

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor had been sick for some days, but has recovered.

Stringent regulations for political refugees in France are promulgated. None will be permitted to reside at Lyons, Marseilles, or in the departments of the Seine, without special authorisation. Spanish refugees must not approach within one hundred miles of the Spanish frontier; Germans must keep the same distance from Germany, and Italians from Italy.

The case of the foreign correspondents came on on Tuesday last before the Sixth Chamber of the Correctional Police Court. The examination of the accused was rather long, during which MM. de Coetlogon, Virmaitre, and De Planhol, repudiated very strongly the charge against them of belonging to a secret society. The Duke de Rovigo denied having any act, hand or part in the libellous verses circulated in such quantity on the occasion of the Emperor's marriage, and with reference to the Empress, has declared that he was incapable of outraging a woman. M. Valée did not appear on the prisoner's bench, as he had succeeded in effecting his escape from France. The deposition lasted about half an hour. Few witnesses were examined, but a considerable number of letters that passed between MM. de Coetlogon, Virmaitre, and the refugees in Belgium, were read, and it appears that those letters were of the most insulting kind to the Emperor and the Empress. Extracts were also read from the correspondence of the *Nation* and the *Observateur*, both of which papers are published in Brussels, and with which it is alleged MM. de Coetlogon and Virmaitre are connected. The proceedings were carried on with closed doors, and in consequence, it was said, of the improper nature of the verses and other documents composed against the Empress. Few besides the counsel on both sides were admitted, and even M. Berryer, the *batonnier* of the Order of Advocates, was refused admission.

The *Times* correspondent writes:—"Since the 'demonstration' made by the Republican party at the funeral of Madame Raspail, rumors have occasionally been circulated of fresh attempts at its organisation, in order to profit by the first occasion for the display of physical force. Within the last few days it has been stated in official quarters that the secret societies were again, though secretly, in movement, and with as much energy as the necessity for close concealment permitted; and that the correspondence between certain sections in Paris and the refugees abroad was frequent and active. A few days ago some arrests were made at the Carre Saint Martin, on the charge of distributing secretly certain manifestoes of MM. Felix Pyat and Causidière, and Sergeant Boichot; and yesterday and to-day other arrests have taken place on the same or similar charges. The number of arrested is said to be 140, but this I believe to be exaggeration, and perhaps from fifty to sixty would be nearer the mark. They are persons said to be well known for their Socialist opinions, but otherwise of no note or importance."

A letter from Lorient gives the following details of the escape and recapture of Blanqui and Cazavan from Bellisle:—

"In the morning of the 5th, the town of Palais was thrown into great agitation in consequence of Blanqui and Cazavan having contrived to elude the vigilance of the gaoles, and escaped from the citadel by climbing over a wall by means of a rope, and afterwards crossing the ditch. The troops of the garrison, the gendarmerie, and a number of the gaoles were soon in pursuit of them. The two prisoners were found at nine o'clock, and recaptured in the village of Radenec, near the great lighthouse. They were concealed in the barn of a farmer, from whence they hoped to find the means of reaching the main land. The cells had been visited as usual on the evening before their escape, and the turnkey saw the prisoners as he thought, one resting with his elbows on the table, and the other stooping over the fire, and he closed the doors. Two stuffed figures had been placed in those positions, and thus deceived the vigilance of the turnkey."

PRUSSIA.

Letters from Berlin state that the renewal of the Zollverein has already given a great impetus to manufactures. The Hygienic Associations have been dissolved; they were found in possession of considerable sums of money, destined to encourage Propagandism. These sums have been seized.

BAVARIA.

The government has notified that it will not recognise marriages which have taken place according to the forms of the German Catholic community. Parties to such marriages refusing to be married according to the orthodox rites will be separated by the police, as living in concubinage.

HOLLAND.

Advices from Hague state that the Papal decision restoring the Catholic Hierarchy in Holland had been officially received. It is affirmed that the measure is the result of a convention between the Dutch and Roman governments; accordingly, all the petitions, and the steps taken by the Central Council of the Protestant Church for the non-approval by government of the measure, are useless.

AUSTRIA.

