

FOREIGN INTELLIGENCE.

FRANCE.

The death of Archbishop Affre, the martyr of the barricades of Paris, was commemorated on Wednesday last, the 27th June, by a solemn service at the Cathedral of Notre Dame, at the Church of St. Antoine, &c. Mgr. Affre was carried after he received the fatal bullet, and at the Church of the Carmes, where the heart of the heroic prelate is deposited.

QUEEN VICTORIA'S VISIT TO PARIS.—The Paris correspondent of the Morning Post writes:—“Apartments are being arranged at St. Cloud for the reception of her Majesty and Prince Albert, who are expected in Paris early in August. The chateau will form a delightful residence for her Majesty. The interior is very beautifully furnished, and rich in Gobelins, tapestry, Sevres china, and other elegancies which the Queen is known to appreciate so highly. The Parc de St. Cloud will afford an agreeable promenade for the royal visitors, and the chateau being so near Paris, ensures every convenience to be desired. Her Majesty will certainly meet with a hearty reception. The Queen of England's residence in this historically renowned palace will be one of the most interesting events of the many which have made St. Cloud rich in reminiscences.”

ILLNESS OF NAPOLEON III.—A correspondent of the London Daily News, writing from Paris on Monday evening observes:—“According to the most trustworthy account to-day, the Emperor's indisposition was of very short duration, and he is now quite recovered. I am informed that after quitting a somewhat protracted council of ministers on Saturday, he was afflicted with a stranjury which excited some uneasiness in the naturally anxious mind of his ordinary medical attendant. But relief was speedily obtained by simple means, and although pursuant to advice he went to bed early on Saturday afternoon, he rose about his usual time on Sunday morning. I think it very doubtful whether he was bled at all.”

PELLISSIER AND NAPOLEON.—It seems that a serious difference exists between General Pelissier and the Tuileries. The Emperor claimed to direct the operations by means of the Telegraph, as he had done with General Canrobert; but General Pelissier is not a man to accept the responsibility of the command-in-chief if he had to wait for orders from Paris. He accordingly sent in his resignation. This claim of the general, though perfectly justified, excited great discontent at the Tuileries. But the Emperor was obliged to yield. He refused General Pelissier's resignation, and gave him the order to proceed with active operations.—Paris Correspondent of the Economist.

A Paris physician has just published a pamphlet with the title of “The Physical and Moral degeneration of the Human Race caused by Vaccination.” The startling theory that Jenner, who for more than half a century has enjoyed the reputation of one of the greatest benefactors of humanity that ever existed, was, in fact, the principal author of cholera and a host of modern diseases, has been broached before, but without exciting much attention. Now, however, the Imperial Academy of Medicine has placed the subject on their paper.

GERMANY.

The Roman correspondence of the Univers, to the 9th June, announces the final conclusion of the negotiations respecting the Concordat with Austria, so long under consideration, and by which it appears that all the difficulties arising out of the system of policy known as Josephianism are removed.

ITALY.

We read in the Armoria:—“The law against convents and the Church has been successfully presented with success, for the third time, to the Chamber of Deputies. Some have voted for it, because it was anti-Catholic; others, because it was tyrannical; others, because it was an act of spoliation.—They have carried matters so far as to avow those motives publicly.”

The journal goes on to observe that the thing was consummated on the day after Pentecost; and it takes occasion to point out the contrast between the assembly of disciples at Jerusalem, and that of the legislators off Turin:—

“In the one, they persevered together in prayer; in the other, they are divided but resolute to insult holy things; the Spirit of God came down on the one, the other was given over to a spirit which we dare not name. The first was the source of an agency which was to renew the world, make Catholicity triumph over Paganism, and unite the whole world under the same law; God grant that the other be not the signal of the utter ruin of our country; that it may not put the finishing stroke to our intestine disorders, by consummating the apostacy of Piedmont. The restoration of the world was accomplished, notwithstanding the persecutions of the Jews, the tyranny of the Cæsars, the violence and spoliations of rulers, and the false teaching of heretics.—Peter speaks, and from that day his word has a divine efficacy which cannot be lost; the whole world listens, and thrones which would resist him fall to ruin.

