

FOREIGN INTELLIGENCE.

FRANCE.

The news of M. Drouyn de Lhuys' resignation caused a slight fall at the Bourse. The *Daily News* says that the Emperor Napoleon will no longer accept the endless evasions of Austria as consistent with professions of alliance, and that on this point originated the differences between his Majesty and M. Drouyn de Lhuys.

The *Moniteur* publishes the following:—General Canrobert, in a letter addressed to the Emperor, dated April 28, thus expresses himself: "It is with pleasure that I announce to your Majesty that the English army, always so solid, has become as fine and healthy as it was in the first days of its arrival in the East. It is receiving reinforcements in infantry, in cavalry, and in means of transport. I continue to live on the most cordial terms with Lord Raglan, and the two armies continue to be closely united, and count one upon the other."

A NEW SIEGE TRAIN FOR THE CRIMEA.—Immediately upon receipt of news from the Crimea that the fire before Sebastopol was suspended, the French government sent orders to Marseilles for the embarkation of a new siege train, consisting of nearly 800 heavy guns.

The Paris correspondent of Tuesday's *Globe*—The telegraph will have informed you of the result of Pistori's trial. The jury found him guilty, and sentenced him to undergo the penalty inflicted by the law on parricides—i.e., to walk to the place of execution barefooted, and with a shirt over his clothes; formerly the culprit had, in addition, his right hand cut off by the executioner. The opinion that the Emperor will commute the sentence to banishment to Cayenne or Nouke-Hiva is very general; but, at the same time, the public are unanimous in blaming an act of clemency which is not inappropriately described as an encouragement held out to would-be regicides by the prospect of impunity.

SUNDAY OBSERVANCE IN FRANCE.—L'OBSERVATEUR DE DIMANCHE.—A journal has been started in Paris with the object of re-establishing in France the Catholic observance of the Lord's-day. It proceeds in this subject by treating the question in every point of view, not only as a religious question, but also as regards the material benefit of the masses, their health, the prosperity of families, the union and peace of society. It proves that the working classes, by laboring on Sunday, act in direct opposition to their own interests, that they shorten their lives without amassing what they anticipate for their old age, that the master workmen sadly deceive themselves if they fancy they shall derive any profit from those below them by making them work seven days in the week without any interruption, and that in thus acting they are undermining their own authority. It shows by examples how certain trades, which appeared as if they could not afford to grant the Sunday rest, are well able to concede it. It warns people who profess to be in favor of this rest, that they contribute more than they are aware to its not being observed; and it gives them information which may enable them to reform their conduct on this point.—It gives an account of all facts relating to the observance of the Sunday, of all documents emanating from authority, civil or religious, in its favor, of everything tending to make it popular, of what has been attempted, and of what has succeeded; of what may be offered to the imitation of others, as also of any failures that they may be avoided. This publication has already produced marked benefit. It has caused a great number of associations to be formed, it has induced many public corporate bodies to resolve on the observance of Sunday; yet there is still much to be done. This work has been honored by the recommendation of many Bishops and Archbishops.—The associations which have sprung from it have received the greatest encouragement from the Supreme Pontiff himself.

GERMAN POWERS.

There seems more and more reason to apprehend that the support of Austria, for which we have suffered so much and made so many concessions, will, after all, fail us. Must we, then, forgetful of all that we have suffered, all that we have demanded, all that we have done, make peace because Austria, after so many months of futile negotiation, such vast preparations, and such imposing military display, refuses to support in the field the cause to which she has repeatedly given her moral support and diplomatic assistance? For her own conduct she will one day have to answer, and sooner or later will doubtless receive her reward.—*Times*.

SPAIN.

The *Madrid Gazette*, of May 3rd, published the law authorizing the sale of the estates of the State, the communes, and the clergy. The *Journal des Debats* gives a long account of the difficulties which the Ministers experienced in obtaining the royal sanction to the bill, which the Cortes had voted by the large majority of 168 to 12. On the 28th ult. Espartero proceeded to Aranjuez, to see the Queen.—Her Majesty is reported to have said, "I reproach myself for having allowed such a bill to be presented—it is a violation of a compact which I have made with the Pope, and I am resolved not to give it my sanction." The King is also stated to have said to Espartero—"I am not sure whether it would not have been better to lose crown and throne than to have preserved them in the way you have done."—Subsequently, Marshal O'Donnell represented to the Queen the consequences which must inevitably ensue if her Majesty persisted in her former refusal. The Queen is said to have given way, and to have exclaimed with tears—"Then I will sign, but I protest with all my heart against your violence, and I hope God will cause the responsibility of my weakness to fall on your head and the head of your colleagues."

