

## FOREIGN INTELLIGENCE.

**THE TIMES** Paris correspondent says the Marquis of Villamil, the chief of the "Absolutists," was spoken of as the new Premier. "The" however, was said to have recoiled from the danger. It was stated that O'Donnell was to be commander of the Household Guards, a precaution against Narvaiz.

A full amnesty is proclaimed to all persons condemned for participation in the events of July last. The law relating to the sequestration of the property of the Queen Mother, Maria Christina, is annulled.

## AUSTRIA.

The *Constitutionnel* announces that by an agreement between the Holy See, France, and Austria, the Legations now occupied by Austrian troops are immediately to be evacuated by them, with the sole exception of Ancona and Bologna, of which they are for the present to retain possession.

The continued occupation of the Principalities by Austria gives rise to many rumors and comments. Austria, it is said, will evacuate the territory, only upon the demand of Turkey, affirming that she occupies it by virtue of a treaty with the Porte. The Austrian journals declare the occupation to be absolutely necessary until the important question of the Bessarabian frontier is disposed of. It is also affirmed that while England, Austria, and Turkey are of one mind as to the advisability of delay, coolness exists between Austria and France, which has pressed for an immediate evacuation in somewhat offensive terms.

In more than one of my recent letters it has been hinted that the relations between Austria and France are not so satisfactory as they were, and it is now in my power to speak more plainly on the subject. This government strongly suspects that there is something passing between France and Russia, or rather between Count Walewski and Prince Cortschakoff, which is kept from the knowledge of Austria and England. The foregoing intelligence is from an excellent source, but still undue importance must not be attached to it, as it is somewhat difficult to believe that the Emperor of the French can be such a short-sighted politician as to think of playing England false. That the French Government is getting somewhat tired of its alliance with a Power which can never be induced to act with decision appears probable enough, but my common sense tells me that the maintenance of the alliance with England must be of the very highest importance to Napoleon. While writing, it occurs to me that Austria is a Power which is not over-scrupulous in respect to the means which she employs to attain her ends, and it is just possible that she affects to distrust France in order to shake the confidence of England in that Power. Before this subject is quitted, it must be stated that more than one foreign diplomatist is inclined to believe that a project for a future alliance between France and Russia (or rather between Napoleon III. and Alexander II.) has already been set before forward. If Russia proposed to place the young Duke of Leuchtenberg (now known in Russia as Prince Romanoffski) on the throne of the united provinces of Moldavia and Wallachia, would the Emperor of the French have any great objection to the plan?

## ITALY.

**THE NEAPOLITAN QUESTION.**—The English squadron had not been met with since its departure from Ajaccio.

The *Ost. Deutsche Post* pretends that England has asked, and obtained, a reunion of the naval squadrons as the minimum preliminary to more decided action, reserving, however, to herself the adoption of ulterior measures independently of France.

The *Morning Chronicle* reports from Paris, under date Tuesday evening, that in official circles it is more plainly stated that the Neapolitan difficulty is satisfactorily arranged.

The withdrawal even of the French and English Embassies will, it is said, give King Ferdinand the air of being free from pressure.

The proclamation to be issued by his Majesty will, it is boasted, go much further than public opinion expects.

An autograph letter from the Emperor of Russia, counselling the King to beware of England, and to follow the advice of the Emperor Napoleon, is said to have finally determined King Ferdinand as to his course.

The *Times* Paris correspondent says that reports are in circulation regarding Count Walewski, to which of course I cannot give credence, but which still mark the universal impression that, in some way or other, he is bound to support the interests of Ferdinand II. Of course, these reports have been more rife since certain agents have visited Paris within the last few months. One fact is pretty clear, that the foreign policy of France has been more disposed to support the assumptions of the King than the demands of the people of Naples. His Majesty still maintains his confidence and his pleasantness in speaking of the Allies, and on a recent occasion is said to have presented the Hereditary Prince as "King of the Two Sicilies, by the grace of England and of France."

## TUSCANY.

It is generally reported that the Grand Duke is disposed to grant concessions to his subjects.

The *Leipsic Gazette* states that Baron Kisseloff, the Russian ambassador at Rome, has been charged to call the attention of the Neapolitan government to the consequence of persisting in its present course.

The *Independence* says that the Mazzinian party are very restless.

## RUSSIA.

The Russian Government has set an example to England. By an imperial ukase the Catholic and Protestant chaplains attached to the Russian army are henceforth placed on an equal footing as regards state pay, &c., with those of the Greek Church.

