

FOREIGN INTELLIGENCE

FRANCE

PARIS, March 25.—The answer of the Bishop of Poitiers to the bill of charges...

One of your London morning contemporaries, says the Times correspondent...

Roman Catholic priests, like the Roman augurs, cannot meet each other's eyes without a smile...

The sermon may, for aught I know to the contrary, prove to be of the kind described by your contemporary...

"Sir—Permit me to express some surprise at your having inserted in your paper of the 22nd instant a letter having for its object to protest before-hand against a charity sermon which I have to preach in Paris on the 25th, for the Irish poor."

The writer of that letter, M. Plunket, Lord Bishop of the Anglican church, and a rich proprietor in Ireland, designates my future words as a "scaffolding of calumnies."

"He does not deny that there are poor persons in Ireland, and that fact suffices for me to ask charity for them."

"Who has made these persons poor? I do not mean to accuse any one, nor yet to contest M. Plunket's right to dismiss his tenants in the winter season."

"As for myself, who am a Catholic bishop, whosoever I find poverty, if I inquire into the cause of it, I seek above all to diminish the weight of it."

"You will, I am sure, as an act of justice, insert these lines in your next number."

Felix, Bishop of Orleans.

The Bishop of Orleans preached on Monday, at St. Roch, the famous sermon about Ireland...

The Times correspondent writes:—General Goyon has been authorized to make contracts for supplies for the army at Rome for six months...

The Paris papers were invited two or three days ago not to publish the Pope's allocution, delivered in the Consistory of the 18th...

The rumours in circulation to-day are warlike, and have produced a certain impression on the public. If these rumours are well-founded...

their true light. In the latter part of the day, a belief gained ground that a collision between some detachments of Austrian and Piedmontese troops had actually taken place.

The Minister of Marine left Paris to-day for L'Orient to visit the port, and to be present at the launching of a steel-plated frigate to be called La Couronne.

Paris, Thursday.—The case against the Bishop of Poitiers in reference to his late mandament on the Roman question was decided to-day by the Council of State.

Thursday Evening.—The Patrie of this evening publishes an article, signed by its chief editor, M. L'Esperance, on the official ceremonial observed at the funeral of the Duchess of Kent...

"It will be asked in France, 'What does such a demonstration mean? What does the Royal family of England intend by inviting to this official honor a family who have fortified their rights by the will of the people?'"

The Patrie enumerates the reasons for an union between France and England, and asks why there appears to be an intention to encourage divisions in France.

"The English people," concludes the article, "have no participation in such puerile manifestations. The two peoples need more than ever to become united, and, thank God! the great interests of the world are not subordinate to the caprices of Courts."

The Patrie and the Pays of this evening states that the concentration of the Austrian troops on the Po is a purely defensive measure.

The CATHOLIC PARTY IN FRANCE.—It is reported in Paris that a certain number of the Catholic party in the Chamber of Deputies had proposed an amendment in the address, thanking the Emperor for the Catholic sentiment he has exhibited towards the Pope...

The FRENCH ARMY.—It appears from the Annuaire Militaire for the present year, just published, that the French army under arms consists of 387 battalions of infantry, 384 squadrons of cavalry, 722 batteries of artillery, 13 companies of pontonniers, and 33 squadrons of artillery train.

LETTER OF THE PRINCE DE JOUVILLE.—His Royal Highness the Prince de Joinville has lately addressed a letter to a friend in Paris, of which the following translation has been communicated to us (Weekly Register) for publication:—

I should like nothing better than to occupy myself (such sacrifices would cost me little) with the press—the journals, but I want somebody to show me how. We cannot engage on equal terms with the Government in disputing for what is purchasable, and when it does find what is saleable, the Government crushes. Now, we have got Prince Napoleon's speech, which is, as Persigny says, an "event."

And the Catholics—what are they going to do?—Amidst all the irritation which Prince Napoleon's speech has caused me, I have asked myself if this startling avowal was declared by the Bonapartes against my religion was not a fortunate occurrence. The bandage has fallen, it has been torn away from those who were determined to keep it on.

Those of my Roman friends who, in the teeth of persistent reports of the progress of negotiations between the Pope and the Italian Government, have all along denied the possibility of an arrangement, and have declared that if the French went Pius XI. would prefer departure to concession, have been, to all appearance, in the right—at least as regards the first part of their prediction.

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with violence, are perpetrated by hands of three or four thieves armed with knives and pistols. The citizens are plundered of their money, watches, breast-pins, their coats, and sometimes stripped even to their shirts—so writes the Monarchia Nazionale of the 6th of March.

