

## FOREIGN INTELLIGENCE.

## FRANCE.

**FRENCH OPINIONS OF THE ENGLISH ARMY AND GOVERNMENT.**—The disastrous manifestations of military incapacity in our war administration have created a strong and not a favorable impression in France observes the *Spectator*. The case is presented to the French in various ways—through the published reports, the complaints of our press and parliament men, the avowals of Lord John Russell and some of his colleagues, the reports of General Canrobert to the Emperor Napoleon, and innumerable private letters. Surprise is succeeded by a feeling akin to contempt; and this feeling is *exacerbated* by those who try to revive the old feeling against England as a means of disparaging our ally the Emperor.

His Grace the Archbishop of Paris has issued his Pastoral, upon the Decree defining the teaching and faith of the Church respecting the Immaculate Conception of Mary. As this illustrious Prelate has been foully maligned by the Protestant and infidel press, and represented as opposed to the late Papal definition, as an unauthorized stretch of power, we give some extracts from His Grace's Pastoral, which will suffice to show what are the sentiments of the Archbishop of Paris, and his colleagues towards the Holy See:—

"It is a remarkable fact, that there is a movement towards unity in dioceses around the Bishops, analogous to that in the Catholic universe around the Pope. Their spiritual power is growing; unity is concentrated more and more in their hands; and they account themselves happy to be enabled by providential circumstances to carry to Rome, the centre of Catholicity, the tribute of all that power which God gives them, and thus to swell beyond all its ancient proportion the spiritual authority of the Vicar of Jesus Christ. The Sovereign Pontiff, on his side, depends more than ever on the Bishops for the government of the Church and the exercise of his universal jurisdiction; and never has the great Catholic hierarchy been more strictly united and more strong than now.

Never in past ages did the Papacy make a solemn and imposing use of its power. The Vicar of Christ pronounces a few words, and conviction follows; calmness and peace pass into the souls of men; and the waves of human thought, ever prone to agitation, are stilled as heretofore, when our Divine Master spoke to the tempest, and the waves obeyed his voice, and there was a great calm.

"And it is plain that God reserved this great remedy of the Pontifical authority in its strongest and most concentrated expression for times like ours, when the minds of men, after having sought a haven in heresy, in philosophy, in all manner of cherished yet fruitless theories, are falling into the most bitter despondency, the most desolate scepticism, and are compelled, if they would not perish, to take refuge at last in the haven of authority.

"O celestial gift! O ever abiding presence of the Divinity in the Vicar of Jesus Christ! O mighty authority of the Church, how many sick souls, racked by the anguish of doubt, now understand, and long after you. The head rests not now on the pillow of scepticism, but on the pillars of authority. It is authority which now attracts them, which now in their weariness they come to seek. There only can they sleep in peace, for in the arms of the Church they rest upon the bosom of Jesus Christ. Yes; Jesus Christ is wholly in the Church, and the Church is wholly in Peter and the papacy, which is his living personification.

"To point out the divine authority and ever living personification of Jesus Christ in the Pope, we then said:—'It is Jesus Christ, in Peter, who governs the Church; it is Jesus Christ, in Peter, who perpetuates the true worship of God; it is Jesus Christ, in Peter, who teaches holy morality.'

"Jesus Christ launches on the ocean of ages a vessel which bears his elect to their eternal home. With a mighty and invincible arm he directs it over the waves swollen by passion and error. That arm is the arm of Peter, and that vessel shall never be wrecked.

"Jesus Christ builds to his Father's glory on the ruins of the idolatrous world; a temple cemented by his blood, whose summit must reach to heaven, that the voices of men may mingle with the harmony of angels. This sacred edifice needs an immovable foundation, that foundation Jesus Christ has declared to be the faith of Peter, and against it shall all the powers of hell be broken.

"Jesus Christ raises in the sight of all mankind a chair whence he will speak to all generations, until the end of time, to perpetuate himself the teaching of his Gospel. But men have need of a sensible language to preserve them from illusion. Jesus Christ will speak by the mouth of Peter, and the chair of Peter shall be the indefectible and infallible chair of Jesus Christ.

"To Jesus Christ, in Peter, belongs the primacy of the Priesthood; to Jesus Christ, in Peter, appertains the dominion of souls.