“Such are the thoughts which console our afflicted hearts. The word of Peter will once more triumph, however rough may be the warfare of the Jews; impiety will be confounded; as it was at the tower of Babel, we shall behold the sacrilegious and profane hosts humbled and dispersed, groaning over the ruin of their pomp and their insolence; the spirit of Satan will fly before the Spirit of God.—Let us beware of discouragement and of hesitation. Harder trials are still in reserve for us. Revolution is flowing over Piedmont like a destructive scourge,

Let us be firm, full of courage and confidence, united by the bond of prayer and of charity; that no one may have to reproach us with cowardice and indolence, the vices which would most disgrace us.”

RUSSIA.

The Northern Bee of St. Petersburg of the 14th June publishes an order of the day addressed by the Hetman Adrianoff to the Cossacks of the Don, in which he calls them all to arms, great and small, old and young, with their standards and the sacred images of their respective parishes at their head. This levy en masse of the Cossacks of the Don will have their head-quarters at the town of Novo-Tcherkask.

THE RUSSIAN SUCCESSION.—The Cologne Gazette contains a letter from Presburg, which says:—“The late arrangements of the Emperor Alexander II., relative to the succession to the Russian throne, appear to be of more importance than might have been at first supposed. It is said that they were caused by the desire of the Czar to withdraw from affairs as soon as he possibly can. The Emperor, it is said, is of the opinion of the German party, that Russia can only lose, materially and morally, by a continuation of the war. It is added that the late events in the Crimea have produced a very marked effect on his Majesty, and have led him more than ever to wish to retire.”

A letter from St. Petersburg of the 13th in the National Gazette of Berlin, says:—“Many of the Jews in Russia have been of late years converted to Christianity. The number of those who have been thus converted amount in this capital to \$0,000. (This number appears very large.) They have been up to this time exempt from military service, but, in consequence of the present war, an imperial ukase has just ordered that one in thirty shall be taken for the conscription.”

Advices from Odessa state that fears are entertained there that the Allies, having completed their work in the Sea of Azoff, will visit, for the same purpose, the mouths of the Dnieper as well as Kneron and Nicolai, which, since the 24th June, have become of more importance than ever to the Russian commissariat. A reconnaissance of Perekop is again spoken of.

THE BALTIC.

At seven o'clock on the morning of the 11th of June the Magicienne returned from a cruise along the coast of Finland between Helsingfors and Viborg; on the 9th, when passing between the island of Rivasari and the mainland, she came suddenly upon an encampment of about 3,000 of the enemy, who had with them six heavy field pieces; she came to anchor about 1,200 yards from the shore, when the Russians opened fire upon her, which she immediately returned with such rapidity and correctness of aim that the enemy were forced to retreat to the woods, out of range of her guns. They must have suffered severely, for the Magicienne fired more than 100 shot and shell in less than a quarter of an hour, and at that distance the execution must have been very great. The ship escaped without the slightest accident, except that the first shot from the enemy cut through her chain cable and lodged in her stem, where it now remains as a trophy and, continuing her cruise, she captured and destroyed several schooners and galliots laden with hewn granite for the forts at Cronstadt.

SESKAR, June 18th.—The squadron of observation, comprising three small steamers, and of which the Merlin, Captain Sullivan, is entitled to special notice, have accurately ascertained by their several cruises off both shores of Cronstadt the present strength of the defences of that stronghold, which have been considerably augmented since the withdrawal of the allied fleets from the Gulf of Finland towards the close of the past year. The principal fortresses on the south side are those of Constantine, Alexander, Peter the Great, Risbank, and Cronslot. They command the narrow channel, and from their relative position can pour in a heavy cross fire on ships forcing the passage. The most formidable of them is the Risbank Battery. It has 217 guns, of the calibre of eight and ten inches, arranged in four tiers. Fort Alexander mounts, 120 guns, Peter the Great 132, Constantine 35, and Cronslot Citadel 100, making a total of 604 guns. Of the large flotilla of gunboats in the harbor seventeen are propelled by steam power, and are of a much larger description than those of the allies. On the north side several earthworks have recently been thrown up, and several line-of-battle ships sunk across the mouth of the harbor. Since the combined naval forces were off Cronstadt in 1854 the Russians have availed themselves of the interval in rendering it as impregnable as possible.