## INDIA.

**CATHOLIC OFFICERS IN THE INDIAN ARMY.**

The *Madras Examiner* of the 12th of August last published a return showing the number of British-born Catholics in the military service

of government residing at the several stations of the Madras Presidency. It is put forth under the official authority of the Adjutant-General of the Madras army, and is of course a reliable authority. According to our contemporary of Madras, the object had in view by the military authorities in giving to the world this document was to show the effects of the resolution of the government of India of the 18th February last, and the *Madras Examiner* questions the veracity of the results it exhibits, and boldly challenges the "farmers" with having "cooked" the return so as to show the smallest possible number of Catholics, and thereby to give light of their claims upon government for a provision for their spiritual comfort. We confess that the result shown in the return have truly astounded us. Of 74 colonels in the Madras army, according to the return, not one is Catholic; of 86 lieutenant-colonels, Catholics none; of 93 majors, Catholics none; of 499 captains, Catholics not one; of 763 lieutenants, none Catholic; of 312 second lieutenants and cornets, only three Catholics; of 76 surgeons, none Catholic; of 161 assistant-surgeons, only one Catholic; of 10 veterinary surgeons, one Catholic. Of the total 2,074 European officers, the number of Catholics is but five!

Whatever official purpose this return may be made to serve, it is the best possible proof that can be urged against "the scandalous exclusiveness," to use our Madras contemporary's words, "of the Court of Directors in shutting out Catholic gentlemen from their military service."

But if the object of the return be to justify the small measure of justice dealt to Catholics by the resolution of the government of India of the 28th Feb. last, it might be baffled in an instant by a comparison of the numerical strength of the Catholic subjects of the government, with the number of Protestants; and the amount of pecuniary support derived by the Ministers of both the Churches from the state—not that we claim an equality in the enjoyment of the "loaves and fishes" of the state, but we claim to be dealt fairly by; and if Englishmen are real lovers of fair play, and not mere charlatans, we say that we have been grievously wronged in being denied our due of justice.

If a return of this sort had been published under this presidency, with the implied object of deceiving the world, we should have requested the military authorities to follow it up by another, showing the entire number of European Catholics in the military service, private soldiers as well as officers; and we should have endeavored to obtain a corresponding return of Protestants, and, by comparison, proved the manifest injustice which the Catholics suffer by the prejudices of authority.—*Bombay Catholic Examiner*.

**THE NEGROES' TRUE FRIENDS.**—At the close of the sixteenth century, Father Alphonsus de Sandoval, a Jesuit, devoted himself entirely to the good of the negro slaves, but in his labours, devotedness and care of those unfortunate men was far surpassed by his successor, the blessed Peter Claver, whose wonderful life has so recently been set before us as a model. From 1615 to 1650 this apostolic man was to use his own language the slave of the slave. He boarded the slavers that came to Cartagena, before they came to land, in order to console the poor African; he tended the sick, instructed all. Banded and placed in the shops for sale, they were still his care; sold on plantations or in the city he visited them regularly; his church was theirs alone; the rich whites had plenty to minister to them, he was the priest, the friend, the slave of the poor negro. He procured them refreshments, amusements for their holidays, he superintended their whole conduct, was ever interceding for them with their masters. Far from the conduct of the modern friends of the black, he did not incite them to revolt; on the contrary, he used every argument which Faith could supply to reconduct them to their lot. What was the result? His power was unlimited. He seemed to haunt the city like a very spirit. If the wild music which they brought from Africa tempted the negroes to join in the lascivious dance, the Fathers' form suddenly appeared among them and they fled at his approach. Nay, it happened at times, that if a negro approached a negress in the streets, and words of evil intent were spoken between them, all on a sudden with the cry "Father Claver is coming!" they would break away from each other, though the bystanders looked around and saw no Father Claver there. When this lash was about to descend mercilessly on the trembling slave, as though he knew by instinct where his negroes were suffering, his appearance arrested the uplifted arm. Wherever a poor outcast slave lay neglected in hut or hovel or by the way-side, his all-seeing charity discovered him and bore him in his arms to some hospital. His mighty example enabled more slaves, liberated more, exalted more than all the societies ever erected for the amelioration of the condition of the black. Color was forgotten; the slave submissive to his master, won respect; the brutal master forbore to ill treat one whom a Claver held in respect. Almost at the same time a mulatto was the object of the Lima. The blessed Martin Porras, a lay brother of the order of St. Dominic, was the son of a negress; but in spite of his color, ignoble birth, and humble capacity, he acquired, by the influence of his virtues an unlimited power over the minds of men. But he never forgot his origin; he was a poor mulatto; infirmarian in the hospital, he always sought to humble himself to all; of his mother's enslaved race he was ever the friend, the consoler and the guide. His example was not without its effect; men who revered Porras on bended knee as a living temple of the Holy Ghost, could not but treat their negroes with forbearance.

