

FOREIGN INTELLIGENCE.

FRANCE.

The subject of the coronation of the Emperor is again mooted; and it is believed that the ceremony will be performed on the anniversary of the marriage, the 29th of January, by the Archbishop of Paris, who will have previously received a Cardinal's hat.

The verdict in the trial of the conspirators against the Emperor's life had been pronounced. It is "Not guilty," in the case of six of the prisoners, and 22 were found guilty, with extenuating circumstances. Of the latter, seven have been sentenced to transportation, three to eight years' exile, and the rest in terms of imprisonment varying from five to ten years.

Conspiracies again thickly accumulate round the throne of Napoleon III. At Orleans, the spirit of discontent excited by the high price of provisions and the scarcity of work, vented itself last week in the publication of seditious placards, recommending an appeal to arms. The plot recently discovered at Tours appears now to have rivalled the proportions of the conspiracy at the Opera Comique. In Lyons the Emperor's image upon the copper coin is habitually defaced. Added to these unpalatable symptoms is the completion of the long-projected "fusion" between the Legitimist and Orleanist princes of the Royal Family of France. On the 17th Nov., at Frohsdorf, a formal reconciliation took place between the head of the House of Bourbon and the sons of the late Louis Philippe. It is said that, by the terms of the arrangement then entered into, the Comte de Chambord is to be recognised as the legitimate heir to the throne; and that, in the event of his dying childless, he shall be succeeded by the Comte de Paris.

The *Times* in a leading article rather favors this movement of the Bourbons, remarks:—

"Those princes, who by their birth and station are the natural representatives of this legal right, have a clear duty to perform. They owe it to the name they bear, and to the services they may one day be called upon to render, to maintain the dignity of their position and the union of their family. Whatever be the power of Louis Napoleon, it is still a power without a future, and a reign without a successor; and, although we acknowledge no predilection, and we can form no expectations for those who represent the ancient monarchy of France, it would be rash to affirm that among the unknown changes of futurity some tide may not again float the vessel now thrown so high upon the shore."

TREATY BETWEEN ENGLAND AND FRANCE.—The Count de Walewski left Paris on Monday night for London, after a stay at Fontainebleau of only two days. It is understood that he has not only received instructions from the government as to the course it means to take with respect to the Eastern question, but that he is the bearer of an offensive and defensive treaty—or, more properly speaking, a treaty of pacification—which has been agreed to between England and France, and in which the other European powers will be invited to join.—*Chronicle*.

The cholera has broken out in Paris. On 24th ult., there were fifteen cases in hospitals. On 25th ult., the number had increased to twenty-five. Several of the cases were fatal; but as no official account is published, it is impossible to ascertain the exact number.

The smallness of the supply of corn continues to create considerable uneasiness in Paris, for, notwithstanding the enormous importations within the last two months, and the exertions of the government to keep prices down, there has only been an average reduction of about fifty centimes per hectolitre.

RUSSIA AND TURKEY.

It is asserted that Prince Gortschakoff intends attacking the Turks, since he has lately been instructed by his government to conduct the war with energy and perseverance.

A telegraphic despatch from Hermannstadt states that the bulk of the Russian troops are marching into Lesser Wallachia.

On the 15th Nov. a Turkish corps attempted a surprise at Turnul. The Russians were on their guard, and the Turks were driven back upon Kalafat. Their outposts are at the distance of a league from that village, where they have thrown up strong entrenchments.

In the Russian camp there are frequent executions of would-be deserters.

The Paris correspondent of the *Chronicle* writes on Monday, 21st ult:—

"It may now be considered certain that for some months to come there will be a truce, *de facto*, between Russia and Turkey. The season is far advanced, the weather has broken up, and as not only the Danube, but the impassable marshes which bound that stream on both banks, and especially on the Wallachian side, separate the belligerent forces, it is not likely that either of them will venture to face such difficulties in order to reach their adversaries. But besides the weather and the nature of the country, there are other reasons which lead us to suppose that there will be a *de facto* suspension of hostilities until the spring. It is well known that Russia is quite satisfied with the result of her campaign; and well she may be. By that bloodless campaign alone—for it may be said there was no serious opposition—she has obtained possession of two of the finest provinces in Europe; and all she wants for the present is to be allowed to consolidate herself in possessions which she hopes will be hers in permanence. She will, therefore, certainly not attempt to cross the Danube.

