for Israel, believed and entertained the spies with peace. Nothing was too hard to be accomplished when "faith" was in exercise; if home was to be left—if poverty was to be endured—if the heavens were to be shut up, or the famine to be stayed—if the mouths of lions were to be stopped, or the violence of fire to be quenched—faith could do it. So under the gospel, "all things are possible to him that believeth." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Without faith it is impossible to please God, and no great thing can be achieved without it. In the conversion of souls, and bringing men from darkness to light, it is of the utmost importance. The work of revival cannot be prosecuted without it; and for the want of it in Churches, souls are perishing out of Christ. The following remarks, on this subject, we find in the *Religious Telescope*, the organ of the United Brethren, published in Dayton, Ohio, and is so truthful, and so much to the point on this subject, that we have pleasure in giving them to our readers, and we commend their careful perusal to all:

Satan has succeeded in erecting, in almost every church, mountainous obstructions to a genuine and wide spread revival of religion. When we ask a brother what the prospects are in his neighbourhood for the advancement of the good cause, we too often hear the desponding reply—"O b-d, bad enough. 1st. Our preacher does not suit us. 2d. The church is divided, and brotherly love is almost gone. 3d. We have serious church difficulties, and it is feared they can never be adjusted. 4th. The spirit of prayer seems to be lost. Few attend the prayer meetings. Little interest is manifested in preaching. A Laodicean lukewarmness prevails. 5th. Sinners seem so be gospel hardened. We cannot hope for a revival amidst all these obstructions, and it seems to me we might as well undertake to roll the Alleghanies into the Atlantic sea to remove them."

"O ye of little faith," for if ye had faith as a "grain of mustard seed," ye could and would remove these obstructions in a very few days. Your objections to your preachers may all exist in your unbelieving heart; and if they do not, the prayer of faith will renew and sanctify him, will give him energy and power, or else remove him speedily out of the way. Strong faith in a single member of the church will have a very exciting influence upon a preacher, and if he be the right sort of a man, it will add greatly to his power.

Faith can unite the church and overflow it with brotherly love. It is a conqueror of envy, jealousy, pride, hatred, and every other form of selfishness. Into the dark and icy heart it pours the melting, fruitifying rays of celestial sunlight, when bleak winter vanishes and sweet smiling summer succeeds it as by enchantment. He who by faith takes a firm hold upon God feels not the influence of the ten thousand causes of irritation, and division that are constantly operating upon the lower plane of human selfishness, but with a clear eye sees in every Christian a precious brother, and in every sinner a priceless soul for the salvation of which he is moved, in his measure, as the Saviour was moved when he groined in Gethsemane or bled on Calvary.

Nothing can settle church difficulties like faith. In its serene presence contending men feel awed. It brings into counsel the "wisdom which is from above." We have seen difficulties that were heavy with age virtually settled by a single prayer of faith.

A vigorous faith fans to a flame the spirit of prayer, and invests the humble prayer meeting with a mysterious interest that speedily draws into its charmed circle a whole community. We have seen unconverted men go evening after evening two miles, over bad roads, in inclement weather, to spend a large part of the night at a prayer meeting, where were a few that had strong faith. Prayer can go more ascend to the Lord without faith than an eagle can mount up into the skies without wings. A Laodicean spirit is never associated with vigorous faith.

Sinners gospel-hardened? Alas! they are always frigid when the church is frozen. Mult-

ing influences, according to the divine plan, do not pour into the church from the world without, but they flow out to the world from within the church. Ought a faithless church to mourn over an unbelieving world? If a sermon, cold as the north wind, fails to thaw out the heart of a sinner, ought that sinner to be pronounced gospel-hardened? If the sympathies of a church are like an iceberg, ought the sinners it fails to melt be accused. Is it fitting that a church, that has no power left to move sinners toward God in penitential tenderness, should perpetually cry out to them, "Let them alone,—they are joined to their idols?"

The truth is, there is a vast amount of misapprehension about the hardened state of sinners. They have not changed as much as the church has changed. The preaching of faith, the prayer of faith, the singing of faith, the visiting from house to house of faith, the streaming eye and warm glowing heart of faith, would produce results similar to those witnessed in the days of Jonathan Edwards, Whitfield, Asbury, Otterbein and Bohem. Faith infuses divine power into all gospel means and measures. It is mighty because it is backed by God! It "stands in the power of God." If we would have great revivals, we must have great faith.