RUSSIAN “INFERNAL MACHINES.”—The infernal machines which exploded under the Merlin and Freesty appear to be barrels of powder, floating some twelve or fourteen feet from the surface, igniting by concussion. The French admiral and nearly all the captains of the English and French fleets were on board at the time. It is just possible, with a ship of greater draft of water, the results of the machine might be more effectual. At this time the Russians, who appeared in crowds at their guns, at the top, especially, of Fort Alexander, must have been greatly disappointed at such a failure. Had the mines been effective, or exploded under the bilge of the steamer, the result might have been awful, and the catch to the enemy a good one, as the French admiral and half a dozen post-captains were in her. Eleven steam gunboats were in readiness to come out if the plan had succeeded.

ELECTRICITY AND CHLOROFORM.—A distinguished physician of Paris—Dr. Robert Lambelle—announces that a shock of electricity, given to a patient dying from the effects of chloroform, immediately counteracts its influence, and restores the sufferer to life.

HOME MISSIONS.—A LESSON TO SPOONER.

(From the Tablet.) A few weeks since, what is perhaps the most remarkable episode in the religious history of the present, or any other age, the Anglican Establishment, some time since, found it imperatively necessary to send Missionaries, not to the New Zealanders or American savages, but to people quite as ignorant—the inhabitants of London. The mere mention of a mission to London gives rise to painful reflections. The heinous misery that devours the vitals of Protestant society is laid bare in all its deformity by this enterprise, and the mask is torn from the hypocritical face of an arrogant people, who, intoxicated with themselves, insultingly and incessantly trumpet their own virtues in the very loudest tones. But it is not London alone—Protestant Germany, consumed by like misery, vice, and disease, cries aloud for remedy. When we see thoughtful men like Mr. Vanderkiste and his solemn colleagues setting out gravely and seriously to teach the primary elements of Christianity, not to the negroes of Africa, but to the barbarians of London, a frightful gulf of misery, horror, and shame seems to yawn under our footsteps. But, bad as this is, it might be worse. If instead of the ruffianly tattered demagogues of the “slums,” it was serious proposed to teach the Catechism to the learned professors of the Queen's University, and the educated youths who sprinkle its halls, should we not stand amazed? Yet this is what is going on in Germany. While in Protestant England the beggars are barbarians, in Protestant Germany the philosophers wade in the abyss of heathenism.

A mission has been organised in Protestant Germany to teach the elements of religion to men who once knew, but have now lost every particle of religious knowledge. In Germany, under the heedless management of the hirelings of heresy, it is not merely the canaille, but the educated men, that have degenerated into the primitive ignorance of savage life.

Though the physical misery delineated by Vanderkiste is perfectly appalling, the spiritual desolation of Germany is even more awful. While the squalid tattered demagogues of Vanderkiste have passed into Atheism through the ginshop, the literary classes of Protestant Germany have passed into Atheism through the library. Every shred of religion has been torn up and swept away from the minds of the Germans, but nothing has been planted in its stead. Sixty years ago the business of destruction began, which within the last seven years has produced amid the uproar of revolution its ultimate consequences.

This disastrous destructiveness was at first contemplated by Protestantism with an approving, or at least with no unfavouring eye, because the old saying, “The farther from Rome the nearer to God,” lurked in the mind or was heard on the lips of Protestants. Meanwhile, men doubted and doubted until little was left in their minds except doubts, and thus a kind of moral savages arose in the bosom of civilisation in whose minds, as in those of the American Indians, the elements of morality and religion were totally absent. To be sure, material civilisation was meantime embellished into beauty—glowing every day with super-added splendours—while the moral world was wasted by infidelity into barrenness, and nothingness became the symbol of an enlightened age.

