

## FOREIGN INTELLIGENCE.

## FRANCE.

PARIS, AUGUST 26th.—Yesterday the session of the Councils-General of France commenced. Returns have already been received of the nominations of a considerable number of presidents and secretaries. In almost all cases the government candidates have been successful.

Accounts from Paris state that a plot had been discovered, the persons concerned in which were known to the police, but this vague announcement is all the information we have upon the subject.

Some degree of importance was attached to an article in the *Patrie*, which recommended an early dissolution of the Assembly, so that a general election might take place in December. This journal urgently insists upon a revision of the constitution as the only means by which France can be efficiently governed.

Several days ago I informed you that it had been proposed by a portion of the Socialists that a conclave should be held to choose a candidate for the presidency of the republic, and that this conclave should hold its sittings in London. It appears from a statement in the *Ordre* of this day that a meeting of the directors and editors of the democratic press was held two or three days ago in Paris to discuss the question of a conclave, and that the representative of the *Voix du Proscrit* strongly urged that it should take place in the English capital, in order to prevent the necessity of demanding permission from the French Minister of the Interior. The proposition for a conclave was, it is said, adopted, but that of the *Voix du Proscrit* rejected. According to another journal, the principal opponents of it were the representatives of the *Presse* and the *Siecle*, and on the ground that it would give an undue influence to the refugees in London. If this be true, M. de Girardin and M. Ledru Rollin cannot have come to so good an understanding in London as has been stated.—*Globe Correspondent*.

THE STATE TRIALS AT LYONS.—The *Chronicle* has the following article, containing a summary of the case now undergoing a judicial inquiry at Lyons:—"It is difficult to question either the existence of the conspiracy, or its dangerous character; and no words are strong enough to describe the moral disorganisation of a country which could be brought to the very eve of revolt by agencies so base, and so utterly inadequate to ensure success. But the attempt to represent the springs of the movement as embracing the whole strength of the democratic party in France—and, indeed, in Europe—and to deduce the scarcely concealed conclusion that the present Republican opposition is in conspiracy against the government, has scarcely received any warrant at all from the evidence which has been adduced. The story of the plot is as follows:—Alphonse Gent, its informing spirit, a man of dissolute habits and broken means, seems to be a sort of epitome of all the qualities which are antecedently supposed in a conspirator. Chiefly with the view of giving him remunerative employment, he was despatched by the heads of the Republican party in Paris to organise a system of regular communication with the South-Eastern Departments, the stronghold of their opinions. No sooner had he reached his destination than he appears to have been greatly struck by the facilities for armed insurrection which were afforded through the proximity of the Genevan refugees—through the fierce discontent of the peasantry, who had been greatly excited by the incendiary pamphlets from the other side of the border—and through the general vagueness of the popular ideas as to the distinction between violent and constitutional opposition. Crossing into Switzerland, he communicated a scheme for a general rising to the numerous band of exiles who are sheltered by the patronage of M. James Fazy. From the greater part of these he received no encouragement; and, indeed, few of them, except the well-known Sergeant Boichot, seemed to have believed him serious. Gent determined accordingly to conduct the revolt on his own account, and, retracing his steps into France, he commenced his preparations on an immense scale, and with extraordinary ardor. In a short time congresses of Red Republican deputies had been held in all the large towns, men were being regularly drilled, stocks of powder and muskets had been collected, the Socialist journals assumed a peculiar tone of gloomy exultation—and, what was most important, a fixed anticipation of a coming crisis was disseminated through the whole district. All this time Gent was in active correspondence with the leaders of the Opposition in Paris, as well as with the Committee of Refugees in England. The language of his letters is not absolutely inconsistent with the supposition of their complicity in his project; but a fair construction would refer his allusions to an agitation within the limits of legality, and not to an armed contest. Indeed, common sense would have forbidden their entrusting Alphonse Gent with the leadership in so desperate an undertaking. Besides being an underling, he seems to have been at least as cowardly in execution as he was audacious in conception. It was his faint-heartedness which ultimately ruined the plot. The moment of rising was adjourned from day to day; and at last the local authorities, whose suspicions had long been roused, obtained clear intelligence of Gent's designs, and the means of identifying their author and his co-conspirators. All were immediately arrested, and the rigors of the state of siege were forthwith doubled through all the departments implicated. The statement of the prisoners is that they were collecting arms to resist an expected *coup d'etat* on the part of the President of the Republic. These events took place in the summer and autumn of last year."

