

FOREIGN INTELLIGENCE.

FRANCE.

The *Debats* has a long article on the conferences, especially referring to the sitting of April 8th. The discussion which took place on April 8th resulted, it is stated, in a kind of declaration, "which will have a salutary influence on the affairs of Greece and Italy." As to Greece, the revelations in the *Debats* amounts to little more than that the allied troops will be recalled whenever tranquillity and order are restored in that country. There was more difficulty as to the Italian question. The affairs of Naples were discussed in the congress, when the King was condemned, but found defenders. The discussion resulted, it is said, in a declaration that the congress recognises the benefits in Italy which would follow opportune measures of clemency—especially in the Two Sicilies. The *Debats* concludes by stating that Sardinia has addressed to the cabinets of Paris and London a note exposing the condition of Italy, and inviting France and England to consult with Sardinia as to the means of providing an efficacious remedy for the evils at present existing in that country.

The *Moniteur* announces that the French Imperial Prince has been enrolled an infant in the first troop of the Grenadier Regiment of the Imperial Guard.

ITALY.

The Roman correspondent of the *Univers* gives the following interesting anecdote:—

"An American family from New Orleans arrived lately in Italy, accompanied by two slaves. One of them, at Florence, availed himself of the privileges of the European soil, and claimed his freedom. The other, a female, accompanied the family to Rome, where she received the Sacrament of Confirmation from the hands of Mgr. Bedini, lately the representative of the Holy See in America. The young slave had conceived an ardent desire of receiving the benediction of the Holy Father. An application was made in the proper quarter that she might be placed so as to receive the blessing of the Holy Father on his passage. Some days after a dragoon left at the Trinita di Monte a letter of admission to an audience, addressed to Miss L.—(our slave.) At the day and hour, Margaret L.—presented herself accordingly at the Vatican, and was conducted to the audience chamber. Among those present were her sponsors, whose surprise at this unexpected meeting may be easily conceived. Far greater was their astonishment at hearing the cameriere on duty call aloud for Miss Margaret L.—The poor slave arose, the door opened, and she found herself in the presence of the Vicar of Jesus Christ, who, extending his arms towards her, said, 'Come, my daughter, come. I have chosen that you should precede all those great ladies waiting in the ante-chamber, because, if you are little in the eyes of the world, you are perhaps very great in the eyes of God. I am glad to see you. I bless you.' &c.

The *Courier des Alpes* of the 15th of March has brought us consoling news from Chamberry.—You will remember that the Dames of the Sacred Heart were subjected to a legal process, for not having submitted themselves to inquiry. There exists no law to oblige them to this, and besides they had in their possession a declaration from the Minister himself, in which it was alleged that in the present state of our law, the nuns are not subjected to inquiry. The provincial tribunal of Chamberry, however, gave an adverse judgment, condemned them to close the convent, and to pay for each of the nuns 50 lire penalty. They appealed from this sentence to the Court of Appeal, which on the 14th day of March, the Festival of Our Lady of Dolours, gave judgment in favor of the Dames of the Sacred Heart. In the meantime, the Exchequer had recourse to the Court of Cassation, hoping for greater docility from *Siccardi* and Company. While the Catholics had ground of satisfaction in the sentence of the Court of Appeal of Savoy, they were aggrieved by another judgment against the excellent Parish Priest of Verres. This good man having refused to admit to the office of godfather in baptism an excommunicated person, was thrown into prison, where he was detained for several months. The court in which he was tried thought that no proceedings could be taken against him, and that he ought to be set at liberty; but the Ministry appealed to another tribunal, which gave sentence in its favor. These alterations of severity and independence on the part of the magistracy, and these constant contradictions, are very damaging to the tribunal, and take away the respect which they ought to possess. How can people observe the laws when even the magistrates do not understand them?