Touching was the case of two young ladies redeemed by the exertions of Bishop Engel. A planter purchased a very light mulatto girl, of excellent disposition, manners and education; he was soon won by her good qualities and married her, but unfortunately neglected to make out her manumission in due form of law. She died previously to him, having borne two daughters, who were educated at the Ursuline Convent at Charleston. On their father's death, these young ladies, elegant, virtuous, accomplished, entered into possession of their father's property, but a distant relative discovering the fact that their mother had never been legally freed, claimed not only the property but the ladies themselves. They were in the eye of the law, slaves, and part of their father's estate. Using all his legal rights, he exposed the ladies for sale, and the Catholics, headed by their bishop, raised means to purchase and free them.

A SMART SUGGESTION.—One of our friends was coming from New York in the cars, the other night, and was amused at the interview between two persons who seemed not to have met for some time before.

"Well, said one, after the first salutation, 'what are you up to now?'"

"Oh, I don't know," replied the other, "I think I shall take to religion."

"Religion?" cried his friend, "what do you mean?"

"Good business, and I tell you what I believe there's to be an opening there!"—*Boston Courier*.

The following sketch of a "Jumper" and his "Jumps" is from Father Baptist's new work, *Alley Moore*. Mr. and Mrs. Salmer, the jumper, and his "Jumps," are said to be on a mission to one of the "Jumps" with the view of rescuing the "Jumps" from the burning of the "Jumps" (the people) of his ardent and anxious love for them, which was answered by a universal "go down!" which meant that his love was unquestionable. To be sure, was said in a way which was not entirely demonstrative, but at all events they said "go down!" go down!" indeed that's true. He proceeded to announce that their new landlord would soon come amongst them, and his arrival should be hailed by them with joy. He came to make his tenants happy, and to diffuse among them the light of true religion. (Here there was some confusion.) The late master of the property had not lived as a man of God. (Great murmurs, and a good flying by Mr. Salmer's head.) He hoped there was no man here, (A Voice, "To get out of the way, Eddy, tally high, ho, fat pork.") Happy would it be for them if, abandoning the Pagan distinction between "meats," which Paul declared should attain in the latter days, they would "flee" of the yoke, (A Voice, "Of the Parsons'—the yoke of superstition, and obtain the freedom—(Same Voice, "From titles")—of the Gospel. The country was suffering deeply from "Voices" from the "titles"; Nor the titles were the law of England; but the country was suffering deeply from the reign of falsehood, the worship of stocks and stones, (and now Mr. Salmer waxed into a warm, quite prophetic, woman worship—the new-fangled doctrine of the Roman apostasy.)

Here there was an ominous hush, succeeded by a more ominous yet indescribable kind of noise. The parties behind were closing in, and those before were flushing and breathing strongly. At the words "woman worship," there was a perfect heave forward of the whole mass; a woman's voice crying, "A noble whine, banish!"—Blessed and Holy Virgin! The speaker was evidently drawing to a crisis. Several sobs, some turf, a few black potatoes, had been flung, but an absolute hurricane of missiles, none of a dangerous description, however, were flying round him, immediately after the favorite expression of "Roman apostasy" had been uttered.

Mrs. Salmer now felt a little nervous, and she looked to him.

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Salmer looked, but twas not thankfully. His eyes seemed to inquire; but he answered that he was engaged in the work of God, and would die a martyr. "Much better for you, Mr. Salmer, to die a Bishop—'deed it is. Hallelu, Sir, the sweat of that crowd put bread and butter on your table to-day, while they war atin' lumps of India male themselves; an' they geve you this nothin'! Now don't be unreasonin'—it may satisfy your mind to abuse 'em; but you ought to be content wid ridin' in a carriage out o' their garnings."

"I'm bound to save their immortal souls!"

