

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, MONDAY, APRIL 16.—The *Moniteur* publishes the following as the words addressed yesterday by the Emperor to the deputies...

"Messrs. les Députés—I wished to bid you adieu before leaving, and to thank you for the support which you have given me in all the important laws which I have presented to you during this session."

"My absence will be of short duration. I think I shall be your interpreter, by assuring the government of her Majesty, the Queen of Great Britain, that you appreciate, as I do, all the advantages of the alliance with England."

"We all desire peace, but on honorable conditions, and only in such case. If we are to continue the war I count upon your loyal support."

The Emperor's departure for the Crimea is now considered quite as certain as his journey to London. Everything is in the same state of preparation, and all ready to start at three hours' notice.

THE PARIS EXHIBITION.—The *Moniteur* announces the opening of the universal exhibition on the 1st May.

GERMAN POWERS.

Writing from Vienna, the correspondent of the *Times* says:—

"The Imperial Government is said to have stated exactly how far it will go with the Western Powers, and hints which have been dropped induce me to believe that if the latter will be satisfied to leave the Russian fleet at its present strength, and to keep consuls in all the war ports in the Black Sea, the active assistance of Austria may be secured."

ALLEGED RUSSIAN PROPOSAL.—Despatches received at Vienna of the 17th of April, from Berlin, state that Russia proposed a renewal of the treaty with Turkey, limiting the ships of war in the Black Sea—each nation to have an equal number, the European Powers guaranteeing this engagement.

The *Times* thus defines the object of the "third point":—

"The form to which the Third Point has at last been reduced is simply a demand upon Russia either to limit her own naval forces in the Black Sea or to consent to the exclusion of all naval forces from those waters; and, if such a condition as this be rejected, we must hold it to be an infallible proof of the insincerity of the Russian Government in the whole transaction."

PRUSSIA.

Our (*Times*) Prussian correspondent writes on the 14th:—"Travellers just returned from Riga state that 2,000 men, partly convicts and partly troops are working most assiduously at the fortifications of the harbor; new works are being added to those already in existence."

yesterday, it lasted four hours and a half. It concluded by the adjournment of the Conference sine die, in consequence of Russia having absolutely rejected our demands.

RUSSIA.

It is rumored generally throughout Germany that the Russians have been laying in stores of provisions for a period of 18 months in the fortresses of Swaborg, Helsingfors, Cronstadt, Revel, Wiborg, and other places of defence along their sea coasts, and sinking, besides, vessels and other objects to prevent any hostile ships approaching them.

Military letters from Vienna warn us that Russia is putting forth her utmost strength in the Crimea, and express doubts whether the real force of the Czar's army in that peninsula, and of the corps marching daily into it, is properly estimated in England either by the government or by the public.

BERLIN, April 16.—The state of health of the Dowager Empress of Russia, which, always delicate, was expected to give way entirely on the death of her consort, is now satisfactory.

A Russian lady has been captured making drawings of the French trenches. She will be sent to Malta. She said her husband, named Boninoff, was killed at Alma, and she has since acted as a volunteer spy.

HAMBURG, April 20.—Admiral Saunders Dundas, with twelve sail of the line, four frigates, and six corvettes, (all steamers,) has entered the port of Kiel.

ITALY.

ACCIDENT TO THE POPE.—The following is an account of a narrow escape of his Holiness:—

"ROME, APRIL 13.—The floor of the great hall of the Convent of St. Agnes, near Rome, gave way last evening while the Holy Father and several persons were there, all of whom went down with it."

CONVERSION.—The *Courrier des Alpes* has the following under the date of Chambéry, April 10th:—"This morning the Rev. John Pynder Wright, an Anglican minister, and chaplain to the English colony of the Savoy railway, made his abjuration in the Metropolitan Church of Chambéry, and was received into the bosom of the Catholic Church by the Rev. Father Delvigne in the presence of a large concourse of the faithful attracted by the interesting ceremony."

THE SARDINIAN CONTINGENT.—The Sardinian steam frigate *Costituzione* left Genoa on the 11th for Constantinople, with part of the staff of the engineer corps of the Piedmontese expedition, and a number of medical officers.

TURKEY.

Here is an unwilling testimony to the success of Catholic zeal in the East—the correspondent of a London Conservative journal:—

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They disguise their manoeuvres under charity, on every occasion of joy or sorrow they are present, to heighten the one or alleviate the other. They have at a vast expense established schools where youths, high and low, are educated with care; whilst others for girls are open where the daughter of the richest pay only £15 a year, for the middle class only £6, and the girls of the poor, nothing, for board, lodging, and education, hundreds of day scholars being instructed gratis. Nor is this all; they have at the Convent of St. Benoit a dispensary, where the poor receive medical treatment, and medicines, money, and clothes, at the expense of the society. Last year no less than 115,000 patients were treated, consisting of Turks, Jews, Armenians, &c. No one is

rejected; and even sullen persons who have nothing the matter with them, receive bread pills, and are turned away in glee. Their Sisters of Mercy are very numerous, and not only attend the hospitals, but seek out the poor and needy to administer to their earthly and spiritual wants.

