

## FOREIGN INTELLIGENCE.

## FRANCE.

The Emperor and Empress have relinquished their contemplated journey to Dieppe, at least for the present. Rumored complications in the Eastern question is assigned as the reason.

The Princes of the House of Orleans have caused to be deposited at the register office of the Chamber of Notaries of Paris a copy of the original protest, which they signed before a notary at London, on June 9, 1853, against the sale of their goods in virtue of the decree of January 22. In that protest they declare that "every holder of those estates will necessarily remain exposed to be obliged to restore them, according to the application which the real owners will not fail to make to that effect before the competent judges, at whatever period they shall be permitted to appeal to the courts of law of their country."

## AUSTRIA.

It is rumored at Vienna that, should the Russians make an incursion into Serbia, the Austrians would occupy the fortress of Belgrade, for Austria would never consent to Russia taking possession of the key to the Slavonic and Hungarian province.

The official *Wiener Zeitung* contains an imperial resolution, dated the 13th, which decrees the state of siege to be raised on the 1st of September next in the cities of Vienna, Prague, and Buda, and in the fortresses of Koenigsgratz, Theresienstadt, and Josephstadt.

## RUSSIA.

The Berlin *National Zeitung* has a communication from Russia, dated the 12th ult., which states that the Emperor's acceptance of the Vienna proposition was not unconditional; the evacuation of the Principalities was made dependent on the acceptance of the proposals by the Porte without alteration or change. The Porte will not send off an ambassador until the order to withdraw is sent to the Russian troops; the Czar will not send that order till the Porte has signed an arrangement which is tantamount to a concession of every point in dispute.

## TURKEY.

All the letters agree in saying that the Porte is fully prepared for war. The old fortresses are in a very respectable state of repair, new fortifications are in the course of erection. A manifesto, in the Turkish language, has been published, in which the Porte appeals, not to the religious feelings of the nation, but to its patriotism. The Mussulmans are admonished not to give way to their passions, but to prepare for the crisis in a way becoming men who have rights, justice, and the sympathy of the whole civilized world on their side. It is declared that there shall be the most complete toleration in Turkey, and that the rights and immunities guaranteed by the last firmans shall be inviolable. As it is now only the question of the maintenance of the independence and integrity of the Empire, the Porte calls on all its subjects, of whatever religion they may be, to make common cause in defending their own interests. An account is then given of the measures of defence which have been taken, and the Grand Divan expresses its satisfaction that, in case of war, the Government is well prepared to make a vigorous defence.

General Prim has arrived in the capital. He is authorized by his Sovereign, the Queen of Spain, to take part in the operations of the Turkish army in the case of a war with Russia.

Recent advices from Belgrade mention that the population of Servia was arming, and that 30,000 militia were already armed.

RELIGIOUS AFFAIRS OF HOLLAND.—The maintenance of the law originally presented at the Hague against the liberty of religious worship was impossible. Loyalty and sound policy required that that law should be withdrawn. The Dutch government has not been able to make up its mind to this course in the face of the report of the committee of the Second Chamber; it has limited itself to introduce into its project some modifications which it considers calculated to diminish and to divide the opposition it has met with in all political parties and in all religious communions, amongst honest Protestants of every shade as well as amongst Catholics.

The 2nd article, relative to the oath, is suppressed. The ministry, says the *Echo de la Haye*, acknowledges that that order was exclusively directed against the Catholic Prelates. The other modifications bear on the articles 1st, 6th, and 8th. The ministry has given an account of them as follows, in a note in reply to the Central Commission.

The new reading of the 1st article is this:—  
"All religious communions have complete liberty to regulate all that concerns their religion and its exercise within themselves. The arrangements made for this effect, so far as we have not yet been made acquainted with them, must be communicated to us within one month after the promulgation of this law by the directors or heads of the religious communions. Any new arrangements must be communicated to us before or at the time they are put in force."

"Inasmuch as there occurs amongst the arrangements which this article has in view one which requires the co-operation of the authority of the state, that co-operation will not be granted unless the arrangements be previously approved of by us."

