

FOREIGN INTELLIGENCE.

FRANCE.

STATE OF FEELING ON THE TURKISH QUESTION.—The Paris correspondent of the Chronicle writes:—

"It will be seen from the Bourse report that the confidence of the financial world in the maintenance of peace is greatly increased. In fact, all the accounts which have reached us to-day tend to the same point—that the aspect of the Oriental question is daily improving, and that the affair is in a way of being arranged. Letters from Germany state that Russia has accepted the mediation of England, France, and Austria; and that Russia seemed disposed to accept of the propositions made by England, but only in part. The impression here is that there is no longer any danger of a European war, and that the Eastern crisis may be considered at an end."

The Paris correspondent of the Times writes that private letters had been received from Odessa, in which the writers states positively that the Emperor of Russia, "even should he consent to negotiations, and take into consideration the propositions made to him, will prolong them to the very utmost; that he wishes to gain time, and trusts to the chapter of accidents, to bring about a coolness, or mistrust, and, if possible, a complete rupture, so far as the Turkish question is concerned, between England and France, and that his friends in Paris will do their utmost to excite the popular feeling in France against its own government, in consequence of its Eastern policy. For this any pretext would serve, and the services of any party would be equally welcome.—I do not suspect (adds this correspondent) that the Republican party are disposed favorably to Russia, but I have reason to know that a good deal has been doing secretly to excite the popular mind against the government in consequence of its not having adopted what the party calls 'a policy of energy,' that policy of course meaning an immediate declaration of war. If the winter could be got over without the evacuation of the Danubian principalities, and with the question still unsettled, I have little doubt that it would be revived in the spring with many chances in favor of Russia that do not now exist."

Rumors are circulated that private intelligence reported that the American Minister at Constantinople had addressed a note to the Porte, that the U. States would associate with the other powers to support Turkish integrity, and would henceforth claim a voice in the affairs of Europe.

It was currently stated, that the delicate condition of the Empress, required a postponement of the contemplated visit to the Pyrenees. There has been a good deal of gossip on the subject.

HOLLAND.

The bishops met at Tilbourg, in the residence of the Archbishop of Utrecht. Deeply penetrated with the dangers that threaten the very existence of the Catholic Church in the Low Countries, the venerable Prelates decided on presenting an address to the King, and another to the Second Chamber, in which they will respectfully express the sentiments which fill their hearts.

It is to be hoped that the presentation of these addresses will lead the States-General to reflect. All the Catholics, ecclesiastics as well as laics, should, therefore, send as many as possible, as an evidence of the unanimity of their feelings. The journals publish regularly a great number of addresses from different towns and cities, which are distinguished by the energetic but moderate terms in which they are couched. The Tijd enumerate, in each of its numbers, the addresses which have been sent to the Chamber. Their number is very considerable, and truly imposing; for to them are attached the signatures of every priest and of almost every Catholic understanding the monstrous law of M. Van Hall; but there are none of them signed by women, or children, or beggars—classes which form a great majority of the signatures of Protestants addresses against the religious liberty of Catholics. Can a Government, unwilling to precipitate the country into an abyss, remain indifferent to such a demonstration on the part of those who enjoy the general esteem, because of their respect for authority and their love of order.

In order to give an idea of the spirit of firmness and union which reigns in the Catholic provinces, we narrate the following incident, which occurred at Bois-le-Duc, the capital of North-Brabant. One Catholic alone of the higher class refrained from signing the address to the Second Chamber. He even boasted of having done so in a café. Every one immediately rose up, and going to him, entreated him to retire, and avoid showing himself in public, if he did not wish to become an object of indignation to honest men.

AUSTRIA.

VIENNA, July 17.—The Russian troops have occupied all the fortified places on the Wallachian side of the Danube.

A domiciliary visit has been made at the house of the London Times correspondent in Vienna, and some arrests of Italians followed the discoveries made there. Recently a band of Hungarian prisoners, filling seventeen carts, were taken into Pesth. Their crime is unknown. Troops are still concentrated at Peterwardein. There are rumors of changes in the Austrian Cabinet.