The philosophers of Germany, like the Buddhists of Asia, may be said to invoke and worship a moral nihilism. They preach and cherish it. Nothingness has risen into the solemn dignity of a mystic power. It is the God of the intellectual, who refuse to bend to “idols.” Philosophy, formerly so busy in destroying religion, has been of late equally busy in destroying itself.

For instance, it is the boast and glory of the young disciples of Hegel that they have destroyed and swept away for ever the doctrines of Hegel. They elevate man to the possession of all his powers, they say, when they break all the chains which philosophy, theology, moral science, and respects for human rights had imposed on their fathers.

No man is to believe in the existence of anything except himself. Even the human species is denounced as a humbug—a scholastic abstraction trumpeted by hypocrites to restrain individual freedom. The cry is in Protestant England, “Down with Maynooth,” but the cry that resounds in Protestant Germany is, “Down with moral duty; down with human rights; away with patriotism, philosophy, and religion.” This is a step in advance which Protestant England will ultimately arrive at. This, it seems, is true liberty. Endowed by philosophy, with his long-lost rights, man becomes as free as an Indian savage.

Such doctrines are not unfavourable to despotism the man who refuses to obey God must obey the constable. Whereas the man who is a law to himself is the fittest to enjoy political freedom. When in Germany the advantages of Atheism were proclaimed with revolting joy by Max Stirner in a well-written book, he simply gave voice to the hidden ideas of the young Hegelians. The author of the maxim homo sibi Deus, is only an individual. The calamities of Germany were not produced by his exclusive writings. The cancers had been eating the system before Max Stirner unveiled it. His book only served to open the eyes of the blind.

To reform such minds as his—as Vanderkiste reformed the beggars—five hundred devoted adherents of the Evangelical sect assembled in Wittenberg in 1848. They consisted for the most part of Pastors, theologians, magistrates, and professional men.

The frightful revolutions which had recently agitated, terrified, and convulsed society had taught them the necessity of making some effort to diffuse moral and religious principles in Germany. The Germans it was declared, were very good Protestants, but exceedingly bad Christians. There were philosophers in Protestant Germany, as there were philosophers in Pagan Rome, perfectly ignorant of Christianity, and the mission which was now needed was a home mission which might remedy the results of state education. Our readers will easily understand why they fixed their choice on Wittenberg. Three centuries previously what is falsely termed “the reformation of the Christian Church” (that is, the destruction of conventual institutions) had originated in Wittenberg, and a daring spirit—the great architect of ruin—had flung out a signal of rebellion and defiance to the religious world, which crumbled moral principles to dust, and filled Europe with confusion, disorder, and anarchy. To repair these evils—to undo, like thieves, what had been brought about by plunderers, and to tinker up a vessel that no human skill can render staunch—the Evangelicals met in September, 1848, in Wittenberg. There was another motive—as they sought to superinduce the uniform of Catholicity on

the carcass of heresy—to purloin our Apostolic institutions, while repudiating our holy dogmas—to enrich the religion of Luther with the splendour of the good works which Luther denounced—to adopt our discipline, while denouncing our principles, and give Protestant Sisters to Saint Vincent de Paul—they deemed it necessary in this practical recantation of Protestantism to assume the appearance of ultra-Protestants. Like prudent men as they were they deemed incumbent upon them to be very cautious. For, to re-establish institutions, which the passion of the sixteenth century swept away was tantamount, they felt, to a condemnation of that “reformation,” whose foundation-stone was conventual ruin. It must have been a humiliating day to Protestants when they confessed in this public manner the moral wreck—the moral distress of sinking Protestantism. ‘Twas a cry for help which evinced the agony and despair of those who raised it, as well as their destitution of invention and resources. They deemed it, meantime, a stroke of crafty policy, which might throw dust in the eyes of the world, to originate a movement to reform the Reformation in the very place where the renegade Friar belittled his bad Latin and roared his ribald oratory at the Pope amid the men of the sixteenth century.