### "The Creature more than the Creator."

Father Petcherun, the priest who instigated the burning of the Bibles recently near Dublin, in Ireland, at an address before the Romish Young Men's Society, said:—

"Ask, and ye shall receive;" but though the Word of God is thus pledged to man, there are conditions under which the good things are issued from the treasury of heaven—those good things must be conveyed through the proper channel, and that channel is the Blessed Virgin. Her prayer is all-powerful; but why? Because she alone, of all God's creatures, is infinitely pure. She alone was conceived without sin. Let us be sure, then, to often pray to her who is appointed sole dispenser of the riches of the celestial storehouse; let us be sure to do this, for Almighty God has ordained that no benefits shall come to man save those that come through Mary. (*Tablet*, Dec. 23.)

### The Secret.

At a meeting of the Manchester Branch of the British and Foreign Bible Society, the Rev. J. B. Owen, is reported to have related the following beautiful anecdote:—

"It was a noble and blessed answer of our Queen—the monarch of a free people, reigning more by love than law, because reigning in the fear of God—it was a noble answer she gave to some African prince who sent an embassy with costly presents, and asked her, in return, to tell him the secret of England's greatness and of England's glory; and our beloved Queen said, 'not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth; she did not, like Hezekiah, in an evil hour show the ambassadors her diamonds, and her jewels, and her rich ornaments; but she sent him a beautifully bound copy of the Bible, and said, "There is the secret of England's greatness."'

### New Publications.

THE WAY OF SALVATION. Illustrated in a series of discourses. By Albert Barnes.

This is a work just issued by Messrs. Parry & McMillan, Publishers, Philadelphia. It comprises thirty-six sermons, each of which is intended to throw some light on the plan of salvation by Jesus Christ. The character and design of the work may be easily understood by the author's own words in the preface—"The man who I have in my eye in the preparation of these discourses—is not he who disbelieves because he chooses to do so; nor he who professes to be a skeptic; nor the mere cavalier, who because he can laugh at death and judgment, seeks to satisfy his conscience that it is right to do so; nor he who desires to find difficulties in religion, because he is unwilling to submit to its claims and its restraints; but I have had my eye on a class of minds, much larger than is generally supposed to exist, which see real difficulties in religion, which they would not be unwilling to have explained. They are minds so constituted that they see the difficulties in believing, as well as the facilities for it—the things which tend to hinder, as well as those which tend to promote it." In order to meet such persons as these, and remove their difficulties, these discourses begin with a consideration of the claims of the Bible, as a guide on the subject of religion, and proceed to shew the claims of Christianity, that man could not be benefited by its rejection, and that he is a probationer. The next object is to explain man's lost condition, and then the struggle of a convicted sinner, after which the atonement and regeneration are duly considered, including the *conditions* of justification, with a consideration of its nature. The author's just celebrity is a sufficient recommendation of this work, we nevertheless commend its perusal. It is one of those volumes which should be in every family. If parents would furnish their households with more books of this class, and less of *fictions*, there would be fewer skeptics. It is executed in the Publishers' usual style, and is a handsome volume. For sale in St. John by Messrs. J. & A. McMillan.

### American Liberty.

The Rev. Wm. Arthur, Secretary of the London Wesleyan Missionary Society, who has been on a deputation to America to collect means to aid in evangelizing Ireland, sailed from New York a few days since in the steamer Atlantic on his return home. He has realized the sum of nearly \$50,000 during his brief tour through the United States. At the farewell service held in New York, the collection amounted to \$700.

We have received an anonymous communication on the subject of "Temperance" which is truthful and well written. But as it contains no new ideas, and as the evils of drinking customs referred to in it, are universally admitted, and therefore need no further argument, we have concluded that its publication was unnecessary, and therefore defer it.

### The Opposition.

We think it quite unnecessary to reply to certain strictures by a couple of our contemporaries on our report of the "Great Meeting" in this city last week. In these gentlemen, we have an illustration of Luke xxii: 12, "And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves." This is no doubt peculiarly gratifying to the subjects of his holiness, as it removes some obstacles out of their way; but shows how high a value a gentleman at "Head Quarters" sets upon Protestantism and British Institutions, when he can so easily and calmly dispose of them when *apelle* comes in question. For ourselves we belong to no "Order," "League," or "Association;" but we are a PROTESTANT, a BRITISH SUBJECT, and a PROTESTANT—all from principle; and we shall not fail to watch the movements of those who would subvert our laws, and stab our religious institutions. The letter of a "Watchman" has been received, but he raves in vain, we cannot be awed nor abused into silence. This is not a political but a great moral question, and we have fairly committed ourselves on it, and we shall not go back. Neither shall we condescend to reply to attacks which we know cannot injure us.

