

FOREIGN INTELLIGENCE.

FRANCE.

SPEECH OF THE EMPEROR TO THE LEGISLATIVE CORPS.—The Emperor opened the session of the Legislative Corps on Monday, in a speech pronounced at the Palace of the Tuileries in presence of the assembled Senate, Legislative Corps, and Council of State. The ceremony took place at one o'clock in the Salle des Maréchaux. The following is the speech:—

"Senators and Deputies—A year since I called you together in this place to inaugurate the constitution, promulgated in virtue of the powers which the people had conferred on me. Since that period tranquillity has not been disturbed, and the law, in resuming its empire, has allowed the return to their homes of the majority of the men who were made the subject of necessary severity. The riches of the nation have reached to such a point that the portion of it which is vested in moveable property, the value of which can be estimated, has been augmented about two milliards. The activity of labor has been developed in every branch of industry. The same progress is being realised in Africa, where our army has just distinguished itself by heroic successes. The form of the government has been legally changed, and without any shock, by the free suffrage of the people. Great works have been undertaken without the creation of any new tax, and without a loan. Peace has been maintained without weakness. All the powers have recognised the new government. France has now institutions which may defend themselves, and the stability of which do not depend on the life of a man.

"These results have not cost any great efforts because they were in the minds and for the interest of all. To those who would deny their importance I would reply, that scarcely fourteen months ago France was delivered up to the hazards of anarchy. To those who may regret that a wider field has not been given to liberty, I would reply, that liberty has never aided in founding a durable political edifice; it is merely the crowning point of the edifice when consolidated by time. Let us, besides, not forget that if the immense majority of the country has confidence in the present and faith in the future, there still remain incorrigible individuals who, forgetful of their own experience, of their past terrors, and of their disappointments, obstinately persist in paying no attention to the national will, deny impudently the reality of facts, and, in the midst of a sea which every day becomes more and more tranquil, call for tempests in which they would be the first to be swallowed up. These occult proceedings of the different parties serve no purpose but to show their weakness; and the government, instead of being disturbed at them, only thinks of governing France and tranquillising Europe. For this twofold object it is firmly determined to diminish the expenses and the armaments of the country, to devote to useful purposes all its resources, and to keep up with good faith the international relations, in order to prove to the most incredulous that when France expresses her formal intention to remain at peace, she may be believed, for she is strong enough not to deceive any one.

"You will see, gentlemen, by the budget which will be presented to you, that our financial position has never been better for the last twenty years, and that the public revenue has increased beyond all provision. Nevertheless, the effective of the army, already lessened by 30,000 men in the course of the last year, is about to be immediately reduced by 20,000 more.

"The majority of the measures which will be presented to you will not go beyond the circle of necessary exigencies, and that is the most favorable indication of our situation. People are happy when governments do not find it necessary to resort to extraordinary measures.

"Let us therefore thank Providence for the visible protection which it has accorded to our efforts; let us persevere in this course of firmness and moderation, which reassures without irritating, which leads to good without violence, and so prevents all reaction. Let us always reckon on God and on ourselves, as well as on the mutual support which we owe to ourselves; and let us be proud to see in so short a time this great country pacified, prosperous at home, and honored abroad."

The positive announcement of an immediate reduction of 20,000 men in the army was a surprise, and had a manifest and immediate effect upon all descriptions of securities.

The *Moniteur* contains a formal disavowal of the pamphlet entitled "Lettres Franques," in which the Emperor was strongly recommended to make a descent on England.

SWITZERLAND.

The militia have been called out, and marched towards the frontiers of Lombardy. Four battalions of the canton of Ticino are under arms. This concentration of troops has the two-fold object of suppressing insurrection, and defending the Swiss territory against an Austrian invasion.

ITALY.