The Sultan has declared his intention of taking the field in person, in the spring.

Omer Pasha has received orders to continue the war."

The British fleet at present in the Dardanelles, together with six ships which are on their way to reinforce it, will make a total of 29 ships, 1,239 guns, 7,492 horse power, and 12,332 men.

A portion of the English fleet has sailed into the Black Sea.

The *Univers* publishes a letter from Bucharest of the 31st ult., containing the following facts, the truth of which, it says, it guarantees:—

"After the publication of the first manifesto of the Emperor Nicholas, concluding with these words, 'We will march to defend the Orthodox faith,' two Poles belonging to a regiment serving in Bessarabia having heard of the manifesto, waited on the Colonel, and said to him, 'We have just read the Emperor's manifesto, and, as we desire to act as good soldiers, we come to ask for our discharge, because, as good Catholics, we cannot fight for the Greek religion.' The Colonel wrote to St. Petersburg for instructions how to act, and was commanded to have the two soldiers shot. Four others, who made the same observations, met the same fate in Moldavia."

AUSTRIA.

An Austrian corps of observation is concentrating at Temesvar, on the Servian frontier.

PORTUGAL.

We have from Lisbon the melancholy intelligence of the death in that capital at noon on the 15th ult., in childbirth, of her Most Faithful Majesty—Donna Maria da Gloria, Segunda. Her eldest son Don Pedro d'Alcantara, a youth who has barely completed his sixteenth year, has succeeded to the Crown, his father, King Ferdinand of Saxe Coburg, being by law Regent during the young sovereign's minority. The rumor also prevails of a projected marriage between the young King of Portugal and the daughter of the King of the Belgians, who is now in her fourteenth year.

SPAIN.

The *Clamor Publico* confirms the report that Monsignor Bedini, the Pontifical Nuncio at Rio Janeiro, was to be invested with the same functions at Madrid.

Protestants in Spain may construct cemeteries, and the funerals may have the usual appendages of hearses, mourning coaches, &c. No chapel will be allowed in the cemetery, nor any open celebration of funeral rites; but when a funeral procession enters the cemetery, there will be nothing to prevent the funeral service being read therein.

The Spanish journals state that the French aeronaut, M. Arban, who made an ascent from Barcelona more than two years ago, and had not since been heard of, and who was believed to have fallen into the sea and been drowned, has made his appearance again. An Alicante letter says that his balloon went over to Africa, and that he was seized and made a slave, and continued in that state for two years, when he effected his escape.

ITALY.

THE ITALIAN REFUGEES.—The *Ticino Gazette* states that the authorities, both in Switzerland and in Piedmont, are turning their attention to the movements of the refugees, since they have learned that Mazzini has left London, and that great agitation is perceptible among the refugees in Paris and London.

AUSTRALIA.

The timber trade has so rapidly increased in Van Diemen's Land, that orders have been sent to England for as many as fifty sawmills. Cutting and splitting, says the local *Colonist*, is a more remunerative than gold-mining. The average of the weekly earnings of diggers bears no comparison with an equal number of our Hun sawyers. This is a well-authenticated fact.

LIFE IN MELBOURNE.—The wife of a high Government functionary was in a shop looking for a dress. One was shown to her, but on being told the price, she said it was too dear. A common laborer who was standing by, told the shopman to "let her have it; he would pay for it." A captain of a vessel, looking among the sailors' haunts for men, addressed one, evidently a common seaman, and asked him if he would ship. "What is the size of your vessel?" said the man, considering. "There she lies," said the captain; "she's a barque of 400 tons." "Just the vessel I want," said the other, pulling out an immense roll of notes—"if you'll sell her, I'll buy her, and ship you."