### Sudden Death.

The very sudden death of ADAM JACK, Esq., in this city, on last Saturday afternoon, was startling and remarkable. He was attending the funeral of Mrs. Smith, wife of W. O. Smith, Esq., Mayor of St. John, as one of the pall-bearers, and after walking as far as the Hay Scales, in Brunswick Street, got into a coach, with others, as is usual on such occasions, when very soon after he complained of heat, and gave other signs of being unwell, when a physician being called from the coach next preceding, it was ascertained almost immediately, that life in him had become extinct. The coach with Mr. Jack and physician immediately returned to his residence, but alas! the spirit had fled, and all that remained to the family was the inanimate corpse of the husband and father! Mr. Jack was a gentleman highly respected in the community, possessing principles, we believe, of unquestionable integrity and honour, and his loss in the business community will be felt—but how much more to the family circle. And what a warning to us to be also ready, inasmuch as in the midst of life we are in death.—Occurrences of this kind are voices from God to the living, and happy he who attends to their admonitory lessons.

### Bethany College, Va.

Our readers will remember an allusion to this Institution in our "New York Correspondence," published in the *Intelligencer* of the 25th ult., and a reference to a recent riot among the students, in consequence of one of them making some allusions, in opposition to slavery, in a sermon preached by him. We have been handed the January number of the "Millennial Harbinger," published at Bethany, and edited by Dr. A. Campbell, President of the Institution, which gives a little different version of the affair. Mr. C. states that the obnoxious remarks of the student, were not in a sermon preached in the regular course, but in a public lecture, voluntarily given, and that he was not interfered with at the close of the lecture. From the statement made by Mr. C., it is evident that a good deal of excitement did exist, and which has resulted in the dismissal of five students, and the voluntary withdrawal of five others; and it appears, that the course pursued by Burns, who uttered the obnoxious sentiments, was not as judicious as it should be; nevertheless, the subsequent action of the Faculty, is decidedly opposed to freedom of speech.

### Revival Intelligence.

Brother W. Clark, writes to us from Dorchester, C. W., that in answer to prayer, the Lord is reviving his work there. A few having convalesced together to pray for the outpouring of the Spirit, the Lord graciously answered, and a number had been converted, and others were reclaimed.

Brother W. Thompson writes to us from Hope-well, in Albert County, Feb. 4th, as follows:—I am still striving for the mastery—feel daily that the Christian course is a warfare, that the enemy's contesting every inch of ground. Oh how awful—how well he knows our weak places—our ungarded points. Sometimes he seems to be just at our elbow, as it were, and always ready to take every advantage of the least unwatchfulness. At other times we are enabled to realize that he is a chained foe, and farther than its length he cannot come; and so long as we look to God for strength, we are enabled to overcome.

We have some refreshing seasons in our social meetings—last evening enjoyed a heavenly setting together—felt and realized that the Lord was in our midst, to comfort and strengthen his people—and trust some felt the importance of having religion; and pray that the Lord will in mercy, by his Spirit and Word, lead many into this land to Calvary's Cross. I am rejoiced to learn from week to week, by your paper, that the Lord is blessing the labours of his servants in our churches in different places. Should be glad to have a visit from some of our ministerial brethren in this place, and think good would result.

### To Agents and Subscribers.

In the *Intelligencer* of the 4th January, we gave notice to our Agents to receive and forward to us the names of Subscribers, although they might not pay strictly in advance; on the condition however, that they would remit soon. We are now obliged to inform both our Subscribers and Agents that payment in advance is the only principle upon which we can insure them a cheap and useful paper. Our expenses which are heavy, are paid weekly, and must be met by our subscriptions. We trust therefore that our Subscribers will make us early remittances.

James Taylor, Esq., M. P., for York County, expired at Fredericton on Sunday last. A new election must ensue. We learn that John C. Allen, Esq., and W. H. Needham, Esq., are to be candidates.

### (For the Religious Intelligencer.)

STANZAS:  
Occasioned by the sudden death, by Apoplexy, of ADAM JACK, Esq., while attending as Pall-bearer at the funeral of Mrs. Smith, wife of the Mayor of Saint John.

Sudden, awful was the call—  
Call, which summoned him away;  
Lo, he drops the sable pall—  
Stiffens into pallid clay.

Ere the long, dark, mourning train  
Saw dread Golgotha in view;  
Life's high noon had dawn'd his brain—  
Jack had bid this world adieu.

Health and strength, let no one trust—  
Death, forsaking bed and bier,  
Ambush'd lurks in breathing dust—  
In the midst of life is near.