"Oh! as fur as that, don't be foolish. If you wish to save souls—you say you kem' from England—that wants souls to be saved very much. Thy your hand wid the colliers, that don't know the name o' God; thy your hand wid the factories, that don't know the man o' virtue; thy your hand wid the country-people, an' tache 'em the Christian law o' marriage; or thy your hand wid the pious and larned Clergy-men of your own cloth, that's comin' over to the old Church, as fast as hope. Now 'charity begins at home,' you know, Mr. Salmer; I shoud' you your ground; but you'll get a bigger name from disturbin' the pace at Kilmacarra."

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**A DISSENTING MINISTER ON CATHOLIC MORALITY.**—The observations of a candid traveller, Mr. S. Laing, attest the superiority of the Catholic to the Protestant population of Germany, in point of morality. The official evidence collected by Dr. Forbes establishes the same fact with regard to Ireland, in a manner so striking and incontrovertible, that I only regret that I cannot now transfer his words to your columns. As your correspondent in Germany has ably observed, the political and social circumstances of different countries are so various, that it is hard sometimes to say how much is the effect of religion, and how much of institutions. But there cannot be a fairer way of comparing two systems, than by seeing their effects in the same race of men. In addition to the evidence of the Protestant gentlemen, I am now about to adduce that of an unsuspicious witness, Dr. L. Alexander, a Scotch Calvinistic minister (author, I believe, of several controversial anti-Catholic publications), on the subject of the morality of the Catholic and Protestant cantons of Switzerland. In his tour, after stating that "Viewed as a whole, Catholic Switzerland is inferior to Protestant Switzerland in respect of popular education," he says, "In one very important respect, however, the Catholics of Switzerland have the advantage over the Protestants: they are both better instructed in the principles of their religion, and have a sincerer reverence for it, than can be affirmed of the Protestants in respect of theirs. There is another respect," he continues, "in which I have reason to believe that the Roman Catholic population of Switzerland have the advantage over the Protestant; and that is, in general, morality. When the different cantons are compared among themselves, the palm of superiority must (I understand) be accorded to the Catholic over the Protestant cantons." Striking testimony from a Protestant! Sir Humphrey Davy had long ago given evidence to the same effect. I may mention, before concluding, that Mr. Hilliard, an American Protestant gentleman, whose work on Italy is referred to in very flattering terms by Lord Mahon, in his lecture on Rome, bears witness to the virtue of the Italian peasantry "in the matter of chastity," and attributes it to the beneficial influence of Confession. Dr. Forbes considers the remarkable superiority of the Irish in this respect to be attributable to the same cause. Dr. Hengstenberg, a celebrated German Lutheran, Professor at Berlin, has lately publicly expressed his regret at "the deplorable discontinuance of private confession in the Lutheran Church," and advocates its re-introduction. The same opinion, we are informed by the *Hamburg News*, has been expressed by the General Conference of the Lutheran Communities, in favor of the re-establishment of auricular confession.

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**THE LAST HOME OF AN ULTRA-PROTESTANT.**—Thomas Paine, born in Norfolk, England, on the 29th of January, 1737, was successively a staymaker, a political writer in America, an envoy from Congress to Louis XVI., and finally, representative of Calais at the National Convention. This cosmopolitan philosopher, who did not even speak French, nevertheless sat as judge on the king, whose favour he had gone to seek eleven years before. Returning to private life, Paine wrote in France his infamous work, "The Age of Reason," in which he attacks revelation, and preaches up natural religion. His dissolute life having disgraced him at Paris, he returned to the United States, at the commencement of the present century. Here he published works hostile to religion, and died, consumed by his debaucheries, at Greenwich Village, near New York, on the 8th of June, 1809.