Pio Nono.—A friend sends us the following interesting anecdotes from a lately published Life of his Holiness the Pope:—

"At Imola, Monsignor Mastai lived in peace with God and harmony with men. His charity multiplied the number of his friends. One man alone found fault with him; this was Baladelli, his major domo; who saw the episcopal palace stripped every moment, of some precious article of furniture, and who, like a good steward, was indignant at these foolish extravagances of beneficence. One day, a poor old woman made her way to the very cabinet of the prelate, threw herself on her knees, and begged an alms of him. The Bishop had just exhausted his purse; he had not a single 'bajocco' in his drawer. Yet how send the poor woman away? 'Take this cover,' said the good prelate, giving her a piece of plate marked with his arms; 'take it away at once; put it in pawn; when I have money I'll release it.' In the evening, the steward, anxious and morose, told his master that a cover had disappeared; that he should go and look for the thief; that the thief must be in the house. He perceived at last that the Bishop

was laughing at his disquietude, and he gave up looking after the thief; to administer a regular lecture to the loser of the property."—*Pie IX., par E. de Saint-Hermel.*

BLACK AND WHITE.—If, at a later period, Pius IX. seemed more than once to hesitate, that is easily accounted for by what we are going to mention.—With respect to the amnesty, he had no uncertainty or doubt, but others around him were not free from apprehension. He had charged a congregation of Cardinals with the duty of discussing this grave matter, and at a fixed hour convoked them at the Quirinal. Each one of them, interrogated in private by the Pope, had seemed to share his own sentiments, admired his benevolence, applauded his goodness.—But, when the question was put to his vote, it turned out that all the balls in the urn were black. The Pope solved this unexpected difficulty by a stroke of humor, which had, at the same time, a charming touch of heart about it. He took off his white zucchetto (or skull-cap), and covering the black balls with it, exclaimed "See they're all white. The amnesty was thus decided upon."—*Ibid.*

RUSSIA.

The Russian government have received 40,000 applications for passports for foreign countries, three-fourths of which are for France.

The commercial statement of the present state of the corn trade in St. Petersburg, emanating from a principal house in that branch of commerce, says that there about 140,000 chetwerts of rye now lying at that port, of which 25,000 are too inferior to make it worth while to ship them. The rest is already the property of foreigners or of exporters. It is expected that there will be some small further supplies to be had from the immediate neighborhood of St. Petersburg, where the late harvest was better than the rest of the country. These supplies are, however, far from considerable, and will only find their way to St. Petersburg in case prices should rise considerably, seeing that the markets of the interior show some considerable demand. In Riga and the Baltic provinces the harvest of last year was so inferior that they, and even then the tract of country from which they have hitherto derived their supply of grain, will, in all probability, have to look to the capital for provision.

THE CORN TRADE AT ODESSA.—Odessa, 8th April.—The arrival of the merchant vessels has solved in a practical way the question of the removal of the blockade. First arrives an Austrian vessel, which was received with extraordinary joy by our merchants. It was soon followed by two other vessels, but it is not probable that they will be able to obtain a cargo, far beyond 20,000 chetwerts of corn, which are on foreign account. Odessa contains no stock in hand. The prospect of the ensuing harvest in Southern Russia is better.

The *Austrian Gazette* says, an inferior harvest is anticipated this year—the want of cattle having prevented the cultivation of the held in autumn, while the drought, which lasted six months, destroyed the seed. Southern Russia has no excess of supplies, all having been so consumed by the army. The price of corn is likely to be higher at Odessa, and it is now more elevated than at Marseilles. It is, however, said that the exportation of corn will be very large from the ports of the Sea of Azoff which possesses important supplies.

GENEVA.