ITALY.

Late accounts from Rome state that the Holy Father was in excellent health, and appeared to have suffered no ill effects from the shock of his recent accident. He had visited the Propaganda, where, after being received by the rector and Cardinal Fransoni, having passed between ranks of students drawn up to greet him, he went into the infirmary, remained at the bedside of six youths, still confined in consequence of the accident, inquiring most benignantly of their condition, and finally blessing them.

Continental papers announce the death of the Rev. Father Lambillotte, a Jesuit, who was of considerable repute as a musical composer. He has left the music of 250 hymns, four masses, six oratorios, two tragedies, and other works. He also wrote esteemed treatises on church singing. He was a native of Belgium, and passed the greater part of his life in Switzerland.

RUSSIA.

Private letters from St. Petersburg confirm the telegraphic announcement of the insurrection of the peasants in the Ukraine, and state further, that it has already extended itself to the governments of Poltawa, Tchernigoff, and Kharhoff. The names of twenty landed proprietors, whom the maddened moujiks have destroyed, together with their wives and children, have reached St. Petersburg. M. Poletien, one of the richest proprietors in the government of Tchernigoff, was burnt alive in his country-house at Beletz. The same severe pressure caused by the war, which has driven the peasants of Little Russia to insurrection, is stated to be felt at St. Petersburg, where every article of consumption is at famine price.

THE PRESENT STRENGTH OF RUSSIA IN THE CRIMEA.—The military correspondent of the *Augsburg Gazette* writes from the Polish frontier that the reinforcements received by the Russian commanders in the west of the Crimea since the battle of Inkermann bear no proportion to those which have joined the allies. He says:—"Numerically, Omer Pasha's corps alone is equal to the entire reinforcements of the Russians. The new Russian troops which have entered the Crimea since the battle just mentioned are the following:—Reserve infantry divisions, twelve battalions, or, at most, 9,000 men, together with the 9th infantry division, at present near Perekop, numbering 10,000 men. These and a Greek volunteer battalion make up the reinforcements of the Russian infantry since the battle of Inkermann; for the troops of the 2nd infantry corps, represented by some journals as having marched to the Crimea, and the division of General Wagner, said by the Austrian *Military Gazette* to be in the valley of Baidar, are not there. The 2nd corps, in fact, is still in Poland. Before the battle of Inkermann the Russians had not more than 70,000 infantry in the Crimea, and at the present moment they should have about 90,000. The cavalry force which has joined the Russian army since the battle of Inkermann consists of six regular regiments. If we reckon the crews of the ships at 8,000, and Tchernomorskiy battalions at 6,000; the rifles, sappers, and miners, engineers and artillery, at 15,000; and the cavalry, regular and irregular, at 20,000; the Russian army at Perekop, Eupatoria, and near Sebastopol, will number about 140,000 men."

SEAT OF WAR.

A letter from Constantinople dated April 25th says:—

"The Sardinians are now arriving in great numbers. No less than two thousand have come into port within the last few days. Their soldierly appearance and excellent discipline seem to predict that they will form useful allies in the campaign which is about to commence. Unhappily the Turkish contingent is by no means in so forward a state. The French camp at Maslak now contains about 20,000 men, which number will probably be raised to 25,000 in another week. Nothing can be more decorous and orderly than the behaviour of these large bodies of troops in the vicinity of a large capital, and exposed to many temptations."

The *Journal de Constantinople* says that arrangements were in progress for an encampment of 2,500 French artillery and cavalry horses at Varna. From this it was inferred that a strong force would be assembled in Bulgaria.

VARNA, MAY 3.—A sharp engagement took place on the left attack before Sebastopol on the night of the 1st of May. All the Russian rifle pits have been taken and 200 prisoners.