The 5th article is modified as follows:—  
"The synodal assemblies and the chiefs who represent or direct religious communions require our approbation for the locality where they are established."  
"Whereas, as that approbation has not yet been granted at the time of the promulgation of this law, we shall pronounce on the suitability of the locality of the establishment referred to, after having come to an understanding with them, and heard the advice of the Council of State."

"Solely in the interest of order and of the public tranquillity, and by an agreement explained and made public, a locality of the establishment referred to may be declared unsuitable as such by us."

The 8th article is changed thus:—  
"Each erection or appropriation of a building for the exercise of public religion within the distance of two hundred metres (about 660 feet) of an existing church, requires, in the interest of order and of the public tranquillity, an inquiry relative to the place of the establishment."

"Before the erection or appropriation be permitted, the communal administration shall decide to this effect. This decision admits of appeal to the states' deputies and in case of difficulty also against their decision, this latter is submitted to our final decision. The decision to be adopted by us, after having heard the advice of the Council of State, is made public with explanation (*motivi*)."

"When the erection or the appropriation takes place without authorisation, the building shall be shut up."

The 10th article, bearing, "The Minister of Public Religion who does not satisfy the requirements of this law, or the orders that we shall give in virtue of this law, who transgresses its regulations, or exercises public religion otherwise than as article 167 of the constitution permits is declared to have acted contrary to the law, and condemned to pay the damages"—is modified in this sense that the two first lines must be read thus:—

"He who does not satisfy the requirements of this law."

But article 14, in which the question enters of a repetition of offence, still commences by "the Minister of Public Religion," proves how well the cabinet knows how to attend to the formation of a law which seems to be the soul of its existence.

In the preamble, instead of "having taken into consideration that it is necessary to determine on the legal regulations," &c., we are to read "some legal regulations."

The other modifications are only trifling changes of phrase.

## AUSTRALIA.

The dates from Australia are to May 18. By a return from the convict department, it appears that 1,721 convicts arrived in the colony of New South Wales, from the 30th June, 1852, to the 31st of January, 1853.

A man named Maherly, convicted of a garrotte robbery, undergoes the extreme penalty of the law to-morrow. This execution will make the fourth within one week in this colony.

Amongst the many cases of successful gold digging hitherto reported, the following extraordinary one stands pre-eminent. A party of five men commenced digging twenty months ago, and from time to time forwarded the produce of their joint labor to the banks for safe custody, which has accumulated during that period to the enormous amount of 12,432 ounces, which amount was offered for sale at this office, but not purchased, as the price asked was so far above the market rate. It is their intention to take it home, as the market price is not likely to come up to their ideas of its value.

The amount of gold shipped from Victoria in 1853, to May 14, is 789,121 oz, or 32½ tons, at 75 shillings an ounce, worth £2,925,453, or nearly fifteen million dollars.

## UNITED STATES.

Judge Chandler of Philadelphia, it seems, is the "distinguished Senator" received by Cardinal Fransoni into the Church in the Propaganda. We are glad of his conversion for his own sake. May God give him perseverance, and a place in Heaven near to the faithful Irish railroad laborer!—*Catholic Telegraph*.

A Woman's Rights Convention is to be held at Cleveland on the 5th and 6th of October, to consider the question of the rights of Citizenship, and how far women are entitled thereto.

The effect of the Maine liquor law has been to increase the drinking of ardent spirits in Maine. John Neal, of Portland, says—"At this moment—and it has been growing worse every day, since the first three months were over, when people were blinded by its rashness—there is more intemperance and more drinking in this city and neighborhood, and probably throughout the whole state of Maine, with here and there a doubtful exception, than there has been at any other time for twenty years."