The Austrian police are on the track of a projected insurrection in Central Italy.

PRUSSIA.

It has been telegraphed from Berlin that the Czar has actually accepted the proposals offered by France and England.

EXHIBITION IN BERLIN.—The Berlin papers announce that it is the intention of the Prussian Government to hold next year, in Berlin, a general Exhibition of the Arts of Germany.

ROME.

The Giornale di Roma of the 11th July gives an account of a strange mistake committed by the French troops there on the 8th ult., when Monsignor George Talbot de Malahide, one of the chamberlains of the Pope, and another distinguished ecclesiastic, were arrested under the following circumstances. It appears that the French commandant has issued strict orders to arrest any suspicious persons skulking about in the vicinity of the French barracks, or asking strange questions about the interior of them. Now it so happened on the above mentioned day that the reverend prelate and his companion were in search of a house which might be well adapted for the purpose of an hospital or almshouse, with the intention of renting it in the name of an institution of the kind. Happening in their peregrinations to pass close by the College Piceno, now used as barracks for the French troops, Monsignor Talbot asked some soldiers how many men they had there, and whether they occupied the whole of it. This question excited suspicion, and, being reported to the superior officer, he ordered the two venerable ecclesiastics to be arrested, which was done, in spite of their remonstrances and explanation, and they were marched off to the central military command on the Piazza San Marcello, followed by an immense crowd, and set at liberty. General Montreal and the Ambassador of the French both waited upon His Holiness to testify their regret at this mistake, and their explanations and excuses were most graciously received.

TURKEY.

Fresh causes of anxiety have sprung up in Turkey. A dangerous conspiracy among the Mussulman students at Constantinople has been discovered; its objects was to depose the Sultan and proclaim his brother, who is regarded as the head of the old Turkish party. This party, goaded to fury by the insults of Russia, and resenting the protective restraint of the other Christian powers almost as fiercely as the aggression of their northern antagonist, would rush into immediate war. The state of affairs was so serious that, on the morning of the 9th, the Grand Vizier and Kedschid Pasha were suddenly dismissed from office, but restored to power in the afternoon. On the 4th of June the Sultan, on the desire of the representatives of the four powers, gave his assent to a note addressed to Russia, in conformity with the terms of compromise suggested by Austria. The Times concludes by repeating that it sees reason to entertain greater hopes of the success of the negotiations with Russia than it has felt at any former period of this crisis.

INDIA.

Another chapter has been opened in the Burmese war. All expectations of a pacific adjustment appear to have been extinguished. The British and Burmese Commissioners have separated, not only without agreement, but with a distinct rupture.

CHINA.

Sir G. Bonham have been in communication with many of the insurgents chiefs, both in the vicinity of Nankin and Ching-kiang-foo. Nankin is held by the rebel forces, who are strongly defending it.

The rumor current about Europeans having been massacred, supposed to be the crew of the Science, must have been, as usual, the fabrication of some mischief-loving Chinese, who seem to take a delight in coining such stories and relating them to the gossips of Canton.

The North China Herald, of the 7th May, says: "The insurgents are Christians of the Protestant form of worship, and anti-idolators of the strictest order. They acknowledge but One God, the Creator of the World. Their chief on earth is a person known as 'Tae-ping-wang, the Prince of Peace' to whom a kind of divine origin and mission is ascribed. The insurgents have the bible freely circulated among them.

The Annals of the Propagation of the Faith contains some important details respecting the Chinese revolution. The missionaries relate that in the month of January the insurrection had already made formidable progress.—The forces of Tien-te, or as he is called in other accounts, Tae-ping-wang, everywhere announced their resolution to deliver the Chinese nation from the Tartar yoke. Wherever they appear, they destroy the joss-houses, the idols, and the monastic institutions of bronzes, which were held in veneration by the Chinese, and their conduct appears to confirm the language of their proclamation, quoted by us some little time ago, which indicated an affinity with the more spiritual doctrines of Christianity. They carry on their banners, however, the words, "Xom tihouci," or "the Religion of the Great Emperor," a term not known to the Catholic missions, and which consequently marks the distinction between them and Catholic converts. The Chinese government appears to have thought that the hostility of these iconoclasts to the prevailing worship of the country established a strong presumption that the Christian congregations were the original authors of the rebellion, and in some parts of the empire persons suspected of professing Christianity have been arrested and persecuted in consequence of this suspicion.