Let the solemn call awaken  
All our drowsy souls from sleep;  
While we mourn with the forsaken,  
Let us watchful vigils keep.

Watch, for fear the ruthless foe  
Come upon us unawares;  
Alas! his dart, and strike the blow,  
Midst our mirth, or worldly cares.

Still, much like the fleecy flock,  
Often thind by butchers' knife;  
Mortals soon forget the shock—  
Shook of death, in busy life.

Monster death! thy shaft has slain  
Two belov'd—the strong and fair;  
Met the Matron's mourning train—  
Pierc'd a many victim there.

With our Mayor, while we lament—  
With the widow, while we weep,  
Let us, one and all, repent—  
Work before we fall asleep.

St. John, Feb. 6, 1856. —J. Reiffin.

St. John, 4th Feb., 1856.

To the Editor of the Religious Intelligencer.

Sir,—The following Communication was addressed to the Editor of the "Church Witness," but no notice has been taken of the inaccuracy of which it complains. Why it is so, or why the change of expression was first made, it is impossible for me to say, but for the following reasons, I should feel obliged by the publication of my letter in your journal.

1st. The phrase "non-Apostolic Church" is misleading, for it may be considered to recognize the idea, that there is a Church which has its ministry and ordinances by uninterrupted Apostolic succession and authority; than which, nothing can be more foreign to my convictions. Nor is the expression strong enough. The Apostolic Church has fallen, not simply from Apostolic precepts and practices, but from faith in Christ, as the "one Mediator between God and man." This alone is the "articulus stantis vel cadentis ecclesie."

2nd. No person has a right to alter the sense of any communication which he publishes, without acknowledging the writer.

3d. Candour—not to say politeness—requires, that when a writer points out such an error, it should be rectified. I am, yours, truly,

CHARLES STEWART,  
Wesleyan Minister.

St. John, 22d Jan., 1856.

Sir,—In looking over your paper of the 16th ult., I perceived an *erratum* in the report of my address at the Anniversary of the N. B. Auxiliary Bible Society. It occurs about midway, and reads thus—"Christian principles are too lightly esteemed by nominal Protestants, and there is such shuffling and pandering to the non-Apostolic Church, on their part, as to justify our anxiety."

In delivering the address, I employed the words "Apostate Church," and as this was really my meaning, I was careful in writing the outline now reported, to make use of the same expression. By correcting the mistake in your next issue, you will greatly oblige.

Yours, truly,  
CHARLES STEWART.

## SECULAR DEPARTMENT.

### BRITISH AND FOREIGN.

By the English Mail last week we have received papers to the 19th inst. The subject of peace was the all absorbing one. A Telegram Dispatch had been received that Russia unconditionally accepted the propositions of the Allies. This news produced great excitement; but subsequently a dispatch announced that these propositions were only received as a "basis" for negotiation. The probability is, that peace is as far off as ever, and that hostilities will be resumed in the spring with as much vigor as formerly.

### THE PEACE PROPOSALS.

The *Independence Belge* gives the following as the text of the propositions submitted to Russia by Count Esterhazy:—

### "I. DANUBIAN PRINCIPALITIES.

"Complete abolition of the Russian protectorate. The Danubian Principalities shall receive an organization conformable to their wishes, to their wants, to their interests; and this new organization, respecting which the population itself will be consulted, shall be sanctioned by the Sultan as emanating from his Sovereign initiative. No State shall be able, under any pretext whatever, under any form of protectorate, to interfere in the government of the internal administration of the Principalities; they shall adopt a definitive permanent system demanded by their geographical position, and no impediment can be made to their fortifying, in the interest of their safety, in such manner as they may deem advisable, their territory against foreign aggression.

"In exchange for the strong places and territories occupied by the Allied armies, Russia consents to a rectification of her frontier with Turkey and Europe. It would commence in the vicinity of Chotym, follow the line of the mountains, which extend in a south-easterly direction, and terminate at Lake Sasik. The line (*tracé*) shall be definitively regulated by the general treaty, and the conceded territory would return to the Principalities and to the suzerainty of the Porte.

"II. DANUBE.  
"The freedom of the Danube and of its mouths shall be efficaciously assured by European institutions, in which the contracting Powers shall be equally represented, except the particular positions of the lords of the soil on the banks (*des riverains*), which shall be regulated upon the principles established by the Act of the Congress of Vienna as regards the navigation of rivers. Each of the contracting Powers shall have the right to keep one or two small vessels stationed at the mouths of the river, destined to assure the execution of the regulations relative to the freedom of the Danube.