AUSTRALIAN FIGURES.—In August last the population of the province of Victoria in Australia was 250,000. About 100,000 were at the gold diggings. The yield of gold for the previous month was estimated at 170,000 ounces. The population of Victoria was increasing from emigration at the rate of about 8,000 a month. From custom-house returns it was ascertained that 3½ gallons of spirits, 2½ gallons of wine, 14½ lbs of tea, 8½ lbs of coffee, and 3½ lbs of tobacco, must be considered to be consumed annually in Victoria by every one of the population. At Melbourne the arrival of foreign vessels averaged about a hundred a month.

INDIA.

The Bombay correspondent of the *Times* gives a gloomy picture of the state of affairs in Burmah:—

"Our troops in Burmah are in a state of siege, and with the single exception of Bassein, the whole of our new provinces are in possession of the enemy."

PERSECUTION OF CATHOLICS IN SWEDEN.—We learn from a late number of the *Univers* that, on the 23rd of last September, the Advocate of the Court of Stockholm, M. A. Billberg, had commenced a criminal prosecution against no less than eight individuals, "for having abandoned Lutheranism, and become members of the Roman Catholic Church." The accused had been summoned to appear before the Court on the 4th of November; and, if the *fact* alleged against them as a crime should be proved in evidence, they would be, one and all, subjected to transportation!!!

THE TURKISH ARMY.—The total number of regiments comprised in the whole regular force is 74, of which 36 are infantry and 24 cavalry. The gross strength of the effective force is 138,680 men, and that of the reserve 180,000. There are about 60,000 irregulars, and there is a nominal force or rather over 100,000 assigned as the contingents of the tributary provinces, in all, half a million of men.—*Ottoman Empire and its Resources*.

A Mr. Goldhammer has astonished the people of Berlin by his experiments of his so-called electric sun. A few nights ago he placed his apparatus on the balcony of the Hotel de Russie, and, directing the rays upon the museum, distant 350 yards, lit up the whole vicinity, so that it was easy to read small print.

We are happy to be able to announce that Professor Giorer has publicly embraced the Catholic Faith.

PALMERSTON ON PROVIDENCE.