At the head of the list of Knights of the Legion of Honor, lately created by the President of the Republic, figures the widow Brulon, born in 1771, at present an officer in the Invalides, where she has

lived for the last 52 years, enjoying the esteem and veneration of her old companions in glory. The widow Brulon was the daughter, sister, and wife of military men, who died in active service in the army of Italy. Her father served 38 years without interruption, from 1757 to 1795; her two brothers were killed on the field of battle in Italy, and her husband died at Ajaccio in 1791, after seven years' service. In 1792, at the age of 21, she entered the 42d Regiment of Infantry, in which her husband died, and where her father still served, and made herself so remarkable by her honorable conduct, both as a woman and a soldier, that she was permitted to continue in the service notwithstanding her sex. She was attached to that regiment for seven years, (from 1792 to 1799) and performed several campaigns, under the *nom de guerre* of "Liberté," as private soldier, corporal, serjeant, and serjeant-major. On several occasions, and particularly at the defence of the Fort of Gasco, in Corsica, and at the siege of Calvi, she fought with extraordinary courage. Among the numerous authentic certificates of her brilliant deeds is the following:—

"We, the undersigned corporal and soldiers of the detachment of the 42d Regiment, in garrison at Calvi, certify and attest that, on the 5th Prarial, year II., the *citoyenne* Marie Angelique Joseph Duchemin, widow Brulon, discharging the functions of serjeant, commanded us at the attack of the Fort of Gasco; that she fought with the courage of a heroine; that the Corsican rebels and the English having attempted to storm the fort, we were obliged to fight with side-arms; that she received a cut of a sword in the right arm and, a moment afterwards, a stab from a siletto in the left arm; that, seeing us in want of ammunition, at midnight, she set out for Calvi, a distance of half a league, and, displaying the zeal and courage of a real republican, she induced 60 women to rise out of their beds and carry a supply of ammunition to the fort. She escorted the party with four men. We were thus enabled to repulse the enemy and maintain our ground."

"Later, at the siege of Calvi, she directed the fire of a 16-pounder in one of the bastions, and was seriously wounded in the left leg by the bursting of a shell. This last wound rendered her incapable of continuing in the service, she was admitted, on the 24th Frimaire, year VII., in the Hotel des Invalides. On the 2d of October, 1822, she was promoted to the rank of Ensign. General Latour Maubourg announced her promotion in the following terms:—

"Madame Brulon, *militaire invalide*, who held the rank of serjeant before entering the Hotel, has obtained from the kindness of the King the honorary rank of ensign. She will be recognised in that capacity on parade. The Governor hastens to make known this new favor, conferred by His Majesty on a person who has proved herself worthy of it by her excellent principles, her good sentiments, and the consideration she enjoys in the Hotel."

"The feats of courage and the irreproachable life of this extraordinary woman are attested by all the general officers under whose orders she served, and one of them, General Lacombe St. Michel, described her in a letter written on the 15th Frimaire, year XIV., to Marshal Serurier, then governor of the Invalides, "as having rendered herself worthy, by qualities above her sex, to participate in the rewards reserved for the brave." Marshal Jerome Bonaparte and General Randon concurred in that opinion, and their proposition in favor of the widow Brulon was sanctioned by the President of the Republic.

## PORTUGAL.

We have letters from Lisbon of the 19th instant. The opposition against the Duke of Saldanha's government, kept up for some time by the Cabralites, had considerably subsided, and it was thought that the latter would abandon their fruitless attempt to remove his Grace from office, as they had received so little countenance from the mass of the population. The new Minister of Finance, M. Ferrao, was busily occupied in re-organising the various schemes left by his predecessor; and little doubt was entertained that he would overcome many, if not all, of the difficulties with which he was surrounded. A new batch of peers was about to be made, that would strengthen the Saldanha ministry, which was daily gaining ground in the affections of the people.