INSURRECTION AT MILAN.—Disturbances broke out on the afternoon of Sunday, the 7th ult. Large bodies of men attacked the gates of Ticino, Roma, and Tosa, and having forced an entrance into the city, and surprised several military posts, proceeded to erect barricades; they also succeeded in effecting a lodgment in the first tower of the citadel, where they murdered several officers, but were quickly repulsed with much loss. The firing continued until 7 p.m., when the assailants were defeated at all points.

M. Leoni, director of the house of Dadda, was murdered in the streets of Milan, the assassins crying, "Death to the aristocrat!"

The *Debats* states, on the strength of private letters, that M. Mazzini, who left England about a month since, was at Lugano, in the Swiss canton of Ticino, a few days before the outbreak at Milan.

The *Basle Gazette* of the 11th ult. publishes a telegraphic despatch from Bellinzona, of the 10th, stating that—

"The individuals arrested at Milan on the 6th had been tried by court-martial and shot.

"Field-Marshal Radetzky has issued the following proclamation:—

"To rectify and complete the publication made in the *Gazette* of Milan of the 7th, I notify as follows:—

"On the evening of the 6th a band of villains, armed with daggers, clandestinely attacked several officers and soldiers in the streets of Milan, of whom ten were killed, and fifty-four more or less severely wounded. Penetrated with a feeling of the most profound horror for the worst of all crimes—paid assassination—I am under the necessity of adopting the severest measures against the town of Milan, and have therefore issued commands based on the orders notified by my proclamation of July 19th, 1851, as follows:—

"1. The town of Milan is declared under the severest state of siege, which shall be maintained with the utmost rigor.

"2. All suspected strangers shall be kept away from Milan.

"3. The town of Milan shall provide for the wounded during their whole time, as also for the families of those killed.

"4. Until the delivery and punishment of the instigators and promoters of the misdeeds perpetrated, the city of Milan shall pay to the whole garrison, which has been put to immense trouble on account of these events, extraordinary contributions, from which those persons shall, however, be exempt who are known to be devoted to the government, to whatever classes they may belong.

"5. I reserve to myself to inflict on the city of Milan the well-merited ulterior punishment or contribution, according to the result of the inquiries instituted.

"6. For the tranquillity of everybody, I hereby make known that order has not been disturbed in any other part of the kingdom.

"Field-Marshal RADETZKY, Civil and Military Governor-General of the Lombardo-Venetian Kingdom.

"Verona, Feb. 9th, 1853."

The following appears in the *Parlamento* of Turin of the 10th ult.:—

"Letters from Florence announce the occurrence of a deplorable event at Sienna on the evening of the 4th. M. Palagi, who was supposed to be connected with the police, was stabbed with a poniard and killed in the Chiasso Largo whilst he was conversing with three agents of that administration. Many arrests subsequently took place, and it is believed that the assassin's name is known."

ROME.—The following information is from the Roman correspondence of the *Univers* under date February 4th:—

"The extraordinary reunion of the members of the Sacred College convoked by the Pope at the commencement of the month of January continued still to occupy public attention. People are generally agreed in believing that the principal object submitted by the Holy Father to the deliberations of the assembly of the Princes of the Church was the examination of a proposition made by the King of Naples concerning the cession to that prince of the principality of Benevento, in consideration of a pecuniary indemnity which is stated to be eight millions of Roman *scudi*, a little more than forty-one millions of francs.

SPAIN.

MADRID, Feb. 10.—The result of 300 elections is known. 244 belong to the Government, 59 to all shades of the Opposition. There remains 34 to be known.

AUSTRIA.

According to late intelligence from Vienna, the Austrian Government were resolved upon taking measures against Piedmont and the Swiss Cantons, which have become hotbeds of revolt. It is clear that if these states will open their frontiers to the revolutionary cause, and secretly encourage the anarchical propaganda, the neighboring governments have the right and owe it to the peace of their own territories—to adopt such measures as the exigency of the case may demand.

PRUSSIA.