PARIS, FRIDAY, MAY 4.—The *Patrie* of this evening has the following:—"There is a report current to-day that on the 2nd of May the besiegers took possession of some very important Russian works of counter-approach, after a fierce engagement. On the following day, the 3rd of May, the Russians are reported to have attempted to retake the positions, which remain in the hands of the allies."

The Russian messengers who arrive at Odessa from Sebastopol relate that the garrison has suffered a loss of 4,000 men in killed and wounded.

A letter from Odessa says that troops are continually sent from that place and the provinces of Cherson to the Crimea, and the *Ost. Deutsche Post* states that the Grand Duke Nicholas is likely to have the command of an army-corps of 45,000 men, which is to be posted at Perekop. On the 17th two battalions of the Chasseurs Regiment Alexandropol entered Sebastopol, and enormous supplies of provisions and matériel of war are continually sent into the northern forts. At Russian headquarters it was related that the order for another attack on Eupatoria had been issued.

A Paris correspondent of the *Post* says:—"Detailed reports have arrived of the late bombardment. There certainly was a period when the allied generals had decided on storming a point of Sebastopol at

the large breach. On reflection, however, it was calculated that the troops would have been too much exposed to a cross fire, whilst the breach itself was not sufficiently complete—that is not sufficiently on a level with the earth to justify the attack. The idea, therefore, was given up, and the breach added to the report, has since been repaired by the allies. I should suppose, by this time, the besieged have in a great measure restored their works."

LETTER OF THE REV. DR. CAHILL.

"Rev. Sir—As you have visited this town with the avowed purpose of preaching doctrines which we believe to be erroneous, and impugning doctrines which we believe to be true, we invite you, and as many Priests of the Church of Rome as you may choose to associate with you, to meet us for the public discussion of the points on which we differ.—We remain, Rev. Sir, your faithful servants,"

"EDWARD DAVY, Rector of St. John's."
"EDWARD NANGLE, Rector of Screen."
"SAMUEL SHONE, Curate of St. John's."
"WM. JEFFERTS, Incumbent of Lisadell."
"WM. C. TOWNSEND, Irish Church Missionary."
"GEO. W. DALTON, Irish Church Missionary."
"A. T. GILLMORE, L.L.D., Incumbent of Calry."

"Rev. Dr. Cahill, Sligo."
"Sligo, April 26th."
"Rev. Sir—On last Monday I received from you a written communication, in which you invite me and any given number of Priests of what you are pleased to call the Church of Rome to a public discussion of certain points of Christian doctrine, alleging, at the same time, as a cause for this proceeding on your part, that I have preached doctrines which you believe to be erroneous, and impugned doctrines which you believe to be true."

"Without stopping here to point out the value of any opinion of yours in reference to Christian doctrine, I am come to say that, as there is some difficulty in learning what doctrines you believe, perchance, to be true in the year 1855, and because you have, in your diocesan and synodal convocations, declared your own Protestant doctrines to be erroneous, seven hundred and fifty-one times (!) within the three hundred years of their shifting existence, I shall take leave (previously to my sending you a formal reply) to examine the professional novelties of your system for the current year, in order to suit my answer to the progressive genius of Protestant inspiration.—I am, Reverend Sir, most truly yours,"

"D. W. CAHILL, D.D."

Sligo, May 5th, 1855.