A home mission was accordingly established, and an eloquent address to the German nation circulated far and wide through Germany. The poor, of course, were the main objects of this mission, and it essayed, however clumsily, to accomplish in their behalf a few works of charity. But its peculiar feature was an attempt to impart Christian knowledge and principles to the well-educated—to teach the Catechism to rich men and learned professors. For this purpose it published many books which were not always unanswered, and “a battle of the books” has raged in Germany. As a fruit of the mission one of these books, and not the least able, is entitled “Die Diakonissen Ein Libensbild,” by K. Gutschow. Its special and peculiar object is to exhibit the folly of all attempts to establish Protestant nunneries in Germany or elsewhere—it reveals the pedantry, the hollow-heartedness, the total absence of vivifying faith in those mock convents—the face of conventual obligations which invariably end in matrimonial engagements—it paints the Deaconess departing from her convent arm-in-arm with her husband, and proves that Catholic institutions cannot permanently exist where there is not true, sound Catholic faith—i. e., the soul of monastic establishments. We recommend this book to the serious study of our Puseyite imitators of Catholic institutions.

This movement in Germany has proved two things:—

- 1st. Protestant society can no longer exist without conventual, that is to say, Catholic institutions.
- 2nd. Conventual institutions, without the animating principle of true faith, are a mere delusion.

SPIRITOUS VERSUS SPIRITUAL SUPPORT IN WORKS OF CHARITY.

Some time ago it was announced that the celebrated Miss Nightingale had broken down in her heroic career as volunteer nurse for the English soldiers in the Crimea. Our readers cannot have forgotten the flourish of trumpets that our Protestant cotemporaries made on the outset of Miss Nightingale's expedition. The Sisters of Mercy and the Sisters of Charity were to be thrown into the shade. The religious exercises of these latter, their prayers, and voluntary penances, and Popish superstitions in general, were pronounced likely to render their lame helpers in such a stern field of duty as the hospitals of the Crimea. It was the “practical and Protestant” way of doing things that was to do the business for the sick soldiers at Scutari. The upshot of the experiment has arrived sooner and sharper than we expected, and our Protestant neighbors have let the things down so quietly that we might hardly have understood what had happened, had not the Tribune, with its mania a popu sensitiveness, found in the affair a text from which to preach prohibitionism of intoxicating drinks. The Tribune tells the story as follows:—

Before Florence Nightingale sank and abandoned her post of duty, she had gone night after night to sit up, unable to trust the women appointed as nurses and paid to watch over the couch of sickness.

Her nurses were vigilant, and took pride in sharing the honors of their task. They are now profligate and abandoned drunkards. So this noble girl, not until after repeated efforts at reclamation, has been forced to admit.

The Tribune's language preaches our sermon rather than its own. The Liquor was as accessible to the Sisters of Mercy as to the Protestant nurses;—and, with the disposition and the necessity of finding some support, and some consolation from outside of themselves to sustain them in their fearfully arduous duties, the latter, if they could not have found intoxicating drink, would have taken to opium, or in the absence of it would have sought other methods of dissipation as a means of temporary animal excitement. God made man with free-will, and all the despotism of liquor-law-men, could they have their own sway everywhere, will never keep people from excesses, of one kind or other, against the virtue of temperance, if they are amind to gratify their animal appetites.

God has made man a religious being, also, and it is the influence of the true religion alone that can enable people, in the time of fierce trial, to rise above their passions, their appetites, and their own natures. In prayer, and in the reception of the sacraments as the channels of divine aid and grace, the Sisters of Mercy found the strength of the mighty, enabling them to suffer, and to act heroically. The “practical and Protestant” idea, so much boasted of by the English and their friends, at the outset of Miss Nightingale's expedition, had a fair, because a severe, field of trial in the Crimea. Pain and self-denial became a necessity, and as they had no help from their religious nature, they sought it in the bottle; and, if deprived of this, would have sought it in opium, or in the excesses that usually attend the followers of a camp. It is a great lesson, but will it be pondered aright? We appreciate, we respect the noble impulses of all who attempt works and sacrifices of a high order; but they cannot resist the ravages of corruption for any length of time, except by receiving graces not to be had outside of the Catholic Church.—N. Y. Freeman.

A French chemist, says that he discovered that by grinding tea in the same manner as coffee, before infusing the quantity of exhilarating fluid obtained is nearly doubled.