## ITALY.

MORE ASSASSINATIONS AT ROME.—The *Milan Official Gazette* of the 21st instant quotes a letter from Rome of the 12th, recording two other political murders. "A new assassination," it says, "has been committed at Rome. A man named Orlandi was assaulted last night and stabbed by an unknown hand. As the crime was perpetrated near the squares of Colonna and Monte Citorio, close to the residence of Major Caramelli, it was believed that he was the marked man, and that it was by mistake that Orlandi was killed. The Director of the Police of Pesaro has been murdered at the gate of his dwelling."

The Council of the Florence Tribunal has issued its decree with regard to the Santa Croce affair of the 29th May. It declares that there is no occasion for continuing proceedings against all the persons interrogated in consequence of the disturbance. Thus, of the twenty-one persons implicated, but four will have to stand their trial before the courts for disturbing the peace. The accounts from Tuscany contain little else of interest.

## GERMANY.

The Jesuit missionary, Dr. Knobler, who has been for some years past indefatigable, and tolerably successful, in making converts and founding schools in the interior of Africa, has lately been in Rome to solicit the blessing of the Pope on his mission, and a replenishment of his exhausted funds. A handsome collection was made for the cause, and Dr. Knobler is now returning with considerable funds at his disposal; a printing press is made for him, under his directions, at the expense of the Emperor of Austria, in the characters used by the tribes of the interior of Africa. A young man from Aleppo accompanies him

in the capacity of printer, and the Emperor of Austria has placed two Nile boats constantly at the missionary's disposal.—*Globe Correspondent*.

## AUSTRIA.

VIENNA, AUG. 18.—Francis Joseph I. this day completes his twenty-first year, and a grand military parade was held in honor of the occasion. Twenty battalions, two regiments of cavalry, and ten batteries appeared on the ground and defiled before his Majesty. High Mass was afterwards performed in the cathedral church of St. Stephen.

## INDIA.

The *Bombay Gazette* states that in Ceylon there are two Catholic Bishops and a coadjutor Bishop, thirty-two Priests, and 150,000 lay Catholics. The schismatics are so few as not to deserve notice on the score of numbers.

The following letter, from a Catholic in the United States, will show, that assistance may be expected the other side of the lines:—

TO THE EDITOR OF THE AMERICAN CELT.

Norfolk, (Conn.) Aug. 23.

Sir—Now that the infamous Penal Bill has passed the British Parliament, and received the sanction of Victoria—now that the lean-dogs of English tyranny are let loose to chase the Bishops and Priests to the rocky dell, or the lonely cavern—in a word, now that the key of the bottomless pit is turned, and the last vial of hell's wrath poured out against our holy religion, may I be permitted to ask, through the *Celt*, what the Catholics of the United States propose doing in behalf of their afflicted brethren in Ireland? Oh! Ireland—unfortunate Ireland, how long will you be at the mercy of a foreign and relentless foe!—how long shall you be forced to look beyond the waves of the Atlantic for pity and compassion!

Doubtless, Catholic Europe has not been deaf to the shouts of fiendish triumph that hailed this nefarious bill through the British pandemonium—nor has she shut her ears to the horrid blasphemies and malicious invectives, that day after day were hurled at the Immaculate Mother of Jesus, and at his pure and spotless spouse, the Catholic Church. She has heard them all, and at a future day will perhaps be ready to assist in refuting the calumny. These blasphemous and insulting machines have been vaulted to the shores of America, and they have rung many a bitter sigh from the children of Mary on these shores. Will they then sit down in silence nor raise one shout of indignation?—will they not tell their Bishops and Priests in Ireland (by some public demonstration) that they sympathize with them in their sorrows, and will be ready to assist them in the hour of need!

Probably many, very many, in England and America, were of opinion that however deep Satan had sown the seeds of heresy and schism in England—that however bitter and implacable her hatred of Catholicity may have been in days gone by, she would never dare to revive the Penal Code—did I say revive it?—No, it should not be that, but to create another that outrivals its antitype! Alas! they were mistaken. England has dared it, and she will not flinch from the execution of it.