M. de la Place, the Vicar-Apostolic of Kiang-si, terminates his narrative in the following words:—"I relate these things, which I have had occasion to learn in a journey I have just made from Honan to Kiang-si, along the western part of Ngan Hoey, because it is for us a question of life and death—of liberty or persecution. If, as is now very probable, the insurgents prevail, we may perhaps expect some

emancipation of our holy religion. If, on the contrary, the Tartar dynasty recovers its ascendancy, we shall witness a frightful reaction against everything that has the character of an association; and, as the church is one of the most important associations in China, and one of the most hated by the Government, it will attack the Christian community with fury, and we may expect a bloody and a fiery persecution. Liberty or persecution, all is good in the Lord Jesus. With liberty our influence will extend; with persecution we shall have the glory of dying for our cause."

AUSTRALIA.

At Sydney, the vast quantities of goods sent out have all been absorbed; labor is in increasing demand; and every part of the Australian colonies seems to be enjoying a state of profound repose, notwithstanding the extraordinary success which has attended the exertions of the gold-diggers, and the sudden change from comparative poverty to unequalled opulence and prosperity. Mines of tin have been discovered, and the mineral resources of the country are receiving all the attention which their importance commands.—Wilmer & Smyth.

UNITED STATES.

Some months ago a young English Jew, Mr. Goldsmid, who found his health rapidly declining in England, went to Rome, in hope that he should derive benefit from a southern climate. As, however, pulmonary consumption had seized him, he soon discovered that neither climate nor art could avert or arrest the disease that was hurrying him rapidly to the grave. In this situation he began to think seriously of eternity; and as he heard strong misgivings on the truth of the religion in which he was brought up, he expressed a wish to see a Catholic priest. Dr. Crowe, an Irish priest on the English mission, who happened to be then at Rome, hearing of the circumstances, waited on his countryman, and produced an impression most favorable to the Christian religion. The reverend gentleman repeated his visits several times; but was sorry to learn, on the occasion of one of his calls, that the invalid's apartment was filled with Jews, among whom was a Rabbi or two, and that strict orders were given that no priest should be allowed in. Remonstrances were tried but had no effect; and after a few days the sick man died, professing with his last breath his faith in Christianity. After burial, Dr. Crowe called on the Rabbi to complain of the inhumanity of their proceedings. But what must not have been his surprise to learn from their lips that Woodward, the Anglican clergyman at Rome, was the person who informed them of Mr. Goldsmid's sickness, and of the probability of his becoming a convert to the Catholic Church, unless means were at once taken to counteract his tendencies in that direction! It is thus your orthodox Anglican shows his zeal for Christianity. In reflecting on this very melancholy case, one cannot avoid expressing a regret that means were not taken to defeat the unnatural conspiracy between the parson and the Rabbi, and carry the consolations of religion by force even, if necessary, to the poor persecuted moribund.—Cor. of Catholic Mirror.