VIENNA, APRIL 8TH.—The foreign relations of Austria are at present but little more satisfactory than are home matters. Her position with regard to Switzerland and Sardinia is too well known to require mention here. The French Emperor shows himself less compliant than formerly, because he is well aware that all the influence of this court is employed to prevent the Pope's leaving Rome. The Czar is

warmly attached to the Emperor Francis Joseph, and will certainly always make common cause with him in keeping down the revolutionary party in Europe, but the interest of the two countries are so much opposed in the East that the intimate alliance can hardly be of long duration, unless Austria is prepared to yield on all points. The hatred to Great Britain has reached such a pitch, that a person who is well aware how dearly Austria is obliged to pay for the assistance received during the Hungarian war, a few days since observed that "a fillip from Russia was more acceptable than a favor would be from England." The consequences of the hostility manifested towards Englishmen in Austria are already beginning to be felt.

AUSTRIAN ITALY.

Marshal Radetzky has refused the honors with which the Emperor wished to surround him at Vienna, and preferred not to leave Italy. It was apprehended therefore, that the substitution of civil for military power in Lombardy would not take place.

Letters from Milan state that though the decree of sequestration against the property of the Lombard refugees will be maintained, its execution will not be so rigorous as has been feared; and that the Commission has received instructions to examine every case brought before it with scrupulous exactness, and to apply the decree only in those cases where complicity in the acts of conspirators shall have been proved; and it is further anticipated that the condemnations will not be very numerous.

SICILY.

The Genoa papers state that several hundreds of persons have been arrested at Palermo. The persons arrested belong to all classes of society. Those against whom the strongest suspicions prevailed have been taken to the citadel of Messina.

ITALY.

A new manifesto from Mazzini is reported to have appeared at Turin. It is now said that Mazzini and some of his agents have crossed from Malta into Sicily. Eight persons had been arrested at Calana and Messina.

ROME.

I have been told that the morals and religious feeling of the French soldiers are much improved by a term of service in Rome, but I cannot affirm it from personal observation, though I am constantly in the habit of meeting them in churches and *cafés*. Their increasing popularity, however, is evident from the expressions of the Romans with regard to them, and no doubt arises as much from an aggravated horror of everything Austrian, and a deliberate comparison of the two armies of occupation, as from their own good conduct. In Rome itself, I hear Mazzini has quite lost his influence, his agents are scouted, and his stipend stopped. In consequence of the insurrectionary spirit found to exist among the Hungarian troops who formed the garrison of Ancona, they have been relieved by others sent direct from Trieste in steam frigates.

A subscription is about being raised by the English Roman Catholics, for the purpose of erecting a monument to Pope Adrian IV., the only Englishman who ever attained that dignity, and whose ashes now lie in the Grotte Vaticane, but who has hitherto been monumentless. As so many of our wealthy compatriots have of late embraced his faith, they intend to give him a memorial worthy of themselves, and him, in St. Peter's.—*Correspondent of Times*.

SWITZERLAND.

Some singular stories have been published respecting the proceedings of the King of Prussia in the affair of Neuchâtel. In 1848 the citizens of Neuchâtel declared themselves independent of Prussia; and de facto they have remained so; but the King of Prussia has never ceased to urge his claims. It appears that on the 24th of May 1852, a protocol was signed by England, Russia and Austria, with the consent of France, recognising the right of the King of Prussia to recover possession by force of arms. But it is now said that two secret articles were added to the protocol—"one of them demanded by the late English Cabinet, which, for reasons arising out of its internal situation, desired that the affair should not be opened with Switzerland until after an interval of some months; perhaps the elections had something to do with the delay. The other secret article referred to the means of execution which Prussia is authorised to employ to enforce the recognition of the King's authority in the canton. It was agreed that the King of Prussia should, whenever he thought it most convenient, notify the protocol of the 24th May to the Swiss Government, and call upon it to have that protocol admitted by Neuchâtel. If the Swiss Government accepted, of course the affair was at an end; if not, or if Neuchâtel resisted, then Prussia is authorised to proceed to a military occupation of the canton, which she will not fail to do."