Truly have you remarked in to-day's paper, that for the predecessors of Victoria there may have been some excuse. Yes, the avarice of the licentious and brutal Henry, may excuse his laying unholy hands on the venerable and sainted Fisher—Elizabeth may try to palliate her rancorous hatred towards the Catholic Church, and her atrocious cruelties towards the Catholics, because that Church would not *legalise* her bastardy and recognise her Queen of England—the devotion and zeal with which the Irish Catholics cling to James the Second, may be an apology for William of Nassau to enact the Penal laws—but when, under heaven, will the future historians find an excuse for Victoria? No where—for though the deistical soul of Hume, and the lying spirit of Fox, should again return to earth, and take possession of the most venal scribe in England, he will be unable to defend Victoria or her Sejanus Russell—unless, like her grandfather, on the plea that "*Quos Deus Vult perdere, prius dementat*."

But this is not a war with the Bishops and Priests alone. The aim of this bill is not solely to punish Cardinal Wiseman because he should call himself "Archbishop of Westminster," or Dr. McHale because he may sign himself "John of Tuam." No truly; for ignorant and "illogical," as the bill is proved to be, even in its very wordings the blasphemous framers of it know full well that the power and authority of the Catholic Hierarchy depended not on a name.

Its object is to crush the Catholic religion. To sever, if possible, the link that binds the Irish Catholic to his Priest—to suppress the rapid growth of the regular clergy—to prohibit the founding of monasteries and convents, those asylums of holiness and peace—to deprive the flock of their shepherds, that the wolf may the more easily gain access to and ravage the fold—to foster and encourage the "stir-about and porridge religion" of Skibbereen and Ballinasloe. In a word, to "leave the 'last of the Irish' without a religion, as they are left without a country and a home! These are the objects of "Pains and Penalties Bill"—particularly as it regards Ireland.

England (*pro pudor*) triumphed over the Irish in '48. She counted another century elapsing before a blow would again be attempted for freedom. She saw that the Catholic Hierarchy and Clergy of Ireland proffered her the most devoted, and I might say, unconditional loyalty—yet false and perfidious as she is, she remembered not that

"That tribute most high to a head that was royal  
Was love from a heart that lov'd liberty too."

And now, instead of thanking them for their loyalty, she turns round to rob them of those rights and privileges over which the sun of heaven has risen and set for now more than 1400 years.

But she may have overshot her mark—the Bishops and Priests of Ireland have still a power and an influence of which the *petticoat* Tiberians of England, and her *Sejanus* Russell, have not dreamed. They are showing a bold and resolute front; weak and scattered as are their flocks they will not desert them in the hour of need. Let the Irish Catholics in America, then, rally to the standard of the cross. Let them not be content that the constitution of the United States guarantees to them the full and free exercise of their religion here, but let them remember that their forefathers sleep beneath the sanctity of that faith—let them proclaim to the world, that, if necessary, they will never allow the idol fosterers of Juggernaut to trample on the Cross in the "Island of Saints." The

The principal thing they have to understand, is, that this is not a petty squabble of a political clique—it is no act to suppress an association or party—it is not directed against the Bishops as individuals, or for assuming particular names, styles, or titles. No, it is directly against the religion of the people of Ireland. The new bill is now a law. An informer or ruffian (of which there are numbers both in England and Ireland), can prosecute a Bishop, and share in the reward. The clergy seem determined not to flinch.—It will therefore be a regular "*coul, qui coul*," and the first victim will be the signal—though the *New York Tribune* in a sneering article, says that "if the bishops are put in gaol, they will be well fed and well lodged."—You, Sir, have influence. Will you not call on the Catholics of the United States, to come forward at once and show their zeal and determination for their persecuted religion.

I remain, Sir, truly yours,

AN IRISH CATHOLIC.