FAILURE OF ANOTHER HUNTER.—A considerable number of our Spanish citizens were induced to attend last evening in the lecture room of the Dutch Reformed Church, corner of William and Fulton streets, New York, by the announcement that religious services were to be there celebrated in their own language by Mr. Monsalvatage, a missionary in the American and Foreign Christian Union. As this, we believe, was the first occasion that public worship was performed in New York in the Castilian tongue, there was much interest manifested among the Spanish population, and a goodly number were in attendance. But they soon found out that, though the language was familiar to them the form of worship, consisting simply of singing, prayer, and sermon was not so. It is almost needless to say that Mr. Monsalvatage, being a missionary of the above mentioned society, is not a follower of the Roman Church and that the Spaniards, who, through ignorance of the denomination to whom the building belongs were induced by the advertisement to attend did not long remain after they had discovered their mistake. Some twenty gentlemen were still listening to the divine when our reporter left, and they seemed moved to stay through mere curiosity, but the ladies had all vanished on the true nature of the affair becoming developed. We do not think that the speculation of forming a Spanish anti-Catholic Church here or elsewhere is a promising one.—*New York Herald of the 15th*.

THE YELLOW FEVER.—Intelligence from the far South leaves no room to doubt that the yellow fever is enlarging the area of its ravages. It is increasing at Natchez, Miss., and Pensacola, Florida.

FROST AND ICE IN AUGUST.—The *Detroit Daily Advertiser*, of the 29th ult., states that there was a severe frost the night previous in that city and vicinity.

Bishop Delancy, in his official report to the episcopal convention for western New York, alluded to the apostasy of Bishop Ives, and attributed it to mental alienations, as he knew Ives, from personal acquaintance, to have been insane in 1850, and was aware that insanity was hereditary in the family. "It is well to have something to lay the conversion to; and sectarians are but too ready to think that all who do not believe as they do are insane."—*Boston Post*.

Insanity is getting to be very common among the Episcopalians. We offer them assurances of our distinguished condolence. What is the reason, by the way, that Baptists, Methodists, &c., do not go mad, as eminent Episcopalians do? Is it because there are so many contradictions in Episcopalianism, that it makes one crazy to try to reconcile them?—*Boston Pilot*.

PROTESTANT DEVELOPMENTS.—BY GREELY "ON SPIRITUAL DISCLOSURES."—Very soon after the Rochester beginning, a "circle" or body of believers was formed in Auburn who professed to have communications from the most exalted sources, even from the Apostles. Rev. John M. Austin was called in to witness some of these Manifestations, and reproached for his incredulity. He concluded to "try the spirits," and on one announcing himself as St. Paul, he said, "If you are indeed St. Paul, you will oblige me by rendering this passage in one of your Epistles back into the original Greek in which you wrote it." The spirit declined, and hauled off to repair damages. If St. Paul had been really present, he would not have shrunk from so reasonable a test as this. Hon. James F. Simmons of R. I. is widely known as cool-headed and clear-sighted. He had lost a son by death in California, and Mrs. S. was induced to make inquiries concerning him of a medium in Rhode Island. Responses were given to all her questions as if from her son, most of them evincing remarkable knowledge. She was told that his body had not been buried, but preserved for future return to Rhode Island; and this proved true. Finally, Mr. Simmons, who remained sceptical, proposed, if his son was indeed present in spirit, that he should write his name, which he promised to attempt if writing materials were placed in a locked trunk for the purpose. The trunk was afterwards opened, but, though some marks appeared to have been made, no legible word was written. It was then intimated that the son would make the attempt right then and there, in broad day light, in the presence of his father and mother. The medium, as directed, put a pencil through one of the bows or handles of a pair of scissors, took the point of the scissors in her hand, and so stood the pencil upright, with nothing but the scissors touching it, on the sheet of paper; but her hand trembled so that she gave up the attempt. Mr. Simmons then took the point of the scissors in his own hand, when the name of his son 'James D. Simmons,' was written out plainly and fully, no visible hand guiding or touching the pencil.—Mr. S. supposed the work complete, and the pencil falling over the scissors, when the point slid along back over most of the word 'Simmons,' until it came to the i, over which it placed a dot, the absence of which he had not till now perceived. \* \* \*