A letter from Badewald says:—"The Protestant clergyman Haver, who had separated from the church of the country with the greatest portion of the Protestant commune, and who had been exposed on that account to various attacks, has been found dead in the forest. He was shot in the back with two balls, which came out through the breast. The assassin had not been discovered."

A telegraphic despatch, dated Berlin, February 12th, brings word that M. Waldbott's motion in favor of the freedom of Catholic education was rejected in the Second Chamber by a majority of 175 against 123 votes. The purport of the motion was that certain decrees issued by the Committee of Public Instruction and Worship last spring concerning the restriction of Catholic missions, as well as the education and establishment of Catholic Ecclesiastics, were unconstitutional. At present, the Catholics of Prussia complain that they cannot, without a special authorisation from the government, visit the Germanic College at Rome, placed under the surveillance of the Pope, as well as the establishments directed by the Jesuits, while subjects belonging to other Christian creeds may visit any schools they please both at home and abroad.

MONTENEGRO.

The latest accounts from Dalmatia represent the Turkish war in Montenegro as terminated. Prince Daniel is prepared to accept the favorable conditions which Austria extracted from the Turkish government—and by the energy of this great Catholic power, the interference of Russia is prevented, and the ferocity of the Turks against a small Christian community is effectually checked.

Accounts have arrived from Constantinople to the 25th ult. Afif Bey, the Turkish commissioner charged to execute the convention entered into between France and the Sublime Porte, relative to the Holy Places, had returned from Jerusalem after fulfilling his mission. The Greek Patriarch of Jerusalem had left the city, and had protested against the convention. He had, it was said deposited the key of the church of Bethlehem in the hands of M. Ozeroff, Russian chargé d'affaires at Constantinople.

INDIA.

THE ANNEXATION OF PEGU.—Advices have been received in anticipation of the Overland Mail, which left Bombay on the 13th, Madras on the 10th, and Calcutta, on the 5th ult.

The principal intelligence brought by this mail is the formal annexation of Pegu.

CORRESPONDENCE BETWEEN THE EARL OF CARLISLE AND THE REV. DR. CAHILL.

The Earl of Carlisle's Answer.

February 5th, 1853.

Rev. Sir—Having sent my letter to a newspaper, and thus exposed it to any remark, refutation, or censure it might meet with, it is not my intention to enter into further controversy on the subject; but as you have done me the honor to call my notice to a letter you have written in reply, drawn up in a spirit of much courtesy to myself, as well as with very great ability, I think it right to acknowledge the receipt of your communication.

Upon the case in question I content myself with observing that in the report I had read of the sentence pronounced upon the Madiai, one of the distinct counts or heads of accusation is, that they had been engaged in reading the Bible (translated by Diodati) in company with three persons and a young girl who was an inmate of their house; and another is that Francesco Madiai had given a prohibited version to a young man of sixteen. I am willing to admit that I should have expressed myself with more accuracy, if I had said "under a judicial sentence, for the offence of reading the Bible, and other acts of proselytism."

I am not prepared to name any authorities for my assertion "that it is thought by many that the Italian prisons are filled with victims of religious persecution." The authority I gave is my own. It is thought by many; I have found the impression current in society in which I have mixed, and if it is a false one, it is certainly desirable that the public mind should be disabused.

I regret that from recent change of place this brief communication will not have reached you so soon as I should have wished.—I have the honor to be, Rev. Sir, your humble servant,

CARLISLE.

DR. CAHILL'S LETTER.

To the Right Hon. the Earl of Carlisle.

Cambridge, February 6th, 1853.

My Lord Earl—I beg leave to offer to your lordship the unfeigned expression of my profound acknowledgments for the courteous promptitude of your generous and characteristic letter to the humble individual who now has the honor of addressing you.