Rev. Sirs—You seem totally to forget the recent apostasy of the founders of your sect in supposing that I could so far lose sight of my official position as to meet you in public discussion on matters of faith. The idea of the followers of Luther, Zuinglius, Calvin, and Beza, being the judges of sound doctrine might excite a smile of mere surprise in those who count over the discordant progeny of early Protestantism; but the man whose duty it is to defend the Gospel of Christ against daily and incredible innovations can with difficulty repress his legitimate indignation when he beholds unbaptised, unordained men assume the office of Christian teachers; and, without a governing head, without a mission, without a fixed creed, unblushingly raise their voices as the apostles of Christ. The ingenuity with which you persuade your hearers that you are the ancient Church, although history records the recent date of your origin—the plausibility with which you contrive to deceive your followers that you profess the one self-same faith of the Apostles, while your new yearly creeds succeed each other like the rising and sinking waves of an angry convulsed sea—and the talent with which you impose on your congregations that your office is one of the most disinterested love, a free gift, while your communion-stands in one of our plundered cathedrals, while your glebes are built on our rich abbey lands, and while your carriages, fine linen, and purple and champagne are purchased with the yearly sum of one million sterling, the patrimony of the starving, naked, persecuted Irish poor—all this conduct on your part furnishes an historical evidence of open deceit, educated fraud, and incomprehensible audacity, which, without any doubt at all, stands without a parallel in the history of the whole world. Your plain case is this—namely, you are not baptised, and yet you call yourselves Christians—you are not ordained, and you call yourselves Priests—you have, of course, no mission, and you call yourselves church missionaries—you tell the world you are preaching the Gospel for nothing, although everybody knows you have plundered the Irish poor to the enormous extent of seven hundred millions sterling, including plundered lands!! and you claim (in the face of mankind with this plunder on your backs) the sole privilege of being the chosen ambassadors of Heaven, although, in an official point of view, you can have no more connection with God than the officers of the Turkish fleet. If we were not convinced, from painful experience, that these are palpable facts, no man could believe that such men could have never existed in any age or country. Whoever will take the trouble carefully to examine my statements and compare them with the laws of the Gospel, will soon learn that your sect is practising on mankind the largest and the most extravagant imposture which has ever been recorded in the annals of human history. A single glance, therefore, of the position you hold must convince you that my Church would not permit me or any member of my profession to hold any discussion with you, branded as you are with the crimes of apostasy, and the sacrilegious assumption of the office of the Priests of God.—Being not baptised, you are clearly infidels; without ordination, you are decidedly impostors; and, being self-appointed teachers, you are openly sacrilegious usurpers of the sacred office of the Lord's anointed servants.

But there is a new phase in your official character which is the most astounding feature in your strange Protestantism. When your founders separated from the Catholic Church in the reign of Edward the Sixth, Cranmer drew up your Thirty-nine Articles, and the English parliament being summoned on the occasion, this act of parliament, this "bill of faith" was ascribed to the inspiration of the Holy Ghost—that is, an assembly of the most wicked men known to English history usurped the place of Christ, invent a parliamentary creed, and, as if in the mockery of God, pass a bill of redemption; in riotous and shuddering blasphemy. I protest to God, I am astonished how any man, on calm reflection, would not blush to acknowledge himself the follower of such incongruous iniquity. Within the short period of the three hundred years of your existence, your sect has, by the clear historical evidence of your synodals, and convocations, and diocesan, and parliamentary decisions, changed this "bill of faith" seven hundred and fifty-one times.—(See Bosquet.) You have, therefore, declared by your own deliberate testimony that you have been believing and teaching erroneous doctrines seven hundred and fifty-one times within the period of three hundred years; and with this palpable declaration stamped on

your forehead, you with seven hundred and fifty-one prevarications unblushingly come before the public and invite me to a discussion on the doctrines which these changes you believe in the year 1855. In each of these changes you call boldly assert with your usual profane effrontery that each change is to be ascribed to the direct inspiration of the Holy Ghost! and thus you tell your unfortunate auditors that the creed which the Holy Spirit declared last year to be true is now declared by the same Spirit to be false!—and within three hundred years, your inspiration has had seven hundred and fifty-one prevarications on the same subject. When pressed on this vital point of your perpetual changes, you come forward with the strange declaration that your Church is not infallible; on the contrary, that it is fallible; and you add, moreover, that neither your Church nor any other institution on earth has ever been, or can never be infallible. Here we Catholics look at you with renewed amazement, and we ask how you can have a firm faith on a fallible basis—how you can firmly believe a thing which you doubt? and hence we get a glimpse at a new quality in your system—namely, that it is impossible for you to have Divine faith, as doubt and the conviction of faith cannot exist in the same man at the same time. Surely, then, you must be utterly unconscious of your most unchristian position to imagine that my superiors in the Church could allow me to hold any professional intercourse with persons whose incorrigible religious contrarieties present such a thrilling amount of terrific consequences. In these statements, to which your gratuitous and unwarrantable challenge has reluctantly forced me, I beg to express toward you personally the respect which is due to you as gentlemen; but I cannot conceal, from you that I believe in my conscience your system of faith and worship is the most wicked medley of opinion and the most flagrant iniquity which has ever been propounded in any age or nation since the introduction of Christianity. You are for ever publishing to the world that your faith is founded on the written word of God although in your third article of faith you believe that the Holy Ghost proceeds from the Son and the Father. Will you say what part of the written word you find the procession of the Holy Ghost from the Son? I ask emphatically this question. And if this article of your faith be not found in the written word, you are clearly borrowing your faith from one of our councils, and therefore contradicting your published rule of faith.