THE DELINQUENTS OF NAPLES.—The Independente of the 4th March says that the crimes—murders and thefts—committed of late at Naples are so numerous that it is obliged in stating them to arrange them in classes. We will only select a few instances:—On the evening of the 25th February a certain Luigi Pugliese, was stopped in the Via Armiere, by about eight persons disguised and robbed of his cloak and six ducats.

We fear to sicken our readers by the further recital of such atrocities, but we declare that we have not related a tenth part of the catalogue—but it is more than enough to convince any one of the deplorable state to which the city of Naples has been reduced by its "regenerators."

DISORDERS AT NAPLES.—A Neapolitan correspondent of the Rinnovamento, a journal of the Abruzzi, relates that on the evening of the 13th of February, though himself, a so-called "martyr of liberty," received several wounds on the head from stones thrown by the mob assembled on occasion of the surrender of Gaeta. Her husband—that a lady walking arm-in-arm with her husband was suddenly shot dead with a pistol; that another woman received her death-wound from the dagger of a Garibaldian; that a youth was killed at the Villa Reale, and another wounded in a shop in the middle of the city. These are the annals of liberty!

RUSSIA.—We [Weekly Register] have great pleasure in publishing the following letter from St. Petersburg, dated March 9. [21].—

"China is better known than Russia—our society and the rites, hierarchy, and discipline of the Russian is almost Greek to Western Europe. So it has been ever since the Council of Florence. Nothing has been done for these poor schismatics, while for the Protestants, whose schism is so much more serious and obstinate, piles of books have been written—and with what result? The status quo has been pretty nearly preserved since the Council of Trent. If a typh of the pains that have been expended on the Protestants had been devoted to the Greek Church, would not something better have been gained? I intend to call your attention more than once to this topic; allow me to-day to give you some information about the Russian nobility, and to prove to you how unjust it is to declare them not yet fit for liberal institutions. They have, however, been claiming them for centuries, without a thought of their unfitness. In old times there was no distinction of classes in Russia, as Prince Dolgorouki has clearly shown; every Russian was a free man, exempt from corporal bondage, and there was no serf but the prisoner of war. There are in Russia princely families descended from Ruric and Guedimire, and some others whose genealogy reaches to the eleventh century; but these families, however illustrious, never formed a distinct class before the sixteenth century, and it was only at the close of the sixteenth, when serfage was established, that the nation was rent into three classes—the nobles, citizens and peasants. These three classes depended on the good pleasure of the Tsar. In 1813, the States-General tried to limit the arbitrary power. The Dolgoroukis and the Galitzins repeated the attempt in 1780, but these movements had only a temporary success, because the nobles only sought their own emancipation, and intended to leave all the agricultural population—that is, the majority of their countrymen—under the yoke of slavery. The constant aim of the Russian Government from the days of Godounof to our own was to neutralize the people through the nobility, and to rule the nobles through their fear of the people. Peter III. first exempted the nobles from corporal punishment, and from the obligation of service. Catherine II. gave them a kind of charter which really meant nothing; its privileges were as follows:—1, to be officially exempt from corporal punishment—but to be liable to private whippings; 2, a right of entering the service of the State—if they could get admission; 3, the right of quitting that service—if the Government would accept their resignation; 4, the right of travelling abroad—if they could get their passports; 5, the right of living where they liked—unless the police fixed their residence for them, or locked them up without form of trial. Under the most corrupt constitutional government the meanest beggar has more civil rights than the Russian noble. Hence every Russian worthy of that title, has for years been demanding a form of government which only thieves and fools dislike; the latter because it puts them in their proper level, the former because it binds their pilfering."

Moreover, we consider that we have all the more right to demand a constitution of Alexander II. because his authority has no legal basis. You will be surprised at my saying so, but it is true. The house of Romanoff succeeded to the Russian crown Feb. 21st, 1813, subject to conditions which limited the power of the Tsar and determined his action. The Tsar Michael swore solemnly on the Gospels to observe these conditions; but after six years he violated his oaths by the advice of his father, the Patriarch Philaret, and consequently freed his subjects from the obligation of their oath to him; for it is clear that no contract binds one person without binding the other. This would be enough, as it was enough for the poor King of Naples, but it is not all. The male line of the Romanoffs came to an end January 19, 1730, in the person of Peter II. After him, the Russian throne was defiled for ten years by his aunt Anne, who deposed the crown to her great-grandchild, the Prince of Brunswick, then two months old, who was proclaimed Emperor under the name of Ivan IV. Thirteen months afterwards, in November, 1744, a rebellion was organized in the regiment Probrajanski; if it had not succeeded, it would have been called a crime; having succeeded, it is only a coup d'Etat. Its managers, Lestocq, Razoumofski, and Schouvaloff, were loaded with honors and rewards; they shut up the young Emperor and his family; and, without consulting the nation, they placed on the throne Elizabeth, the illegitimate daughter of Peter I, and Catherine I, then servant to Menchikoff. We say 'illegitimate' because there is no record of the marriage; and even supposing that it was contracted in 1711, as the courtiers of St. Petersburg declare, it will still follow that Anne, Duchess of Holstein, born in 1758, and Elizabeth in 1709, were illegitimate. Moreover, the legitimate wife of Peter I, Eudoxie Zaponukhin, was still alive, and indeed only died after her husband in 1730. But, Elizabeth kept the crown, and bequeathed it to her nephew, the son of the Duchess Anne of Holstein Gortorp, who was also an illegitimate daughter of Peter I. The Duke of Holstein succeeded to the Russian crown December 25, 1761, under the name of Peter III.; he was the great-grandfather of Alexander II.