[If the bold tone of the Primate and the Archbishop of Tuam is followed up—if the new organization become aggressive not on the Whigs, but on all the state Protestantism of the Empire from Elizabeth's reign to Victoria's—if, lastly, our American Bishops and Clergy think our co-operation in such a movement advisable—we are sure the Catholic people will not need urging. They will throw themselves cordially upon the right side, and for one humble member of the multitude, we can particularly answer. We hope, however, the British Government will retrace its steps, and thus render such an expression of opinion on this side of the Atlantic superfluous. We do not wish to tax our friends till we want aid. If, however, they go on, as seems most likely, our course will be plain and decided.—Ed. *American Celt*.]

The absurdity of instituting any comparison, between the claims of the Protestant visitors at Rome, and those of the Catholics of the British empire, is well illustrated in the following letter to the *Times*:—

THE ENGLISH CATHOLICS.

Sir,—As one whose interests are seriously compromised by what you must allow me to say I consider misrepresentations respecting the position of the Catholics of the united kingdom, I appeal to your justice to admit the following observations on your leading article of Aug. 11 on the respective rights of the Protestant English visitors in Rome and the Catholic inhabitants of the kingdom to the possession of places of worship according to their respective creeds.

As the same tone has been lately adopted in both houses of Parliament, it becomes the more important to examine what ground there is for a comparison between the claims of these parties to the erection of places of worship where and how they please.

I am not about to argue whether the English Protestants ought or ought not to be satisfied with providing for themselves a suitable place of worship outside of the walls of Rome. They might, if they thought proper, erect such, instead of the granary which they are supposed to occupy. Nor am I going to argue whether his Holiness the Pope ought or ought not, or whether he will or will not, accede to the proposal for such an erection within the walls. My sole object is to show that there is not the slightest similarity between the Catholic inhabitants of this kingdom and their Protestant countrymen at Rome.

In the first place, who are we, the Catholics of the united kingdom, and what is and has been our social position? In point of numbers we form, if not one-third at least considerably more than one-fourth of the population. We are no strangers in this land, without home, without possessions, owing no allegiance, contributing no support to the government and laws of the country. These are all as old as the lands we occupy—as the empire we inhabit; and if unhappily many of our fellow-countrymen differ from us in religion, let it be remembered that it is not we who have forsaken the religion of our fathers, but they who have abandoned or reformed, as they say, the faith to which we still adhere.

Look at the old and magnificent edifices, erected whether for the purpose of religion or education, by our common ancestors, whose image and inscription do they bear? Look at the very names of our parishes, of our streets. The stamp of Catholicity marks the devotion of their former inhabitants to the doctrines of the old religion.

Are we, their descendants, who count our number by millions—who trace our possessions and ancestry by centuries to be put upon a footing with a few scores of ladies and gentlemen who choose to spend a few months or a couple of winters in lionizing amid the relics of ancient Rome? Is such a claim of citizenship to be made to compete with the rites of centuries of duration?

And if the religious edifices which we contributed to build are now dedicated to a worship strange to the founders, are we to be told that we have no other right of replacing them by others consecrated to the same original religious rites in our own native land, than that which a few straggling strangers possess to plant a new edifice dedicated to a new faith in a foreign land, where they and their religion are equally unknown?

Your article calls ours a Protestant Government; I emphatically deny the justice of such a designation. It is true that there is an established religion entitled by law to certain possessions and privileges, and that the Sovereign must be Protestant, or rather not Catholic, for I know of no law to enforce her being of the established religion, or even of the general denomination comprised under the word "Protestant." But our Government consists of King Lords and Commons, and who can call the two latter, to any sense of the term, Protestants? Nay the representatives of the people have again and again voted that it should not be even Christian, for the Jews once admitted to a share in the formation of the laws, as I trust they soon may be, how even could the general term "Christian" be applied to such a government? I will not be tempted to enter on the further question mooted in your article of religious persecution. I must, however, observe that the boast of Protestant toleration in this country, at least, is somewhat rash, when the ink is hardly dry which sentence Catholics to fine and imprisonment for the exercise of acts in conformity with the doctrine and discipline of their church.—I am, Sir, your obedient servant,  
Houghton.

CHARLES LANGDALE.

\*Mr. Langdale errs. The government of England, is a Protestant government; and the more completely the religious element is eliminated, the more thoroughly Protestant does it become.—Ed. T. W.