Accounts from Bucharest give details of gross atrocities on the part of the Austrian soldiers in the Principalities, ill-treating and even murdering the inhabitants who oppose their licentious doing.

The French Emperor landed at Dover on the 16th ult., and was most enthusiastically received. The *Dublin Telegraph* has some pertinent remarks on this adulation of a Catholic Sovereign by the Anti-Catholic people of England:—

"Upon no occasion, in all the annals of royal fetes of magnificence, and of public exhibitions of popular enthusiasm, has there ever been witnessed any scenes of gorgeous display and universal jubilee to equal those which met and greeted the Emperor Napoleon III., and Empress Eugenie, upon their arrival and progress through England."

Is Protestant England sincere in such an exhibition? Is its joy real? Is its delight a fact, or is it mere simulation?—a scandalous piece of slavish hypocrisy, apparently worshipping what it loathes, and bowing down with the body before that which in its secret heart it detests?

"How comes it that the Roman Catholic is so applauded in the streets, and so feted in the Court, and at the same time that the mere mention in the Law Courts of England that a man is a Roman Catholic should be tantamount to a denial to him of justice?"

"It is but enough to say of one man that he is a Roman Catholic—a Prince of the Roman Catholic Church—a Cardinal, or an Archbishop, or a Bishop, or a Priest: if it is sufficient to put him beyond the pale of the law—that he is sure, being so known as a Roman Catholic, to receive no justice from the Bench and no mercy from a Protestant Jury?"

"How can there be at the same time with consistency and in sincerity the same desire to persecute and to worship a Roman Catholic?"

"There must be hypocrisy and villainy somewhere. On which side is it? Either the bigotry is simulated, that is, men for some base, personal, selfish purposes of their own must pretend to hate Catholicity, as Prince Albert made a speech against the celibacy of Priests to conciliate Protestant England, when he became unpopular; or, really hating it—unable to endure and to tolerate it—will yet, for the purpose of cajoling a political ally, assume a love they do not feel, and pretend an affection which, though expressed in words, and works, and deeds, is not in their hearts."

"On either side, we maintain, there is hypocrisy and villainy. On which side is it?"

"Let us see if we can test it by a simple incident, which has occurred at one of the many anti-Catholic meetings that have taken place in Dublin during the past week, and at which there have acted as chairmen Lord Roden, of 'Dolly's Brae,' Mr. Justice Jackson, of the Common Pleas; Mr. G. A. Hamilton; Lord Mayor Boyce, who has gone to London to worship the Roman Catholic Emperor; Mr. Vance, of Leeds, M. P. for Dublin; and other notabilities."

At one of those meetings a man named Fleury made a speech, and from that speech, as reported in *Saunders* (April 16), we take the following extract.—It will be seen that it refers to the religion, not only of the people of Ireland, but also to the religion of the Emperor and Empress of the French, now the guests of Queen Victoria and of the people of England:—

"Sometimes we have a Tory Government; they give away situations to parties of opposite persuasions and politics; I have none of that sort of principle.—I will never give a situation to a Roman Catholic as long as I live; it is contrary to principle; we want to destroy Romanism as best we can. The gentleman who preceded me said that Romanism is only the religion of nature. He will not be annoyed with me for saying that that is not true. It is the master piece of Satan, invented in Hell. It is the grand craft of the Devil, and by virtue of it the archfiend keeps Roman Catholics in his power, and under the dominion of his chains."

"We will make no comment on such language as this. We shall not characterise it, nor the man who could give utterance to it, in the terms that should be most fittingly applied to both."

"We point attention to the words themselves for a somewhat different purpose. We desire to attract notice to the fact that the man who spoke this language is not merely a Boyce, Lord Mayor chaplain, but permanent chaplain to the Molyneux Asylum—that the mother of the Queen, the Duchess of Kent, is the patroness of the same institution!!! So that these words—the words spoken by Mr. Fleury, the Duchess of Kent's chaplain for the Molyneux Asylum, have in them a sort of semi-royal authority, that is, as long as Mr. Fleury is permitted to hold a position in connection with the name of her Royal Highness, or that her Royal Highness will tolerate her name being identified with the use of such language as regard the religion

of her daughter's guest—the religion of the last made, and the most highly honoured, as he is certainly the most illustrious living member of the Order of the Garter."