Now, if Alexander II. gives a constitution, then he and his descendants will be acknowledged by all Russians as the legitimate emperors; no one will then call to mind that they are Germans and not Russians, nor Romanoffs, but Holstein Gortorps. Then every Russian will say: "They are our legiti-

mate sovereigns because they descend from Alexander II.; that great Tsar, who was the real regenerator of our country; who transformed the slaves into free citizens, changed an immoral and arbitrary government into a civilized one; and an Asiatic despotism into a Christian, and constitutional monarchy." But if we get no constitution, it is the dynasty that is in peril.

THE EMANCIPATION OF THE RUSSIAN SERFS.—The text of the manifesto of the Czar announcing to his subjects the emancipation of the serfs, has been published in the St. Petersburg Gazette. His Majesty tells them that "on ascending the throne he resolved in all sincerity to acquire the affection of his subjects of every rank and condition—from the warrior who nobly carries arms for the defence of his country to the humble artisan engaged in the works of industry; from the functionary who pursues the highest employments of the State to the laborer whose plough furrows the fields." His Majesty proceeds to glance at the patriarchal relation which have hitherto existed between the peasants and the proprietors, and to that simplicity of manners has disappeared, the condition of the serfs has been unfavorably affected. He was convinced, therefore, that a great amelioration of their lot was a mission to which he was called by Divine Providence. The steps which have been taken in consulting the nobility, in forming the committees, and in considering the various propositions, are successively detailed; and the mode of emancipation ultimately agreed to; (the substance of which has been given in our columns) is described at length. The co-operation of the nobility is warmly spoken of in the manifesto.—"Russia," says His Majesty, "will never forget that the noblesse, moved solely by their respect for the dignity of man and by the love of their neighbor, have spontaneously renounced the rights which the serfdom now abolished had given them, and have laid the foundations of a new feature for the peasants." They are then called upon to carry out faithfully and conscientiously the regulations which have been deemed fittest for the great end in view.

INDIA.—A PROPHECY.—Prophecies sometimes create the event. The following is of some hope:—The arrival of Dulleep Singh in India is, so say the Sikhs, a most portentous event, for they now, more fully than ever, predict the fulfilment of their long-standing prophecy, viz, that in 1861 a contest between the British and the Sikhs will take place, when the latter will prove victorious and regain possession of the Punjab. The advent of Dulleep Singh, they say, is a proof that he is sent by God to be their king, and to be the leader of the Sikhs in this important and auspicious struggle. A few Sikhs in these parts have already resigned private service, and betaken themselves to the Punjab in anticipation of the coming struggle.

UNITED STATES.—In Boston Recruiting has been begun both for the army and navy, and men have been rapidly enlisted for both. These are chiefly Americans, and besides a fair number of able bodied seamen, many men from rural labour, and from the shoe trade, are offering themselves. Indeed, the numbers who present themselves are so large as to prove that great want of employment is felt. Only the most healthy are selected. The officers can afford to be so particular that they rejected a man who had served in the British navy because he had lost a finger. From the West the news reaches us that the new Marshal at Chicago, anxious to show that the Republican Government will enforce the laws, and probably to put money in his own purse, is beginning a persecution of fugitive slaves living in that city, to which they have not hitherto exposed. The Republican party in Chicago hang their heads with shame, and all negroes who incur any risk of being sent back into bondage are being rapidly transported into the Queen's Dominion. Within a week three hundred respectable citizens most of them earning a good living, and rendering the same service to the community as the same number of men of a different colour, have left the city. On Sunday one hundred and fifteen all went away together by railway for Canada, after an affecting service in their own Baptist chapel. It would be well if the countrymen of Prescott, who has given us so eloquent an account of the exile of the Spanish Moors and Jews, would ask themselves whether the banishment of these unoffending but much oppressed blacks is one whit less barbarous than the offences against humanity of the Spanish Kings. The Commercial Advertiser, a paper by no means given to sensation articles, seriously sanctions the statement that President Lincoln's assassination during his progress to the capital was planned by an association of some twenty villains, whose plans were discovered and whose names are known. It is, moreover, alleged that a package directed to the President was opened in the Post-Office and found to contain two snakes of a very venomous and dangerous character.