We question whether an incident so important to the development of our domestic and social history has occurred within the memory of the retentive brain of the "oldest inhabitant," as the application of the Moderator of the Edinburgh Presbytery to the Home Secretary, and Lord Palmerston's reply and retort. Let our readers clearly understand the features of the case. The Church of Scotland, as established by law, the recognized and only authoritative State interpreter of divine truth and the dealings of Providence known to the constitution, endowed and subsidised by the State to declare and expound religious truth, applies to the civil authorities, as represented by her Majesty's Secretary of State for the Home Department, for the interposition of the secular power in corroboration of the ecclesiastical injunction upon the people to nominate and consecrate a day of fasting, humiliation, and prayer, to be universally observed on account of the dispensation of that awful scourge, the cholera. That is a consideration very clearly, as a matter of business, belonging to the spiritual department of the "constitution." It cannot, we think, be decently, or with any reasonable hope of success, denied that, if we are to keep a theocracy, endow it, recognize its officers as part and parcel of the State, and of the law of the land, levy public taxes for themselves and their temples, even make the Sovereign receive her crown from them, and be anointed and set apart to her Royal office by the supreme pontiff of the hierarchy, they are the proper authorities to regulate the worshipping economy of the public service, to interpret its significance, to determine its principles. In the days of "Billy Pitt," "Doctor Stoop," or Vansittart—yea, even in the zenith of Herries and John Wilson Croker—this would have no more been questioned by Downing street than Mr. Roebuck would challenge the mathematical axiom that "a point is that which has position, but not magnitude." A constitution which incorporates theology into its elementary principles, statesmen who maintain the necessity of a national State Church, politicians who erect an order of augurs, of professional mediators between God and man, into a great machine of Government, necessarily imply this concession to their authority, this implicit deference to their judgment and interpretation in reference to the subjects in their own line of business. The proposition cannot, even at this more advanced stage, this steamboat and railway and electric telegraph point of our history, with propriety or consistency be questioned by the professed advocates of an established church. Lord Palmerston alone expects to "have his cake and eat it." He would ignore the authority of a hierarchy, and yet advocate the preservation of an ecclesiastical corporation. He declines to stick to his last. In the Foreign Office he was the whole Cabinet; in the Home Office he is the entire Minister—a Lord spiritual as well as a Viscount temporal—yea, a very Lord paramount over all. He roundly tells the Church that it is wrong in its theology! We remember a case of a Scotch minister who had a very poor crop on his glebe, and, having in vain opposed a resolution to set aside a day of thanksgiving within the bounds of the Presbytery to which he belonged for the abundant harvest, conducted the services of the day under protest, and, in returning the acknowledgments of the parish to Providence, qualified them by the interjection, "although I cannot shut my eyes to the fact that the ports are open for peace and barley." It is recorded of one of Queen Elizabeth's naval chaplains, that being importuned by the farmers in a very dry year to read the "Collect for Rain," he concluded the service with the parenthesis—"You won't have a drop till the moon change." Prompted by clerical example, Lord Palmerston flatly tells the Presbytery that neither fasting, humiliation, nor prayer, are of the slightest use in staying the plague. It is only to whitewashers and scavengers that Providence will listen. Not to Presbyteries in such a case, but only to sewerage commissions, is Heaven propitious. Unless pigs be removed, dung-heaps carted off, drains opened, cesspools deodorised, and water separated from its impurities, quoth this *ultra crepidula sutor*, "they will infallibly breed pestilence and be fruitful in death, in spite of all the prayers and fastings of an united but inactive nation!" If this be not flat burglary, then there is not a Dogberry in the whole Synod. Can it be wonderful that the Rev. Dr. Clarke "would not wish to be a sharer in the responsibility of those who refused to give her Majesty's subjects an opportunity of meeting for prayer in regard to so fearful a visitation," or that the Rev. Dr. Muir thought there could be but one unmingled feeling of pity entertained by them that such a document, &c., &c., or that the Presbytery unanimously "refused to contaminate their minutes with the answer." Shall we be an object of "unmingled pity," if we ask these pious gentlemen what need there was for the help of a Secretary of State, to enable the faithful to fast and to pray, and to feel humiliated, if so they were minded? Cannot each individual of them all, if to that temper he be moved, do each of these acts for himself every day, (barring the fasting), and all day long?—Or, in spite of the heresy, that "corporations have no souls," do they entertain the opinion that God Almighty will be more propitious to a body of worshippers, devoted in their corporate capacity, than to the separate forces of their impartunity as individuals? Is there not something much more mechanical than spiritual in the idea of men "fixing a day" when they will feel humble—fasting a full hour by Shrewsbury clock—agreeing a fortnight in advance, that they shall be exceedingly devout, and penitentially compunctious? There is a people who write prayers, put them in a calash, turn a handle, and then think they are grinding gratitude to God, with all due efficacy. Is there any thing so very much more of the theological engi-