The Roman Catholics of Great Britain, who justly value your manly political career, and my unfortunate countrymen, who owe to your consistent sympathy a debt of national gratitude, will be rejoiced to learn from your communication to me that part of your charges against the political government of a Catholic sovereign was founded upon mere current English reports, and that the remaining portion of your public letter arose from the circumstance of your not being minutely acquainted with the indictment and the judicial sentence of the Madiai.

I shall not dwell long on this point, except to assure the accomplished, the high-minded, and the chivalrous Earl of Carlisle, that he stands acquitted of the charge of joining the ranks of our remorseless calumniators, or of wounding our grateful national feelings.

I shall now, my lord, take advantage of your suggestion, in reference to "disabusing the public mind of the false impressions in the Madiai case, current in English society;" and I shall direct your attention to the two leading misrepresentations circulated with such industrious malignity in this country.

The first false impression which anti-Catholic journalism has stamped on the credulous, honest English mind, arises from a passage in the reply of the Duke de Cassagliano to Lord Roden, viz.:—"The Madiai, Tuscan subjects, to whom you refer, have been condemned to five years' imprisonment, by the ordinary tribunals, for the crime of propagating Protestantism."

The second false impression sought to be made is founded on the misstatement—namely, "that the Madiais are punished for merely reading the Bible."

By the first statement English Protestants are called on to believe that a Catholic power punishes Protestantism as a mere religious tenet—by the second misrepresentation they are urged into the calamitous conclusion that the Tuscan laws prohibit the Word of God, and make penal the reading of the Scriptures—I assert then, my lord, that the first position is notoriously false, and is contradicted by the clearest records of continental history; and I say that the second is a flagrant lie, and receives a flat peremptory denial from the charge of the judge, who was president of the court, and who pronounced the judicial sentence of condemnation on Madiai.

In proving the first point I regret being compelled to recal past events of European history, which every generous heart would fain bury in perpetual oblivion, and which makes every honest and honorable mind shudder at contemplating these crimsoned pages and these anti-Christian deeds in your history, written in the days of "reformed" Gospel light, and executed in the name of God. But these chronicled facts are necessary in the present instance, in order to show that the word *Protestantism*, in its commencement, its progress, and its final consummation, did not mean, nor ever has been understood to mean, in the history of Catholic Europe, the mere element of a certain religious faith. No, my lord, decidedly not; it means, and has ever meant, in the incontrovertible record of Euro-

pean history, an aggregate of tenets, and a body of collateral practices clashing with Catholicity, as a conscientious creed, opposed to the sacred ties of Catholic society, originated in professed hostility against the spiritual Head of the Catholic Church, and leagued by the doctrine of their first founders against Catholic monarchy and Catholic political power. If these assertions be true as recorded not by me, but by the Catholic historians of Europe, is it not a mere suppression of the truth to assert that the Italian States proscribed Protestantism as a mere conscientious creed; whereas, wherever the word occurs it means the aggregate of the historical indictment to which I have just referred. You must understand me, my lord; I am not in this letter making these charges; certainly not; I am explaining the language of the laws of Tuscany, and of other Catholic States in the case before us; and in the succeeding part of this communication we shall see if they are justified in their legislation on the aggressors of Protestantism, according to the universally received continental impression. I regret sincerely, my lord, the cause and the existence of these impressions; I should efface them if I could; but I must take them as I have read them, heard them, and, in fact, felt them; I have not made the case, I merely expound it.

Firstly, then, my lord, Luther and his associates, with one blow struck down, as the first precept of his decalogue, the spiritual authority of the Pope, as Supreme Head of the Church; and this point being the very mainspring of Catholicity, it is no wonder that such a levelling aggression should arouse the vigilance of every Catholic dynasty in Europe; and this step was not an impulse of the man, but a doctrine of his new creed. It not only propounded this doctrine as an essential principle of belief, but it punished all those who refused to acknowledge it. Some of the first, and highest, and greatest men in England have been brought to the block for refusing to subscribe to it. And then can you wonder, my lord, if foreign Catholic princes guarded their States from a creed which inflicted death on all who had the courage to maintain liberty of conscience in refusing assent to its practical provisions?