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SLAVERY AS IT IS.—The interior papers of Mississippi and Alabama, for the last few weeks record an unusual and alarming number of instances in which slaves have murdered their overseers and masters. I have no specific information as to the cause, but prudence and common sense ought to teach slaveholders in such times as these not to converse as freely and unreservedly about the progress and strength of Abolitionism, and other kindred topics, as they usually do, in the presence of their negroes.—Tribune.

FATHER OHINQUY, the noted French Canadian convert from Catholicism to Presbyterianism, is charged by men of high standing, both Presbyterian and Episcopalian, with procuring money in England and Ireland on false pretences, and by untrue representations.—New York Christian Inquirer (Protestant.)

PROTESTANT EXPOSURE OF THE CHINQUY IMPOSTURE.—Last year a certain "Pastor Chiniquy" was feted in London as the legitimate successor of the renowned Achan, and his wonderful account of conversions from 'Romanism' of tens of thousands of Canadian Catholics produced the desired effect in enabling him to return to Canada with a large amount of money contributed by the Exeter-Hillites. All sensible men knew he was imposing on the credulity of the Anti-Catholic party, and it was foretold that in due time there would be an exposure. This has now arrived. The Cork Examiner says:—The name of Father Chiniquy, who has been great among the godly. His conversions from Popery have been sounded upon the "drum ecclesiastic" in England and Scotland, and, if we do not err, the Venerable Apostle made his appearance in favoured Belfast. We need hardly say that the excellent French Canadian made his bow with his hat not upon his head but in his hand. This attitude was assumed, not exactly through mere politeness, but in accordance with a remarkable habit;—his name being all converted Priests, whether their names be Achilli, Gavazzi, or Chiniquy. It seems the natural tendency of these parties to hold forth the begging head gear, and it seems to be the part of an enlightened Protestant public to fing their coppers into its crown. Perhaps it may be considered ungenerous upon our part to interfere with any man's way of living. It may be urged that we have no right to assail Hartz, the wizard, or Booco, the wonderful, though each deludes the public before its own eyes. Truly there may be something in this, and if the Protestant pub-

with violence, are perpetrated by hands of three or four thieves armed with knives and pistols. The citizens are plundered of their money, watches, breast-pins, their coats, and sometimes stripped even to their shirts—so writes the Monarchia Nazionale of the 6th of March.

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SLAVERY AS IT IS.—The interior papers of Mississippi and Alabama, for the last few weeks record an unusual and alarming number of instances in which slaves have murdered their overseers and masters. I have no specific information as to the cause, but prudence and common sense ought to teach slaveholders in such times as these not to converse as freely and unreservedly about the progress and strength of Abolitionism, and other kindred topics, as they usually do, in the presence of their negroes.—Tribune.

FATHER OHINQUY, the noted French Canadian convert from Catholicism to Presbyterianism, is charged by men of high standing, both Presbyterian and Episcopalian, with procuring money in England and Ireland on false pretences, and by untrue representations.—New York Christian Inquirer (Protestant.)

PROTESTANT EXPOSURE OF THE CHINQUY IMPOSTURE.—Last year a certain "Pastor Chiniquy" was feted in London as the legitimate successor of the renowned Achan, and his wonderful account of conversions from 'Romanism' of tens of thousands of Canadian Catholics produced the desired effect in enabling him to return to Canada with a large amount of money contributed by the Exeter-Hillites. All sensible men knew he was imposing on the credulity of the Anti-Catholic party, and it was foretold that in due time there would be an exposure. This has now arrived. The Cork Examiner says:—The name of Father Chiniquy, who has been great among the godly. His conversions from Popery have been sounded upon the "drum ecclesiastic" in England and Scotland, and, if we do not err, the Venerable Apostle made his appearance in favoured Belfast. We need hardly say that the excellent French Canadian made his bow with his hat not upon his head but in his hand. This attitude was assumed, not exactly through mere politeness, but in accordance with a remarkable habit;—his name being all converted Priests, whether their names be Achilli, Gavazzi, or Chiniquy. It seems the natural tendency of these parties to hold forth the begging head gear, and it seems to be the part of an enlightened Protestant public to fing their coppers into its crown. Perhaps it may be considered ungenerous upon our part to interfere with any man's way of living. It may be urged that we have no right to assail Hartz, the wizard, or Booco, the wonderful, though each deludes the public before its own eyes. Truly there may be something in this, and if the Protestant pub-