RUSSIA.

The *Trieste Gazette* states that according to advices of the 25th of March from Odessa warlike preparations are carried on with great zeal, so that all may be in readiness to start towards the end of April. The preparations were hardly on such a grand scale in 1812; they extend even to Great Russia, and eight steamers are employed on the Volga in conveying troops to Kertsch. Even old soldiers who have served twenty and twenty-five years, are again called under arms.

TURKEY.

In a postscript to his letter of the 28th March, the Constantinople correspondent of the *Times* says: "I have just learned, on the best authority, that the object of Prince Menschikoff's mission is neither more nor less than a Treaty of Alliance, similar to that of Unkiar Skelessi; this has hitherto been, and is as yet, a profound secret."

"The Turks resist, until they receive the advice of England and France."

Up to the 4th April no sailing orders had reached the British fleet at Malta, and no preparations whatever were making for its departure.

CAPE OF GOOD HOPE.

KAFFIR WAR.—From a Parliamentary return, lately published, it appears that the further sum required to be voted towards defraying the expenses of the Kaffir war, beyond the ordinary grants for Army, Navy, Ordnance, and Commissariat services, to the 31st March, 1854, is £200,000.

INDIA AND CHINA.

There is little news of importance from Burmah. It was believed that Prince Minjeodor had succeeded in obtaining supreme power at Ava. The arrival of an accredited Burmese envoy was daily expected in the British camp. The British repulse at Donabero is more disastrous than at first reported; a hundred men killed and missing. It is stated that the navy and military officers engaged, quarrelled in the presence of the enemy. General Godwin remained inactive at Promé. Much excitement prevailed in India respecting the removal of two Judges from the Supreme Bench for maladministration and debt.

There is news from China, dated the 25th of February. The rebellion was continued with increased violence, and a complete panic existed at Pekin.

AUSTRALIA.

Private letters from Hobart Town to the end of December report that the Influenza was raging fearfully, and the average death in Hobart Town exceeded 150 per month. Considerable improvement had taken place in the yield of gold at Fingal. Nuggets found there had been shown, weighing eighty-eight grains. Gold has also been discovered at the Bay of Fires, on the east coast. Mrs. T. F. Meagher had left Hobart Town, in the Wellington, for America, to join her husband.

Farming and gardening seem still more profitable in Australia than even gold digging. The *Melbourne Herald* instances a case in which one market gardener realised £4,000 by the sale of pigs and vegetables during the last season.

THE EASTERN QUESTION.