Here is, we believe, the true version of a case which we have seen incorrectly stated in some, even Catholic, papers. The detestable, impious deed, with which Mr. Woodward has so deliberately stained his soul, would induce us to suspect that he has no more faith in Christ and His Baptism than he has in the Catholic Church. Or rather, it illustrates most powerfully the common and true definition of protestantism, endorsed even by Ep. Burgess, "Opposition to the Catholic Church." This is the real, essential, positive feature of Protestantism. All its other features are accidental, and fluctuating; they, consequently, have nothing to do with its intrinsic essence. Hence, whatever militates against the church, no matter how anti-Christian or diabolical, is sure to meet the favor of your true Protestant. His heart warms to the Jew, the Pagan, the Buddhist, when he hears them in any way protesting against the Church of Christ. Did we not hear of a protestant minister of New York assuring the denizens of that mighty Babylon, that it was infinitely better for them to raise their children Infidels than Catholics? Little knew the wretched man, that in those words, Caiaphas-like, he was uttering a prophecy which would one day recoil on his own head and that of his hearers! The youth was not brought up Catholic; it has, in spite of Protestantism and its Bibles and Sunday Schools, become Infidel. In the case before us, we have some pity for the Rabbi, who acted on sincere convictions, but what shall we say of the Anglican minister, who, to spite the Catholic Church, was willing to shut out of heaven a poor unbaptized soul! But, God be thanked, neither Jew nor Gentile can, with all their might, interpose bar or hindrance to God's grace, nor shut out the repentant spirit from communion with its Maker. Poor Goldsmid, though not regenerated by the visible waters of the Sacrament, was, we confidently trust, cleansed by the Baptism of Desire, as efficacious in case of necessity as that of water or martyrdom.—Catholic Miscellany.

IMMIGRATION.—During the month of July 22,898 immigrants arrived at the port of New York from foreign Ports, of whom 9,896 were from Ireland; 8,597 were from Germany; 2,035 from England; and the remainder from various foreign countries. During the first seven months of the present year, 148,497 alien passengers arrived against 178,953 during the same months last year. The indications are that the immigration reached its maximum last year.

The yellow fever continues its ravages at New Orleans.

THE LAST PROPOSITION.—A gentleman in Iowa proposes to keep cities free from thunder storms "for so much a year."

COMMON SCHOOL GRADUATES ON THE FOURTH.—The Commercial Advertiser describes what one of the Editors saw on Sunday and Monday last: "Young men of respectable exterior were drunk before breakfast, and behaved there worse than boors and savages. At three o'clock, in the lower portion of the city, and in some parts of Brooklyn, a gang of youths, of very boys, were prowling about the streets, maddened with intoxication; so bent on outrage in consequence of their intoxication, that it required some nerve to pass them by, while probably to have evinced fear would have been to provoke insult. Never mind! Our glorious Common Schools will remedy all this, will they not?—Freeman's Journal.

CATHOLIC UNIVERSITY OF IRELAND.—The Rev. Delegates are still in Philadelphia. We regret to hear that Rev. Mr. Mullen has been suffering from sickness, though he is since reported better. On Sunday, the 23rd ult., somewhat over \$700 was collected in St. Philip's Church.

Boston, August 6.—Patrick O'Donoghue, the Irish exile, recently reached this country, having escaped from New Zealand, was yesterday arrested by the police, on charge of having accepted a challenge to fight a duel with Captain R. S. Treanor, of this city, at Manchester, N. H., this morning, with rifles. The trouble grew out of a Meagher festival at Faneuil Hall. He was held in \$2,000, for examination on Friday. Captain Treanor was arrested this morning, and gave bail in the sum of \$2,000, to appear in answer on the 12th inst. He alleges that he was the challenged party.

PUBLICATION BY DR. IVES.—We learn that Dr. Ives has written a volume which he is about to publish, entitled "The trials of a spirit in its progress towards Catholicity, or letters to his friends, by L. S. Ives, formerly Bishop of the Protestant Episcopal Church in North Carolina." The Tijd says that Dr. Ives, having written this book at Rome, is about visiting London to supervise its publication.—Cath. Herald.

A HINT TO THE PREACHERS.—Dear parsons: How extremely ill-considered it is in you to continue to import your Gavazzis to lecture throughout the land. They merely call the attention of the people to the Church, and they do tell such extremely foolish lies, that the eyes of many become opened by their means. Is it not one mark of the true Church, that men shall say all manner of evil against her falsely? Can any parallel be found to the slanders of yourselves and your Lenheys and Gavazzis upon Catholics, except in the absurd lies circulated in Rome about the early Christians in the first age of the Church? When you say that we worship stocks and stones as God, you remind us that it was said of our fathers in the faith, that they eat the flesh of young children in the Eucharist; when you call our Faith infidelity and superstition, we remember the "Vana et demens superstitio," the "impia et anilis superstitio" of the Heathen disputants. In fact, your charges are precisely those of the ancient Pagans against the early Christians; and our relative positions go to show that we are the descendants and representatives of the one party, and you of the other.—Shepherd of the Valley.