While in the rest of Europe table-turning is almost forgotten, in the pious city of Calvin this queerest offspring of our enlightened age would seem to be taking a new start. The society of table-turners has established a propaganda, not only in Geneva but in Lausanne, &c. It has just published a new work in two volumes, entitled "Rome, Geneva, and the Church of Christ. A work dictated by the Son of God, the Saviour of the World, the only Mediator between God and man." In the prospectus, of which many thousand copies have been put forth by the committee, it is said—"God avails himself once more of the table as the means of revelation. It is the same table through which we received the *Divine and mysterious revelations* published last year."—And again—"Every man who prizes the freedom with which God has adorned his heart will prove all things, and hold fast the good. But the Genevese, the true republican, knows no yoke but the yoke of the Gospel. His conscience must be as free as his mind or arm. The most hateful despotism is religious despotism, because its aim is to kill, not the man, but his soul. Genevese! dost thou love thy fatherland?—dost thou love thy ancient freedom?—will thou establish thy motto '*Post tenebras lux*'?—will thou make respected the eagle which thy forefathers colored with their blood? Well, then, take a share with us in the favors which God, with full hands, scatters over our fatherland, &c., &c. In the name of the table-turning society,

"D. MESTRAL.

"A. BRET.

"A. BORD.

"C. BRET."

It is not to be overlooked that the majority of the Faithful by no means belong to the uneducated classes; many of them are of considerable civic and social station; one of the members, a well-to-do, and, indeed, wealthy man, has, it is credibly asserted, disposed of his considerable fortune in a way which proves beyond dispute his unalterable faith in the close approach of the end of the world prophesied by the magic table. Alexander von Humboldt has written to the director, Tobardu, Paris, who had asked the author of "*Kosmos*" for his opinion, the following letter:—"I am not in a condition to enter upon the mere possibility of different kinds of mineral, vegetable, animal, voluntary, or involuntary cerebral electricity. I am still weak enough to have a holy terror of the inspiration of deal tables and psychographic mysti-

cism. You increase my terror by the spectre of that ephemeral intelligence whose understanding is derived from the thoughts of the bystanders. You know that Geoffroy de St. Hilaire insists that in Egypt he perceived the Oxide of Thought, and you, my dear director, will say that my incredulity is the fruit of my laziness. I submit to the censure, but am sure that the regret which I must feel to see you lost on this benighted path will not lessen the friendship you have long granted me. I reckon on your indulgence."—*Aug. Gazette.*

THE CRIMEA.

MILITARY RIOT IN THE CRIMEA.—The *Presse d'Orient* contains the following:—"The day before the Thabor left the Crimea an unfortunate circumstance occurred at the point of the bay, where there was a closed battery guarded by a French post of four men and a corporal. Some Englishmen introduced themselves into the battery to steal some fowls, according to the account of the sentinel, but according to their own account to kill rats. The sentinel ordered them off, and threatened to fire if they did not obey. They went away, but in a quarter of an hour returned with a reinforcement, and seemed inclined to force an entrance. The sentinel fired, but in a manner so as not to injure them. They decamped, and the post thought they had finally departed, when some time after, about 30 English, some of them on horseback, returned, when the French fired and knocked over two of the party. Fortunately an officer of the Didon came down to the spot with some men, and persuaded the English, who said they had only come to explain matters to the sentinel, to retire."

It is stated that two French divisions, and I presume also English troops, will remain some time at Constantinople after the evacuation of the Crimea, perhaps with a view to the repression of a rising against the Christians.

(From the Special Correspondent of the Lamp.)

The following most important letter has reached us (*Lamp*) from our watchful correspondent in the Crimea. If the reports which we receive be correct, the good nuns have been badly treated by Miss Nightingale, whose greatest glory consists in being their imitator. At present we cannot publish all the facts, but we will do our best to aid towards justice being rendered to the good nuns, no matter what popular idol we may help to deprive of admiration, which (if what we hear be correct) is undeserved:

"CAMP, SEBASTOPOL, April 5th, 1856.—I have to report the intended immediate departure from the Crimea of the nuns, who have been so laudably and usefully employed at the General Hospital, Balaklava. This step, which I regret to say has been rendered imperative, owing to what has occurred here, may be truly deemed a great calamity to the poor soldiers of this army, whose prayers and blessings they have well earned. The retirement from the scene of their useful and angelic labors of these excellent ladies, has caused quite a sensation here amongst all classes and creeds, and the question naturally arises, why is it that they leave a position where, according to the unanimous concurrent testimony of all ranks and persuasions, their usefulness was so distinguished? The circumstances connected with the whole affair are painful (not as regards the nuns, who are blameless), and will, no doubt, come before the public at an early period. It is, I am sure, superfluous to say that the estimable ladies would not have given up their sacred charge had they not been compelled to do so by a sense of what they owe to religion, to their vows, and to themselves. The readers of the *Lamp* need not be assured that these good nuns have only consented to leave the Crimea because they have found their remaining in it, under the circumstances, incompatible with their profession as *religieuses*. Willing and ready to obey the lawful order of the principal medical officers here, these ladies cannot consistently consent to the dictation of any lay lady, however she may be supported by worldly authority, or however extolled by popular opinion in England. The system of nursing, too, practised by the nuns, differs essentially (and for the better) from that of the lady placed by government at the head of the nursing department of this army, and the two systems clash. The system of the nuns is nursing in the true sense of the word, and leaves nothing to be desired. They have earned the warmest commendations of the medical officers of the army, and Sir J. Hall's sentiments (favorable in the extreme to them) are well known. It is said that Sir J. Hall has forwarded home to the Minister at War his strong sense of the services done by those ladies, and expressed himself entirely satisfied with their system of nursing, &c. The nuns leave the Crimea bearing with them the respect and admiration of officers of all ranks of the army, and with the affectionate regards and cordial blessings of the poor soldiers, both Catholic and Protestant. In the departure of Mrs. Bridgman and her sisters, they have indeed sustained an irreparable loss. More of this subject again."

The Crimean correspondent of the *Times* mentions the death of twenty French Sisters of Charity, "victims to typhus and similar diseases, since the mission arrived at Pera." Contrast this simple announcement with the pompous tone in which the Protestant press speaks of the achievements of Florence Nightingale—a lady to whom indeed be all honor, one whose name, no one having the feelings of a man, can pronounce unmoved;—but one who, after all, has done no more than is done daily and hourly by the Catholic Sisters of Charity; who however, lest they should receive honor from men—and thus risk the loss of honor from Him Whose chaste spouses they are—are careful to conceal the names from the world, and are content to do their good works in secret; knowing that He Whose eye is ever on them, will one day reward them openly.

AMERICAN SLAVERY—THE LINEN TRADE.

(From the Dublin Tablet.)

Protestant philanthropy has been stigmatised by Chateaubriand, as *la charité balarde*, a base, brassy, and spurious charity. It is really a fiendish anti-Catholic malice which puts on the "burning plumes and splendours" of an angel of light. As the Pharisee pretended to be more religious than Our Saviour, so "philanthropy" hypocritically pretends to be more merciful and compassionate than the true Church. In our day the crocodile tears of a pharisaical benevolence are dolefully shed over the condition of the blacks. It can only be the work of ages to remedy an evil of such magnitude as slavery. It was a work of ages in imperial Rome, and such was the case in mediæval Europe. It is a tedious and painful operation to elevate the slave to the dignity of a citizen, and enrol him without injuring him in the noble ranks of the free. But it is the quickest operation in the world—it needs only an act of Parliament and a few millions of money to sink him into a loathsome lazy savage, a burthen to society; and a plague and misery to himself. Europe, in ancient times, resembled the West Indies at a recent period. In Europe the Church was diligently working during ages in the mine and the dungeon ere the tedious light of freedom crept over the sky, and liberty mantled the surface of Europe. One by one the mother of the nations—patient because eternal—emancipated the slaves.