A fortnight before his death, the philosopher, seeing himself abandoned by his physicians, was plunged into a gloomy despair. Amid the silence of the night, he was heard crying: "Lord! help me! My God, what have I done to suffer so? But there is no God. Yet if there is a God, what will become of me?" He could not bear to be left alone, and begged to have at least a child near the bed, in which he wallowed in abject filth. Seeking new remedies in every direction, Paine saw a Shaking Quakeress, whom Father Fenwick had baptized some weeks before; and she told him that no one but a Catholic priest could do him any good. The wretched freethinker, who cared only for his body, immediately believed that a priest might prolong for a few days his wretched existence; and he immediately sent for Father Fenwick. The latter, who was then only twenty-six years of age, dreaded his own inexperience, and begged his colleague, Father Konemann, to accompany him, and the two Jesuits proceeded to the house of the infidel. But as soon as Paine saw his error—as soon as he heard his pious visitors speak to him of his soul, instead of prescribing a remedy for his physical evils, he imperiously silenced them, refused to listen, and ordered them out of the room. "Paine was roused into a fury," wrote Father Fenwick, giving an account of this interview: "he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe, such was the rage in which he was in at this time, that if he had had a pistol, he would have shot one of us; for he conducted himself more like a mad-man than a rational creature. Begone, says he, 'and trouble me no more. I was in peace, he continued, 'till you came away with you, and your God, too; leave me alone instantly! all that you have uttered are lies—filthy lies; and if I had a little more time I would prove, as I did about your impostor, Jesus Christ.' Let us go, said I, then, to Father Konemann: 'we have nothing more to do here.' He seems to be entirely abandoned by God!"

Thomas Paine soon expired, in the anguish of despair, having repulsed the ministers of Protestantism as obstinately as he drove away the Catholic priests. For him, as for Voltaire, death was the most fearful of trials, and the recollection of their blasphemous haunts both in their last moments, and made them endure by anticipation the tortures of another life. They knew only remorse, for their pride closed the way to repentance. In both cases, priests came with unequalled charity to save these souls from the flames of hell; for priestly devotedness braves the outrages of the dying infidel, as it does the miasma of contagion at the bed of the plague-stricken. In France, Voltaire has lost the glitter of his popularity; but in America, the wide spread seed of infidelity more and more honor the memory of Paine, as the greatest benefactor of humanity. The anniversary of his birth is celebrated by the partisans of his impiety. They assemble at gorgeous banquets and festivities; ladies, children, whole families, take part in these glorifications of atheism. They drink to the extinction of all religions, to the overthrow of all priesthood, and, blaspheming the name of God, dance on the very threshold of eternity."

**DEATH-BED OF TOM PAINE.** Extract from a letter of Bishop Fenwick to his brother in Georgetown College. U. S. Catholic Magazine, v. 538. The Biographical Universal mentions briefly his interview with two Catholic priests.

**A HIBERNIAN IDEA OF A GOOD MAN.**—In the last six weeks nearly 15,000 foreigners have been naturalized in the city of New York. A very few appear of their own accord, but nearly all are introduced by Democratic politicians, by whom the expenses of the operation are paid. Amusing scenes frequently occur at the examination; for instance:

Judge.—Do you know O'Brien?

Witness.—Yes, sir.

Judge.—How long has he been in this country?

Witness.—A little over five years.

Judge.—Is he a man of good moral character?

Witness.—Quite bewildered—Sure, your honor. I don't know what moral character means.

Judge.—Well, sir, I will talk more plainly to you.—Does O'Brien stand fair before the community?

Witness.—(Completely non-plussed)—By my sowl, I don't apprehend your meaning, your honor.

Judge.—(Rather irritated)—I mean to ask you, sir, if O'Brien, the person who wants to be a citizen, and for whom you are a witness, is a good man or not?

Witness.—Oh! why didn't you ax me that way before?

Judge.—To be sure he is a good man. Sure and I've seen him in ten fights, during the last two years, and every time he licked his man.

**EDMUND BURKE.**—It has been frequently surmised, and even publicly stated, that there are grounds for believing that the distinguished Irishman and orator, Edmund Burke, died a Catholic. Unfortunately there is no foundation for any such suspicion. His mother, it is true, was a Catholic, being a member of the old Irish family of Nangle; and it is equally true that throughout life the son was on intimate terms with several Catholic Priests, and among others, with the late Rev. Mr. Coombe, a learned member of the Benedictine Order, who died at St. Gregory's College, Downside, about six or seven years ago. The latter gentleman, in answer to a question put to him by a distinguished member of the English Hierarchy, distinctly avowed that such was not the case, though we believe that we are right in asserting that he had several interviews with a Catholic Priest at Bath in the commencement of his last illness.

Thirteen married gentlemen, who, within the last week or two, have been convicted of having smoked in their own dining-rooms, have been severely fined a new bonnet, and in default, have been committed to the hard labor of taking out their wives for an afternoon's shopping.—*Punch*.

"Johnny, my son, do you know that you have broken the Sabbath?" "Yes, daddy," said his little sister, "and mother's big iron pot, too, in five or six pieces."