### "III. NEUTRALIZATION OF THE BLACK SEA.

"This sea shall be open to merchant vessels—closed to war navies (*marines militaires*). Consequently, no naval military arsenals shall be created or maintained there. The protection of the commercial and maritime interests of all nations shall be assured in the respective ports of the Black Sea by the establishment of institutions conformable to international law, and to the customs sanctioned in such matters. The two Powers which hold the coast engage themselves to maintain only the number of light vessels of a fixed force, necessary for their coast service. This convention, concluded separately between these two Powers, shall form part as an annex of the general Treaty, after receiving the approval of the contracting parties. This separate convention cannot be annulled or modified without the consent of the signatories of the general Treaty. The closing of the Straits will admit the exception applicable to the stationary vessels mentioned in the preceding article.

### "IV. CHRISTIAN SUBJECTS OF THE PORTE.

"The immunities of the Rayah subjects of the Porte shall be religiously preserved, without infringement on the independence and dignity of the Sultan's crown. As deliberations are taking place between Austria, France, Great Britain, and the Sublime Porte to assure to the Christian subjects of the Sultan their religious and political rights, Russia shall be invited, when Peace is made, to associate herself thereto.

### "V.

"The belligerent Powers reserve to themselves the right which appertains to them of producing in a European interest special conditions over and above the four guarantees."

### Peace feeling in England.

The following speech delivered by Lord Elgin in Glasgow is said to express the public sentiment in England on the present negotiations for peace.

"I say," observed the noble Earl, "that now we are in this war, we must fight it out like men. (Loud cheers.) I do not say, Throw away the scabbard; in the first place, because I dislike all violent metaphors—(a laugh) and in the second place, because I think a scabbard is a very useful implement, when used at the proper time, and the sooner we can use it the better. But I do say, Having drawn your sword, do not sheathe it till the purposes for which it has been drawn are accomplished. (Renewed cheers.) I say, taking the very lowest view of the matter, looking at it simply as a question of pounds, shillings, and pence, it appears to me that nothing could be more demonstrably absurd than to leave work of this kind half-finished. (Great cheering.) I go further. I have no hesitation in saying—and I am rather glad to have an opportunity of saying, because I have seen unwarranted statements to the effect that I might have a different opinion—I have no hesitation in saying, that in my opinion, Lord Palmerston and his government have, for some time past, been carrying on this war in a manner which entitles them to the favour and support both of those who considered War a necessity from the commencement, and of others—who doubt a minority—who have the opinion, that, whatever the prospect of war may have been at the outset, it was soon made a necessity by the blunders of one set of diplomatists and by the passions and temper of another. A great deal is now being said about negotiations. I earnestly hope that these negotiations may turn out to be of some use; but I must confess, I am not very sanguine on that point. I think myself—though I should be sorry to say anything to give offence to persons in authority—that, since this business began, next to the successes of our arms, what we have had most reason to be thankful to Providence for, is the failure of our diplomatists. (Hear, hear.) What would have been our position now, if we had succeeded in inducing Turkey to accept the proposals which we made to her in the famous note of Vienna; and if, after it had been too late to mend the matter, we had found, that in point of fact, we had secured for Russia every single thing which Prince Menchikoff intended to obtain—the eagle of France, the lion of Great Britain, and the wild beasts of the other countries crouching at her feet, assentuals, to guard what she secured? Or, what would have been our position, if, under the influence of some judicial blindness, Russia had not refused the proposals made the year following at Vienna, and if we had not got from her any paper arrangement such as was suggested in these proposals, leaving her the *prestige* and credit of the successful defence of Sebastopol. (Cheers.) But, though I have said all this in respect to my views of the necessity of carrying on War till we got a proper Peace, I most distinctly declare, that I yield to no man, not only in my desire to see Peace re-established, but in my abhorrence of the evils—moral, social, and political—that a state of war involves" (Hear, hear.)

### Distribution of Medals to the French Troops.

On Tuesday, the 15th January, there was a brilliant scene at Paris, when the Duke of Cambridge, by command of the Queen, presented the British medal for the Crimean campaign, to the officers and soldiers of those regiments who have been companions in arms of the British in that Peninsula. The Duke, in a few words that were sure to reach the hearts of soldiers, presented the medals to deputations from the various regiments, and, by a clever manoeuvre, the other soldiers who had their medals presented to them on the previous evening, produced theirs, so that, at one and the same moment, the effigies of our most gracious Majesty glittered on the breast 15,000 French soldiers. It was