"To Peter belongs the supreme judgment, because supreme judgment belongs to Jesus Christ. Peter absolves, it is Jesus Christ who absolves. Peter opens or shuts heaven, it is Jesus Christ who opens or shuts. Peter anathematizes errors, the anathema is pronounced by Jesus Christ. If Jesus Christ stays the incursions of hell, it is by the ministry of Peter. If Jesus Christ extends the limits of his empire, it is by the missionary of Peter. Jesus Christ gives mission to whosoever it is given by Peter. Peter can never misgovern the Church, because Jesus Christ is the eternal wisdom. Peter can never teach error, because Jesus Christ is the eternal truth. Peter can never be overcome, because Jesus Christ is the strength of the Most High.

"Jesus Christ ever conquers in Peter, ever reigns with him, ever commands by him. When Peter seems weakest, then he is strongest. Emperors and philosophers, kings and politicians, all the oppressors of truth, all the public corruptors of morals, may combine against him in the person of Peter; they may drag him into exile, they may calumniate him, they may insult him; they may spit in his face, they may crown him with thorns, they may kill him; but at the very moment when the madmen are publishing their triumph, they shall be vanquished. When they shall cry out to the world, 'He is dead!' Peter like Christ, shall arise from the tomb, overthrowing his enemies in the dust, and they shall pass away in their shame, they and their might, and their systems, but Peter

shall remain till the consummation of ages, greater and more glorious until the end. He shall behold successively, empires decay, power into whatever form philosophy may mould it crumble to dust; the fragments of thrones and republics float upon the tide of revolutions; while safe amid all these wrecks, tranquilly seated on the vessel of the Church, with his firm hand upon her helm, he shall offer the one only hope of safety for expiring human society. Then shall the nations cry as they grasp his sacred vestment: 'Thou hast the deposit of eternal truth; teach us the ways of the Lord, O Supreme Pontiff of his Church, and let thy hand uphold our ruins.'

## SPAIN.

Spain remains Catholic notwithstanding the efforts, violence, and sacrifice of revolution. There was on the 9th of Feb. a magnificent ceremony in the Church of the Incarnation at Madrid, in order to celebrate the triumph of the Immaculate Conception. The Archbishop of Santiago officiated pontifically, and pronounced, with the remembrance of all that he had witnessed at Rome, a discourse which profoundly affected all present. On the 11th there was to be celebrated a solemnity in honor of the Blessed Virgin, which should surpass in magnificence everything that preceded it. But all fetes celebrated up to the present will be as nothing compared to those in preparation for the day on which, the government having at length consented to give *exequatur* to the Bull of the Sovereign Pontiff, the Bishops will be at liberty to publish it officially.—*L'Univers*.

## ITALY.

**PROTESTANTISM IN PIEMONTE.**—The few dozen Protestants now at Turin are at serious strife among themselves. They have two journals—one belonging to the Valdesi, called the *Buona Novella*;—the other to the Evangelici, called the *Luce Evangelica*. The *Novella* and the *Luce* have been at daggers drawn for some time past. The Valdesi are even beginning to split among themselves, and we have now the pleasure of hearing certain persons, who call themselves Valdian Deacons, cry out against certain others who call themselves la Tavola Valdesi. The Deacons and the Table are at issue on the administration of the temporalities.

As for De Sanctis, who was elected at Valdian Minister a few years ago, not so much to give him a charge as to allow him a morsel of bread, he has been now, says the *Luce Evangelica*, "summarily dismissed from the office of an Evangelist."

## GERMANY.

Germany is now feeling the sad effects of political divisions consequent upon the religious divisions introduced by the Reformation. Austria is taking her stand upon a purely national and German ground, which is bringing her more and more into harmony with the Western Powers; while Prussia, her implacable and jealous rival, seeks to impede a movement which did not originate with her, and in which she could only play a secondary part.

It is evident that the policy of Prussia is unpopular, wherever national feeling is allowed to express itself. We have just received some additional details concerning the position of the Church at Fieburg.

The "Provisional Convention" had excited some alarm among the Catholics of Baden, and the manner of its execution is calculated to increase their uneasiness. The Church is completely sacrificed.