neer, of the spiritual wheelright, in that idea, than that of a hierarchy writing to a Home Secretary to ask him to order the Queen's subjects to fast, and pray, and feel qualmish on Wednesday week between the hours of 11 a.m. and 5 p.m., as if devotion was a general Chobham review, and the service of God had to be executed like the manual and platoon exercise, with parochial fagmen and a cathedral staff? The Home Secretary is a General Napier on the Civil List. He cannot be kept within the traces, or run in harness with the other Cabinet horses of the State coach.—He is for ever acting "on his own hook." Red tape and pigeon-holes excite in him too much contempt for the graver passion of disgust. The humbug of official reticence, and the solemn nonsense of ministerial formality, cannot restrain him within the bounds of conventional propriety. He will not reserve what it occurs to him to say. He cannot make up his mind to the belief that the purpose of speech is to conceal thoughts. He will not suffer folly to leave his presence without an answer. In fact he has never arrived at, or he has passed, the point of saying nothing when he speaks. Any other man of the Secretary sort, any official, mindful of even the most modern traditions of place, would have answered the cant of the Edinburgh Presbytery, with more cant—or, at the very least, would have confined the reply to a circumambient negation, or circumlocutory ministerial excuse: as, that the application was not as yet general—or that the cholera was not so very prevalent—or that the setting apart a day for the whole nation to think about it might increase the alarm, interrupt commerce, and unnecessarily interfere with the business, to a degree not warranted by the occasion of it. That is probably what Lord Aberdeen would have done—the way the Cabinet as a whole, have hedged the question. We cannot even imagine what the Duke of Argyll will say to the explicit heterodoxy of his colleague. Palmerston distinctly tells the church that the doctrine of a special providence is a mere Calvinistic or Lutheran superstition—that the world is governed by general laws—that these laws are organic, natural, mental, moral, or spiritual, according as they refer to the body—to its relation with matter, to the mind, to the soul, or to the conscience. Virtually, he proclaims it to the Church, as the opinion of the State, that its articles and confessions are all mere "leather and pruvella," antiquated imbecility, traditional humbug—that spiritual obedience will impart spiritual blessings only—and that non-conformity to the natural laws will be punished for the treason to those laws, although the rebel should be the best saint in the calendar. The pharisees and hypocrites, said Christ many a long year ago, "love to stand praying at the corners of the streets to be seen of men: verily they have their reward." The greatest rascals in the world, if they conform to the laws of their own physical organization, and if they ascertain and obey the material conditions of safety and health that are dictated by the laws of nature that surround them, will be healthy and physically happy, however sinful or base may be their moral being. A ship load of convicts that had muscular strength, and understood navigation, would have a better chance of reaching the gold diggings in comfort and safety than a consignment of the most pious Christians in Europe, ignorant of naval technology and unaccustomed to manual labor. In return for a fast, humiliation, and prayer, God will infallibly send spiritual blessings in virtue of a self-acting and never-failing operation of the laws of psychology; but he will not snatch a single life from cholera in answer to that operation. Health and physical life are to be recovered or preserved by the use solely of natural expedients, and a strict adherence to the material conditions on which these blessings are dependent. To rebuke fever, and repel cholera, good drainage is worth a whole hierarchy. One efficient Commissioner of the Board of Health, or a single active medical inspector, will do more to save us from "plague, pestilence, and sudden death," than the entire bench of Bishops, Deans and Chapters included. *Non meus hic sermo*—which means this is not *our* sermon, but a lecture from "Her Majesty's principal Secretary of State for the Home Department." "Comb's Moral Philosophy and Constitution of Man," are being translated into the language of State papers. The civil power is at issue with the Church on the significance of divine things—heresy is proclaimed aloud from Downing street—and the only consolation of a snubbed and ignorant theocracy is to receive the announcement with "one unmingled feeling of pity."—*London paper*.

WHITE AND BLACK NIGGERS.

We select the following passages from an article in which the *Ulsterman* pronounces a severe censure upon the cruelty exercised by English and Scotch Poor Law Guardians towards the poor Irish exiles who come under their control. The immediate cause of our contemporary's anger is the suffering of a poor woman named Mary Carroll, a native of Belfast, who after passing the best years of her industrious life in Edinburgh, and having been reduced to poverty by the death of her husband, was forcibly dispatched to Ireland by the Scotch authorities a few weeks ago:—

"American slavery is a very unsightly institution, an ugly eyesore on the face of human nature. To hunt and to whip negroes, and make them the chattels of their fellow-men, is unnatural and immoral.

"Still, black slaves are taken pretty good care of, after all; for they are a property, and every sensible man is mindful to keep his chattels in a favorable state. The niggers are generally well fed and housed, and in their old age they are taken care of.

"But the white slavery of the wretched Irish poor, who are hunted like vermin out of the parishes of moral, benevolent England and pious Scotland, is one of the basest, cold-blooded, and hideous spectacles we can imagine.

"It is a quiet, easy-working 'institution,' that; and the careless world heads it not. White Celts, used up and worn out, are things for the indifferent benevolent to waste no thought about. Black niggers are much more attractive objects of sympathy. That particular dark face, who is always represented on one knee, with his two chained hands clasped, as he appeals to the soft-hearted world in general, with the touching cry—'Am I not a man and a brother?' is a captivating object of sympathy; had he a white face and Irish rags, your British philanthrope would think marvellous little about him.