In your harangues from your pulpits and from public platforms you put forward as your apology for your present rebellion against the authority of the Catholic Church the absurd statement—namely, that the Church had fallen into error in some century unknown in some country unknown, and introduced by somebody unknown—that is, the Church somehow fell and was corrupted some place, sometime, by somebody! You also declaim that no one knows how, where, or when, or by whom the whole Church fell; that it was done by degrees unknown to the whole world; that all the old books of the libraries of all nations were slowly corrupted without the people of the nation knowing it; and lastly, that some Monks, whom nobody knows, or ever could know, had, by united concert and fraud, which nobody has, or ever can detect produced this universal, invisible, imperceptible, impalpable change in the Gospel and in the Church. In fact, you state that the Church had disappeared, without scarcely a trace of the original fabric being left behind! and without one human being during seven centuries, throughout all nations, being in the least cognisant or having any idea of the change! Now, I think there is scarcely any man living who will not say that this Protestant story, or rather this Protestant mystery, is the most perfect apocalypse of lies that could ever be imagined to proceed from the wildest dream of the most frenzied fancy; but it is a mere tame, stern narrative, compared with the sequel of this incredibility. When you have thus raised the astonishment of your hearers with this historical mystery, you then gravely tell them that by the providence of God the old Church was restored—by whom? Here comes the grand climax, where God the Father is made to surpass the Holy Spirit in a course which makes the blood freeze and the hair stand on an end. Here it is—this Church, so fallen, so changed, its worship perverted, its light extinguished, its voice dead, and the world covered with darkness, unknown to the world, would have remained in this forlorn condition for ever, as you assert, if God had not raised up certain persons to restore it to its former perfection. And who, do you say, were these chosen persons? Here Protestantism surpasses itself. Here it is—God raise up the vilest miscreants, the most truculent monsters, the veriest demons of hypocrisy, perjury, spoliation, and murder, who, forsooth, were inspired by God! to restore His worship! to do honor to His sanctity! to introduce the religion of truth! to preach charity! to teach forgiveness! to proclaim justice! and by crimes, such as the world never witnessed before, to advance the Gospel to publish the Cross, and to extend the kingdom of Christ!—that is, God employed and called demons to teach sanctity, and by practising the works of the Devil, to encourage men to lead the lives of saints!!—that is, the choicest companion on the road to Heaven is the Devil, the most certain mark of a reformer is crime, and the surest way to Christ is to travel through the abyss!! Oh, Protestantism, Protestantism, thou hast surely the likeness of thy founders carved on all the features of thy terrific figure. And it must never be forgotten that this Church is said to have fallen and its law changed, although God the Father swore that "the word He put in the mouths of men should never depart from them;" although Christ several times declared that this Church should never fail—that the gates of Hell should never prevail against it, and that He would send to the Apostles and their successors for ever the Holy Spirit, who would bring to their recollection all things whatsoever He taught them, and who would abide with them for ever. Hence it follows, according to your statement, that although the Church failed under the promise of the Trinity, it recovered under the providential interference of one man who introduced a Nun from a convent; another man who abducted another man's wife; a third man who read his recantation three times on his oath; a fourth man who murdered five wives; a fifth individual (a woman) who signed an act of parliament consigning the throne of England to her future illegitimate offspring (if she should have any), and thus with her own hand this head of your Church, called by God, published to coming times an act of infamy unknown in the records of either ancient or modern.

This, gentlemen, is the common topic of your sermons, speeches, and orations, in all your churches; it is the basis of your present position; it is the pre-