"But we hope," it is added, "that before three months are past, the definitive solution of all these difficulties will have been obtained, or the Archbishop will be authorized to act. The Counsellor Brunner, our plenipotentiary at Rome, has asked and obtained the most extensive powers. Cardinal Brunelli, the most consummate Canonist of the Roman Court, has the direction of the whole affair. It was he who, in 1837, contributed to the settlement of the question of mixed marriages with Prussia, and who has recently brought the negotiations concerning the Spanish Concordat to a happy termination. Thanks to the firmness of the Holy Father, we doubt not that we shall soon attain to a complete peace, or that the negotiations will be broken off. Meanwhile, the party warfare goes on. The police has just summoned two Jesuit Fathers, appointed by the Archbishop to preach the Lent at Fieburg."

A marriage between a Prussian nobleman and a danseuse, contracted at Gretna-green in times when such marriages were legal, has given rise to a trial in the Prussian courts of justice, which has been going on for a long time, and is just concluded. The husband claimed that the marriage was not binding on Prussian subjects, and wanted to be off his bargain, which the wife resisted. After the usual appeals from one tribunal to that above, the Supreme Court of appeal have just decided that the marriage is perfectly legal and binding on the parties.

## RUSSIA.

**RUSSIAN PREPARATIONS IN FINLAND.**—In a speech delivered by General de Berg, the new Governor of Finland, at a grand dinner given in his honor, has the following phrase:—"Gentlemen, my return within your walls does not announce to you any favorable change in circumstances; it proves, on the contrary, that the trials to which you were subjected last year are likely to be renewed."

## SCRAPS FROM THE SEAT OF WAR.

The following, from a correspondent in the Crimea, is a good answer to the sneers at the aristocratic constitution of the British army. Had all done their duty, as have the officers of the Guards, the condition of the troops would be different to-day:—"Many a generous fellow lays out his last shilling to buy some little comfort for his company, or to soothe the sufferings of his men in hospital. As may be expected, considering their presumed wealth and command of money, the officers of the Guards have been distinguished for their kindness to their men, and for the care they have taken of them. The consciences of all these good men will reward them,

and they would blush to see their names blazoned to the world. It is strange to see the pride which the best of our aristocracy and autocracy take in catering themselves with strings of onions and cantering off to the camp with a live sheep tied round their waist, and a couple of plaintive turkeys or sulky geese pendant from their saddle bows; and holsters filled with pistols of Cognac; and their energy in "boarding" vessels as they arrive is startling. However, it is for their messmates and their friends they take all this trouble, and no man ever goes hungry or thirsty away from the tent of a British officer.

It appears that the sick and dead for January only amounted to five thousand five hundred of the English force before Sebastopol. A most curious and useful return, which the Roebuck committee might call for, would be "a nominal list of the expeditionary army as it left England; as it left Varna; and as it is now," with columns for nothing the casualties.

**A YOUTHFUL HERO.**—A sergeant-major, now in Wellington barracks, Dublin, who has recently returned from the Crimea, has sent us the following enthusiastic account of the conduct of a young soldier, only ten years old, named Thomas Keep, of the 3rd Battalion Grenadier Guards, under the command of Colonel Thomas Wood. The writer states that this boy accompanied the army to the heights of the Alma, preserving the most undaunted demeanor throughout the battle. At one time a 24-pounder passed on each side of him, and shot and shell fell about him like hail, but notwithstanding the weariness of the day, present dangers, or the horrid sight, the boy's heart beat with tenderness towards the poor wounded. Instead of going into a tent to take care of himself after the battle was over, he refused to take rest, but was seen venturing his life for the good of his comrades in the battle field. This boy was seen stepping carefully over one dead body after another, collecting all the broken muskets he could find, and making a fire in the night to procure hot water. He made tea for the poor sufferers, and saved the life of Sergeant Russell and some of the private soldiers who were lying nearly exhausted for want. Thus did this youth spend the night. At the battle of Balaklava he again assisted the wounded. The boy did his duty by day, and worked in the trenches by night, taking but little rest. At the battle of Inkermann he was surrounded by Russians about 20 minutes, and, to use his own words, he said he thought it was "a case" with him, but he escaped all right. He received one shot, which went through his coat and out at the leg of his trousers, but Providence again preserved him unhurt. He helped with all the bravery of a man to get in the wounded, and rested not until the poor sufferers were made as comfortable as he could make them. He waited on the doctor when extracting the shot from the men, and waited on the men before and after. "Thus did this youth," says the writer, "do anything to any one who needed help. Some of the wounded say that they should not have been alive now had it not been for this boy's unwearied watchfulness and kindness in their hours of helplessness. This boy has been recommended by Colonel Robinson and Colonel Wood and other officers in Her Majesty's service."