Protestantism cannot operate in this way, because, with "doctrines fashioned to the varying hour," its existence is ephemeral. It knows that though floating gaily for a time on the surface of things, it must be swallowed up ere long in the deep tide of time. It operates at once, and thus ruins whatever it operates on. Protestant Ministers will not put on the shackles of the drudge and plunge into the mine, and water the bitter bread of slavery with the pious tears of sanctity, will not qualify the slave for liberty by subjecting themselves to death. They have never done such a thing, but scores of "Popish Priests" have made this sacrifice—laid down their liberty and their lives in order to remove slavery without ruining society. Protestant Britain has emancipated its West Indian slaves by an act of Parliament, but the West Indies have been ruined by the same act.

The American people will never consent to negro emancipation at the price of their national existence. The example of the West Indies has deterred them from emancipation. We believe that, owing to the bungling of abolitionists and their want of self-sacrifice, the extinction of slavery in America is more hopeless now than ever. We ourselves should be happy to share the hopes which some "philanthropists" cherish on this point; but we fear they are vain, not because the Americans regard their black brethren with "mortal dislike." Slavery is not perpetuated exclusively by prejudice of race. If it were, the iron shackles would finally disappear. But there are unfortunately mountain-like obstacles to the emancipation of the negroes—obstacles which are in a state of perpetual ascension, and which the progress of the Anglo-Saxon race tends to exalt and fortify. Every effort which is made by the Anglo-Saxons to advance their manufactures widens and darkens the melancholy flood into which the negro is plunged. During the early part of the present century slavery might, we are sure, have been abolished in America if British industry had not advanced with such amazing rapidity. The most generous sentiments at that period animated the minds of these heroic men, the great companions of George Washington. Having dispersed the armies of England, they might have emancipated the slaves of America, because in that hour of victory and freedom the great mass of the American people were disposed to clemency, and regarded the sable drudges with no unfriendly eye. That was the acceptable time, for at that moment the old Puritanical ferocity—the rancorous bigotry, which fanatically flourished the cowhide, and savagely punished the primordial offence of Ham, which it believed to be incarnate in the trembling negro—had yielded before the genius of arithmetical benevolence (that charity which keeps a ledger), of which Franklin was the arch-type.

A keen people had then weighed with a hand unshaken by emotion of any kind the perils and profits of slavery, and shrewdly concluded that the national shame was not balanced by the pecuniary returns. The American republic was desirous of obtaining the reputation of being a liberal state, and a dim conviction that negro slavery and perfect liberalism were in some mystic manner incompatible distressed the self-complacency of the national mind. At that moment the murmurs of France, which was fervently enforcing philanthropy while diligently constructing the guillotine, would have made America recoil, while the sullen censures of scowling England, which advocated the emancipation of the negroes with a generous compassion which could only be equalled by its Protestant eagerness to perpetuate Catholic disabilities, dashed the self-esteem, and corroded the mind of Americans. America was more alive to blame, and less case-hardened than in our day. Americans were not so enamored of slavery (during the infancy of their republic) because slavery was born, they alleged, under the English regime. Its hideous features were not doated on with such fond infatuation—slavery was scorned rather as the base offspring left by that colonial domination, every trace of which the republicans were fiercely determined to sweep from the face of their country.

Indeed, every passion of the human heart seemed to have risen in the American breast to extinguish slavery—the most generous emotions and the most sordid selfishness, avarice and disinterestedness, the rancour that creeps and the benevolence that soars, national pride and political constitution, everything conspired to abolish this infamous institution, when in the very passion and hubbub of this American crusade, the dark shadow of the growth of British industry, consequent on the ingenious improvements of Watts, made the calculating Americans pause, and damped their ardor of emancipation. The opportunity was lost. Benevolence in a moment became discreetly silent, and avarice spoke with persuasive eloquence. English towns, which in the days of the *Pilgrim Fathers* were equally obscure and indigent, now astonished America by the complexity of their machinery, the amplitude of their factories, and the extent of their manufactures. The plaintive twitter of the querulous abolitionists was drowned in the hoarse and hurried demand of English industry for American cotton—a demand which the slave-owners of the South—whirling their whips—lost no time in answering. Every year the hasty consumption of raw material by the quivering and greedy machinery of England became greater