STATE OF PARTIES IN THE UNITED STATES.—The increasing numbers and the imposing position of the Catholic body in this country; the number and weight of recent conversions to the faith; the learning, virtue and self-sacrifice of the Catholic hierarchy, and the natural reverence and respect that the candid and the honorable show to those qualities when contrasted with the hireling selfishness appearing in other professions; the cruel and crushing disfigurement that the champions of the Anti-pope's host—the Lealys, the Guistinianis, the Achillis, and the Gavuzzis—have met, not at the hands of Catholics, but by the showings of their own deeds and characters;—all these things have exasperated, have maddened, the deep-rooted hostility of certain classes against Catholics and the Catholic faith. Hence, the formation of a Secret Society, of whose movements we have now and then obscure intimations, partly composed of and operated by men pretending to the character of Ministers of the Gospel of peace. This Society aims at combining in one organic body men of respectable standing in political and social life, Propagandists of Protestantism—pure and unlimited, wire-workers in the political markets, and the ruffians and assassins who, for pay, are ready to engage in anything. This society, unseen, unavowed for what it is, is operating in various cities of the United States. The effort is, out of all the various elements of restlessness and discontent, to create a party, having and holding whatever other articles of a fanatic's confession, but, as the one thing required, embracing everywhere the fundamental principle of implacable hostility to the Catholic faith. Two things will be very evident, in contemplating the possible formation of such a party—that it will be unscrupulous, and that it will be short-lived.—*N. Y. Freeman*.

UNION AMONG PROTESTANTS.—A Methodist preacher, in Kentucky, is represented by the *Christian Age* as saying, "that if all Hell were so full that the legs and arms would be protruding from the windows, there would still be room for another Campbellite."

REMARKS BY EDITOR OF THE MESSAGE ON DEMOCRACY IN AMERICA.—When residing in the United States I was often vexed at seeing legislative bodies which had been freely, fairly, equally elected by the people in States and Cities (having the ballot, universal suffrage, town elections, equal apportionments of population, with executive officers excluded), at seeing them boldly, unblushingly, and by large majorities, commit wholesale acts of fraud and iniquity at which individuals would have blushed. In Congress, the Senate would vote many thousands of dollars for traveling expenses to members for mileage of imaginary journeys at an extra session—the House of Representatives would do the same by allowing a man who lived 1000 miles off to charge double, and so on. Honest Mr. Greeley gives a similar case above. The Governor of New York State called an extra session of the Legislature—the members voted themselves pay for the time they served, and for mileage, and then they voted themselves \$20,000 more, for the time they were at home in recess!

APPEARANCE OF NEW ORLEANS.—The *New Orleans Delta* thus describes the appearance of that city during the present sickness:—"The ships are all gone, and there a solitary steamer, whose straggling passengers seem almost afraid to land, finds an ample berth at the deserted wharf. No cabman there to importune you for a fare, for their calls are now to the

grave. The very horses have a melancholy look as they follow the dreary hearse on its way to some city of the dead. In the streets, but a short time ago so bright and gay, no silks and satins sparkle in the "garish sun"—mourning has taken their place, and the spare promenaders move along as though afraid of the echoes of their own footsteps. Catch, if you can, the whispering words of the passer by: sick—dying—dead! These are the words on every lip.—Opera, music, dance, seem sacrilegious now. How long will this plague rest upon the land? Will not every good citizen give his mite to the Howard Association? Will not our city authorities do all they can to check the pestilence? Will not the reverend clergy offer up their prayers to the great Ruler to stay his wrath? And shall we not all, each in his own way, do something to propitiate our beneficent Creator, "who numbers the hairs of our head," and holds us in the hollow of his hand?"