We read in the U. S. papers an account of a slave named Johnson, having been flogged to death by his brute of a master a man of the name of Hines. The negro was nearly 90 years of age, and universally venerated for his sobriety and honesty, as well as for his revolutionary reminiscences. The monster master, taking umbrage at some petty offence, deliberately whipped, stamped and kicked him to death on Saturday last. The fellow feigned sickness, as is supposed, to cover a design of escape, and even had the blasphemous hardihood to affect a fear of immediate death, and to go through the funeral farce of making a public will. The body of the negro was disinterred, and an inquest held over by the corner; the unanimous verdict of the jury—several physicians being present also assenting—was that he died from the effects of the blows and kicks he had received from his master. Persons who witnessed the examination say that it was sickening—his whole back cut and bruised into a jelly, and the lower part of his body nearly kicked to pieces. Immediately after the inquest the monster was taken to jail.

WHAT THEY THINK AT HOME.

The Berwick Advertiser, a Scotch Protestant journal, has some very sensible remarks upon the Gavazzi riots, and their author. Its Scotch and Presbyterian pride takes fire at the bare mention of permitting such a fellow as Gavazzi to have the use of a Scotch Presbyterian Church for a lecture-room—the writer pronounces it to be a "slandrous hoax." This clearly shows in what estimation Gavazzi is held even by rigid Scotch Protestants. Despised and looked upon as infamous, by respectable persons of all denominations in Great Britain, this itinerant bullock must make a rich harvest out of the gullibility of his No-Popery dupes on this side of the Atlantic, where he is not so well known:—

In last week's paper we gave the brief telegraphic notice of the events which had taken place in Quebec and Montreal, at the lectures of the ex-Priest Gavazzi; and we now give a more detailed account of those lamentable occurrences. A considerable proportion of the inhabitants of the towns alluded to is Catholic, and many of them Irish; and this man had found it profitable to make a sweeping assertion that the priests in Ireland (of whom of course he could know no more than he does of the man in the moon) were the authors of Ribbonism—that is, instigators of assassination and murder. The feelings of the Irish immigrants had (perhaps somewhat irrationally, as is their fashion) been irritated by such reckless and unprincipled language—not seeing, probably, that it was mere clapnet to create a sensation, and make the shillings and sixpences flow more freely.—The Methodist trustees in whose church in Quebec the first lecture took place, to their honor declined to give the use of it a second time. There were not wanting, however, kindred spirits, willing for the sake of Anti-Popery to accommodate the lecturer with a fitting rostrum. A building which the newspapers denominate the "Free Church of Scotland" (we trust the name is a slandrous hoax) was opened to him, notwithstanding the public irritation which his stupid and random falsehoods had caused. A riot ensued, in which the lecturer proved himself no mean member of the church militant, and from which he was rescued by the police and the military. He forthwith proceeded to Montreal where he renewed the same game, utterly reckless of the consequences—and this time thirteen people killed and a number wounded form a fitting climax to the proceedings. After these brave doings, do we find this polemical prize-fighter heartstricken as any other man would be, with the frightful slaughter he had brought about? Not in the least. We find him describing the scenes with a zeal that borders on exultation, and by last accounts, he was pursuing his sad trade in New York. For the blood which has thus been shed, we trust that the authorities of Quebec and Montreal, who ought to have prevented it, will be called to a strict account. Against those persons for whose morbid Anti-Popery cravings the man was trading, we dare not say a word—for it would be retorted on us that it was in this country that the example was first set, of Protestants letting themselves be preyed on by men of the Achilli-Gavazzi stamp.—Berwick Advertiser.