"If the words of Mr. Fleury are regarded at Windsor Castle as being the truth—how comes it that all England—all Protestant England—incited by the example of the Queen, the anti-Celibacy clergy Prince, the Duchess of Kent, &c., are now in enthusiastic raptures of delight at seeing one who is such a stringent upholder of what is considered 'the master piece of Satan,' that he replaced on the throne the head of the Catholic religion, from which Minto, 'Protestant England,' and their Italian infidel minions, had plotted to deprive his Holiness; or, if this description of the Most Holy Roman Catholic and Apostolic Church be, as we trust it is, considered by the Duchess of Kent (once justly respected for her liberality); as being utterly false, then, we Catholics, Roman Catholics, may venture to ask, shall not the man who made use of such language be publicly discarded either by compelling him to resign his present office, or by her Royal Highness withdrawing her hitherto honoured name from all connexion with promulgator of such sentiments?"

The test of hypocrisy—if there be hypocrisy—will be to see the most abject homage paid to the Roman Catholic Emperor; and yet the vilifier of the religion of the Roman Catholic Emperor patronised by those who pay their homage to his Majesty.

SAVAGES OF CIVILISATION.

Some of the hideous mysteries underlying London life, are thus revealed by a writer in the *Tablet*:—

It seems that London, which sends out missionaries to every land, stands itself in need of missionaries. Pagans and savages are the objects of missionary zeal, and London, like missionary lands, swarms with Pagans and savages. The savages of Protestant London live, like the savages of Pagan Africa, in dens, a term which describes a robber's cave, a wild beast's lair, and a London gin-shop.

Considered externally, the squalid and hideous appearance of the savages of civilization grieves the eye and harrows the feelings. Mendicancy equally exists in Catholic and Protestant countries. Society seems incapable of getting rid of mendicants, but it is impossible to compare these moving masses of rags, so melancholy and so hideous, with the mendicants of Catholic countries without an involuntary confession that the advantage is on the side of the latter.

In those classic lands of mendicancy—Spain, Italy, and the South of France—the aspect of beggary is never so disgusting and revolting. If their feet are bare the earth they tread is warm and dry, and the atmosphere they are exposed to pure and mild. It is impossible for the Englishman, however, to be reconciled to the mendicant of his native country, and he accordingly treats him with a brutality at which Catholics are shocked. Owing to the freezing nature of our climate, which forces the shivering mendicant to huddle himself up in tatters, the British beggar is not merely shocking but absurd, and the English populace is accordingly the most repulsive in Christendom.

Two-thirds of the inhabitants, who amount in all to 53,584, are plunged into the most abject destitution. When pestilence sweeps through this district nothing can be more appalling than the loss of life. The cholera in 1849 slew a hundred a day, and raged for twelve months in Clerkenwell. Its fifty thousand souls to whom Mr. Vanderkiste confine his attention are only, however, a diminutive fraction of the mass of misery which welters in the great metropolis.

If the experience of all his brethren were published, what a dreadful picture of London should we possess. Theft is perpetrated by children scarcely weaned from the breast; they are busy in nocturnal expeditions, and lend a helping hand in homicide. The more peaceably disposed bury themselves in public-houses, where they stifle the agonies of hunger with the bacchanalian maxim, 'a drop of gin will make you gay.' Children are beaten by their drunken mothers if they do not repeat obscene words and horrible blasphemies. As warm of light-fingered vagabonds, adopting the Spartan principle which legalised theft when unattended by detection, pester the shopkeepers to such a degree as to render business very difficult in Clerkenwell. All the rascalions with which Clerkenwell crawls, whether honest baggards or arrant thieves, have only straw for a bed, rags for clothing, and are ever tormented by the knowings of hunger. Visiting a family in Fryingpan-alley, Vanderkiste found the husband eagerly engaged in gnawing some black object. He hesitated when asked what it was, but at last stammered out that it was a bone he had rooted out of a heap of ordure and broiled on the coals. This family was literally in the agonies of starvation; they had eaten nothing for two days. When a little money was given them by their visitor they flew in mad haste to purchase food, and terrified the alarmed donor by the eager voracity with which they convulsively devoured the viands.

The physical sensations of a man who has eaten nothing for three days were described to Mr. Vanderkiste by a gypsy:—"It is easy to sustain the first day's hunger provided you have a quid of tobacco; the second day is awful. On the third day the pain is less intense; but your weakness augments to such a degree that you seem at every step ready to swoon away and vanish."

The author reluctantly confesses that the poor Irish are the most religious of the London poor. To the astonishment of Mr. Vanderkiste, men of a very different rank manifested this touching veneration for the Church viz., the refugees from Poland, Italy, and Hungary. A young Polish lieutenant was, amongst others, catechised by Mr. Vanderkiste, and persuaded to adopt the Anglican Creed. "But this conversion was not profound," says Mr. Vanderkiste, "it was