Secondly, he and his entire evangelical staff encouraged polygamy; and, of course, plurality of wives, by granting official permission to the Landgrave of Hesse to marry a second wife, the first being still living. And this permission he gave not from the caprice of the mistaken friend, but from the new creed of his followers, and in order to promote the salvation of the prince and the glory of God. In writing to the prince on the subject he says:—"Your Highness, therefore, hath, in this writing, not only the approbation of us all, concerning what you desire, but having weighed it in our reflection, we beseech and beg of God to direct all for His glory and your Highness's salvation?" And surely enough, my lord, they all did approve of it, and all signed the document in very discreet and grave language; and in putting their names to the dispensation, so scrupulously apostolic were they, that they would not even omit the Saint's name of the day, it being executed, as they wrote it, "on the Wednesday after the Feast of Saint Nicholas," 1539, and endorsed!

Adam,
John Levingue,
Justus Wulffert,
Denis Melanther,

Here, again, my lord, it is not surprising if Catholic states become exceedingly alarmed at the progress of the new faith, seeing that besides mere mental and spiritual, and supernatural tenets, it introduced Mahomedanism, blasted all conjugal bliss, rent asunder the sacred ties of home and undivided love, degraded woman into Pagan infamy, converted matrimony into a licentious scheme of perjury and adultery, and, according to the received laws of Christianity, went directly to bastardise the rising Catholic generations of the world.

Thirdly, he called on the population of the German states to rise up against their Catholic emperors; and he openly declared that all allegiance should be withdrawn from any king or potentate in communion with the Pope, whom he denounced as the Devil and Antichrist; and the third development of this divine creed was not to be ascribed to the reasonable frenzy of the rebel, or to the wild plans of the revolutionist. Not at all, my lord; no such thing. It was part of the new faith—an item in the new inspiration, tending, as in the case of the Landgrave of Hesse, to the glory of God and the salvation of the soul!

For the truth of this revealed, reformed, ethical dogma, I beg to refer your lordship to your own historian, Sleidan, Book v., page 74. Such even was the violence produced against monarchy by this article of the new Protestant Faith, that the Low Countries, Switzerland, and all Germany, burst into open revolution: Zuinglius, the co-apostle of Luther, even joined the rebels in Switzerland, and was found among the dead, killed in battle.

The dominions of the celebrated Charles V. were menaced with such danger by Luther, and the princes who joined the standard, that Charles was compelled to give them battle, in which his troops were victorious, scattering the enemy, and taking the Landgrave of Hesse and the Duke of Saxony prisoners on the Elbe, May 26th 1547. Here, again, my Lord, is it a matter of surprise if all the Catholic sovereigns of Europe hastened to form a defensive alliance in order to guard their conscience, their faith, their honor, the sanctity of their families, the cause of morality, the inheritance of their thrones, and the possession and the peace of their dominions from a system which tended to change woman into a beast, man into a pagan, and which stood in naked defiance of the ordinances of God, the Gospel of Christ, and the indissoluble customs and laws of human society.

Fourthly, if these undeniable doctrines and these authenticated historical facts ceased with the name, character, and prestige of the first founders of these novelties, the precaution taken by Catholic countries might also fall into oblivion, and European society resume its former Christian and political peace. But, my Lord, the case is otherwise; and the history of England, and Scotland, and Ireland, and France, and Germany, to which I shall not here further allude, supply the thrilling commentary—namely, that during the hundred and fifty years which elapsed after the death of these first apostles, a scene of practical persecution of Catholics and a record of universal desolation marked the track of this faith everywhere it appeared, and made the name of *Protestantism* be identified with national spoliation, relentless persecution, withering penalties on conscience, together with the confiscation, banishment, and death of thousands of its defenceless and wasted victims. Let us be candid, my Lord—has not this been the universal