"You may rely upon it," says a well-informed Parliamentary friend, "that Palmerston is intriguing with Lord Derby for a coalition which will replace the Peelites in his Cabinet by Protectionists. There have been several meetings of the leading Derbyites with a view to this object within the last few days." Would Lord Derby serve under Palmerston? We doubt it. Palmerston must yield the first place, for which he has striven so long; and this he will not do.

Young men of good constitution and sufficient inches, who don't wish to feed Russian powder, had better beware. Lord Panmure means to impress for the army, if all other means of recruiting fail. He will suspend the constitution and have a conscription. Here are his words:—

"The attention of government has been much directed, my lords, to the recruiting of the army, and there can be no question that means must be found, if not gentle, then they must be found by compulsion, for recruiting the ranks of her Majesty's service, in order to enable this war to be carried on with vigor."

Of course, the shape this conscription will take is, in the first instance, a Militia Ballot. And after men have been forced into the Militia his lordship believes it will be very easy to crimp them into the Line. He says:—

"I am sorry to say that some of the Militia regiments have not shown that activity and vigor in supplying their quota to serve in the line, which it was expected they would do. It is my intention to take energetic measures for insuring a proper supply of men from the militia regiments, but I trust that, previously to taking energetic measures, an appeal which I have made to the commanding officers of the militia may have its due and proper effect."

For fear he should be misunderstood, he says, in a subsequent stage of the debate, that "when he had spoken of taking a more stringent step, in order to obtain the due quota from each regiment, he merely proposed that a person of the rank of field officer should go down and communicate with the commanding officer of the regiment, to ascertain why the quota had not been furnished, and to see that the men had fair opportunities for volunteering afforded them." Facilities of volunteering, forsooth! His lordship's idea of volunteering reminds one of that very stringent tax formerly called a Benevolence. Now may we call our unfortunate paupers prepare to be drilled to death, for that is the real meaning of a fair opportunity of volunteering. They tell in Mayo of the way volunteers were got in the last war. The way is this—The Captain (his name was O'Connell, we believe), who has just been visited by a well-qualified field officer, with a long purse, and a sheaf of blank commissions, marches his Company, now tolerably well worn out, after a month of pack drill for ten hours a day, into the barrack yard, and halts them with their backs to the wall—addresses them, adjures them to go and get knocked on the head at once—"Now, my lads," he ends, "whoever will volunteer to go and

fight bloody Boney, let him take one step forward—let the rascal who refuses take one step backward—no compulsion, boys, it is all free volunteering, and every facility given. Now, first of all, let the rascals who will not volunteer step backwards." There is a general tendency, towards retreat, but the knapsack grates against a stone wall, and no facility in that direction. "No rascals!" quoth the Captain, with a sardonic chuckle. "All Volunteers!" There is no use in my giving the other command, then. Fall in, boys, under escort, and, General, out with the Bounty!" —*Nation*.