AN INFIDEL TEACHER REJECTED BY THE CINCINNATI SCHOOL BOARD.—On Monday night, the colored population of Cincinnati held a meeting to denounce the School Board for rejecting one Clark from the post of teacher on account of avowed infidelity. At that meeting, a certain Mr. Langston, from Columbus, said: "Alas! for the mistaken Protestants of the School Board! By this act they have granted the whole ground of dispute between them and the Catholics!"—*Vide Report of the Cincinnati Commercial*, of Tuesday 9th ult. The other members of the School Board maintain, that it is tyrannical for the Christians to proscribe infidelity, because they are in the majority. The same men who, last winter, maintained that Catholics ought to submit to the majority, now characterize this rule of the majority as "despotism."—On the other hand, the defenders of the School Board assume that Religion is necessary, and that "infidelity" is ruinous to the country. As Patriots, therefore, they cannot consent to the appointment of an Infidel School Teacher. Now, we do not enter into this discussion. We only wish to call the attention of our readers to the fact that, between the two, we have a complete concession of all, the principles for maintaining which we were so virulently assailed last winter. 1. From the School Board we have the concession, that Religion is necessary—and this, though not all that Catholics contended for, is, nevertheless, an important part. 2. From the same we have it, that infidelity may be taught by a look, gesture, the inflexion of the voice—precisely what we were ridiculed for saying last winter. 3. From the other party we have it said most vehemently, that the majority has no right to force its religious opinions into Schools, for which the minority also pay their share of taxes, and that such a proceeding is tyrannical. 4. Finally, that every individual should be free from all State control, in the propagation of his religious opinions. These are all good, sound principles.—We admit them all. But they must be combined, Religion is necessary; it cannot but be taught in every school, by books, hints, looks, gestures. The State cannot force any man's child to learn another man's religion. What follows? "Qui potest capere capiat." We repeat it, we care nothing for the dispute. We only look coolly on to see how, when the State cord-begins to tighten on other than Catholic throats, the victim hastens to plant himself on Catholic grounds, and defend himself with Catholic principles.—*Cincinnati Telegraph*.

HORRID CRIMES.—A correspondent of the *St. Louis Republican*, writing from Jasper county, Mobile, details the following horrible story of crime:—On Friday night, the 15th July, two negroes—one belonging to Mr. Dale, and the other a runaway belonging to a Mr. Scott—went to the house of Dr. Fiske, who lives four miles from Carthage, and one stationed himself in the corner of the field, and the other went to the house, and told the doctor that his master (Mr. Dale) was very sick, and wanted him to come over immediately. The doctor took up his hat and started, the negro following; and so soon as they reached the spot where the runaway was stationed, both negroes fell on him, one with a club and the other with an axe, and killed him. His head was completely split open with the axe. The villains then went to the house, and both abused the wife. They then killed her, then killed the child, then robbed the house, and set fire to it and burned it up. Dale's negro has been taken, and confessed these facts. Here was every crime that human beings could possibly commit at the same time—murder, rape, robbery, and arson. The cup of iniquity is full to the brim. The atrocity of the deed is unparalleled in the annals of crime.—Dale's negro produced \$240 that he had taken from the house, and said that the other had got five pieces, but did not know whether they were silver or gold.—At last accounts, the people of Jasper were scouring the country in search of the runaway, and so sure as they catch him, they will relieve the courts of all trouble with them, by burning both at the stake.

A HAPPY SAYING.—The *Seehote*, a German paper of Milwaukee, gives the following good saying of Mgr. Bedini, the Papal Nuncio. While on his late visit to Milwaukee, a German gentleman of that city who had called to pay his respects to the representative of the Holy See, in the course of conversation drew from his pocket some of the German Liberal papers of Milwaukee, and showed them to the Nuncio. They were full of shameful invectives against the Catholic Church, and scandalous libels against Monsignor B. personally. That prelate, after a cursory glance at the articles, replied smiling, "Those calumnies, foul as they are, are not discouraging. It is by the manure at its base that the tree is enriched and strengthened. I am no longer astonished that the Catholic Church has taken such deep root and attained such wonderful growth in this country, when I see her bespattered with such vile, noisome calumnies by her enemies." This illustration of the Church's prosperity, though derived from a homely source, is appropriate and beautiful. It is also philosophically accurate; for it is an application, warranted by facts, to our own time, of one of the favorite maxims of the early Christians:—  
"Sanguine fundata est Ecclesia, sanguine crevit."  
—*Catholic Miscellany*.

A QUAKERESS IN SEARCH OF A HUSBAND.—I was one evening at a large tea party, introduced to a very beautiful young bride. She had a large figure, well, and most gracefully formed; the roseate hue of her cheek, and the soft brilliancy of her downcast eyes, were only equalled in beauty by the exquisitely fair neck, and the rich dark brown hair, banded in the smoothest Madona style on her lofty brow. Her dress was of the richest dove-colored satin; and her quaker cap, and neck handkerchief folded in neat plaits across her bosom, were of India's most costly