**PROGRESS OF PROTESTANTISM.**—It is most earnestly to be deplored, says the *New York Journal of Commerce*, that so few who are born in this land and love American traditions, are aware of the rapid hatred of Christianity and its comitants, which inspires the vast numbers who are yearly increasing our population from the continent of Europe. We do not speak of the convicts and paupers that are smuggled into our ports from Genoa, Hamburg and Trieste; but of the tens of thousands of Germans who from year to year come from provinces of Europe completely pantheized and with whom freedom is considered synonymous with the downfall of the Kingdom of the Redeemer. We called attention some months ago to the fact, that large numbers of Germans who have come of late years, to this country, are disciples of the anarchist school of Heine, according to whose creed "there can be no true freedom until Christianity is bloodily abolished," i. e., until a persecution by infidels of Christians is instituted, with ends similar to those of Diocletian or Sapor. We showed that elections had been made to turn upon the single point, whether prayers should be offered to God in our Legislatures: whether the Lord's day should be kept, and religious oaths be maintained. One of the most influential German papers in this city, published simultaneously, articles warning the better class of Germans, of whom there are so many in our city, against encouraging these excesses. Our remarks were republished in various parts of the United States, and we trusted that a good result might be produced. Since then, however, another anniversary has recurred of the birth-day of Thos. Paine, and it has filled our hearts with shame to learn how the natal day of that enemy of God, of his Saviour, and of his country, has been celebrated. The German language constitutes a barrier which prevents the most of our people from imagining what takes place behind the screen of that unknown tongue. The Teutonic dialect ensures the existence of the anti-Christian legions, whose large numbers are reinforced continually from abroad, as a vast secret Society to whom none can have access who do not go through an arduous and pains taking apprenticeship of study, which in the end leaves them when initiated, only among the first class of novices. Yet its members are easily naturalized, become as speedily as possible citizens of these States; carrying Atheism to the polls, and receiving the homage of demagogue politicians to obtain a few miserable suffrages. A few of the "reforms" demanded by the "Freimaenner," so they call themselves, who have set up Thomas Paine as their apostle, and who strive to gain strength to revolutionize our free government by the establishment of the tyranny of anarchy, are—abolition of the laws for the observance of the Sabbath; abolition of oaths in Congress; abolition of oaths upon the Bible; no more prayers in our legislature; abolition of the *Christian* systems of punishment; abolition of the Presidency, of all Senates, of all lawsuits, involving expense; the right of the people to change the Constitution when they like; a reduced term in acquiring citizenship, etc. These things are not sought after as mere shadows, nor are they the dreams with which visionaries amuse themselves, but which do no harm. They are seriously inculcated principles, earnestly instilled; for the propagation of which there exists several chief and many minor societies, to which hundreds of thousands of foreigners are affiliated, who are in constant communication with each other, and act in concert, and who are beginning to be felt in every corner of the land, but particularly in the West, where their efforts are greatly aided by the growing licentiousness of abolitionism.

**PERIOD OF HUMAN LIFE.**—M. Flourens, the distinguished French Physiologist, and Perpetual Secretary of the Paris Academy of Sciences, has just published a book, in which he announces that the Normal period of the life of man is 100 years. The grounds on which he comes to this new philosophic conclusion may be briefly stated. It is, we believe, a fact in natural history that the length of each animal's life is an exact proportion to the period he is in growing.—Buffon was aware of this truth, and his observations led him to conclude that the life in different species of animals is six or seven times as long as the period of growth. M. Flourens, from his own observations, and those of his predecessors, is of opinion that it may be more safely taken at five times. When Buffon wrote, the precise period at which animals leave off growing, or to speak more correctly, the precise circumstance which indicates that the growth has ceased, was not known. M. Flourens has ascertained that period, and thereon lies his present theory: "It consists," says he, "in the union of the bones to their epiphyses. As long as the bones are not united to their epiphyses the animal grows; as soon as the bones are united to their epiphyses the animal ceases to grow." Now, in man, the union of the bones and the epiphyses, takes place, according to M. Flourens, at the age of twenty; and consequently he proclaims that the natural duration of life is five times twenty years. "It is now fifteen years ago," says he, "since I commenced researches into the physiological law of duration of life; both in man and in some of our domestic animals, and I have arrived at the result that the Normal duration of man's life is one century. Yes, a century's life is what Providence meant to give us. Applied to the domestic animals M. Flourens' theory has, he tells us, been proved correct. 'The union of the bones with the epiphyses,' he says, 'takes place in the camel at eight years of age, and he lives forty years; in the horse, at five years, and he lives twenty-five years; in the ox at four years, and he lives from fifteen to twenty years; in the dog at two years, and he lives from ten to twelve years; and in the lion at four years, and he lives twenty.' As a necessary consequence of the prolongation of life to which M. Flourens assures man he is entitled, he modifies very considerably his different ages. 'I prolong the duration of infancy,' he says, 'up to ten years, because it is from nine to ten years that the second dentition is terminated. I prolong adolescence up to twenty years, because it is at that age that the development of the