The *Union* has the following article on the Eastern question:—

"The English journals affect to treat with the most complete indifference and with sovereign disdain the religious question of the East. That is quite natural. The Protestant pride and the deep hostility which they bear to Catholicism and France perfectly justify this conduct. But ought it to be imitated, even remotely, by the French journals? Let us consent to attribute this strange anomaly to the account of ignorance and levity, and let us rapidly bring forward some facts to prove that the religious question is the principal one in all the countries subjected to Mahometanism. It is useless to say that all our influence is connected with the traditions of the protectorate exercised by us over the Latins, and the most important object of which is the possession of the Holy Shrines. It is useless also to mention the solemn treaties which guarantee to us that high patronage. Within the last twenty years in particular, thanks to the liberty which the Catholic religion has enjoyed in the Ottoman empire, our religious establishments have been much extended there. At Constantinople, the mission of the Lazarists, directed by the Abbé Eugène Boré, has founded schools which propagate the faith and knowledge amongst a multitude of pupils belonging to all races and religions in Turkey. At Smyrna, as at Constantinople and Alexandria, Sisters of St. Vincent de Paul have been established, and excite the admiration of the disciples of Mahomet by their Christian charity. The Fathers of the Society of Jesus possess in Syria alone five considerable establishments, namely, the residence of Our Lady at Beyrouth; the residence of Our Lady the Deliverer at Biciaia; the religious seminary and residence of St. Joseph at Ghazir; the residence of the Sacré-Cœur of Jesus, at Saleh, and that of St. Joseph, a branch of the preceding one, at Maaalaka. These residences are at the same time religious schools and ordinary ones. Thus at Beyrouth there is a double school of Arab and of French; it is confided to the care of two French Priests and two Arab masters, who spare nothing to merit the confidence of families. This school is alike frequented by the Maronites, the United Greeks, the Armenians, the Syrians, and the Latins; even the schismatic Greeks often send their children to it; Biciaia is the residence of Emir Haider, successor of the celebrated Emir Bechir in the government of Mount Lebanon. It was at the invitation of the Emir Haider that the Jesuits founded their establishment at Biciaia; and he has aided them by his encouragements, his alms, and his protection. The Maronite clergy is composed of the Patriarch, nine archbishops and diocesan bishops, six bishops in *partibus*, and 1,200 priests, serving 156 churches. The Catholic Church of the different rites possesses in the Ottoman empire 25 patriarchs and archbishops, the residences of which are Jerusalem, Antioch, Constantinople, Aleppo, Alexandria, Antivari (Albania), Babylon, Bagdat, Damascus, Tokat (Anatolia), Diarbekir, Durazzo (Macedonia), Scopia (Serbia), Smyrna and Tyre. It was in the secret consistory of October 4, 1847, that the present patriarch of Jerusalem of the Latin rite, Mgr. Valerga, was re-established in his see. It is well known with what fidelity and devotedness, and at the price of how many struggles, privations, and sufferings this courageous and zealous prelate, as well as the Franciscan Brotherhood, keep guard over the Holy Sepulchre. The protection and the alms of France have supported, up to the present time, their devotedness against the difficulties caused by chism, heresy, and Mussulman avarice. If, which God forbid! the influence of France should happen to diminish, the Catholic establishments of the Ottoman Empire would soon decline, and perhaps succumb under the influence of Russia. We know what Catholicism has become in our times, in the countries subjected to the action of the agents of that government. The schools founded in Persia by M. Eugène Boré have disappeared, because they displeased the Russian ambassador. The Greek schism is more intolerant than Mussulman idolatry. As Catholics and as Frenchmen, we have consequently every interest to prevent the Ottoman Empire from becoming the

prey of Russia. If, in the designs of Providence, that day is to arrive, we ought to be in a position to ensure an efficient protection to the Catholic establishments in Turkey, and, above all, to those of Jerusalem. Let us never forget that France is answerable to Catholicism for the guardianship of the tomb of Jesus Christ."

CANADA CLERGY RESERVES.

(From the *Times*.)

Seldom has council been more effectually darkened by words without understanding than in the tedious debates which have served as an accompaniment to the Canadian Clergy Reserves Bill in its passage through Parliament. The assailing party has been deficient in ingenuosness, and the defending one in dexterity. No measure ever rested on broader, plainer, or more intelligible principles. Colonial self-government. Imperial expediency, and the best interests of the Church itself, may easily be shown to be involved in the measure. It was therefore necessary for those who opposed it to seek for topics which, however frivolous and ill-assorted in themselves, might draw off attention from the real issue, and persuade the public that the House was deciding one question, while it was in reality determining on another. The friends of the bill fell into the snare, and suffered themselves to be led aside into the discussion of immaterial points, the decision of which could in no way influence themselves or their antagonists. Thus we have Mr. Walpole laboring with sincere, but most wearisome perseverance, to prove that the present state of the Canada Clergy Reserves was established by law, sanctioned by the Crown, and ratified by the Parliament. To be sure it was. Had this not been so, there would have needed no bill at all. The Clergy Reserves are a local matter peculiar to Canada, and as such would have fallen naturally under the dominion of the local Legislature, from which nothing but a most violent and ill-advised interference of Imperial power could possibly have released them. It is just because we have been meddling and indiscreet in passing acts about other people's faith and other people's land that we are reduced to the necessity of retracing a step taken after much deliberation, and fondly believed by its advocates and promoters to be final and perpetual. It is inconceivable how much time and pains were wasted in proving the proposition that the law was a law, and that therefore the act of Parliament in question was required.

Then came Mr. Napier, whose principal aim throughout seems to have been to put the question on any grounds rather than those which commended it to his own mind. Everybody familiar with Mr. Napier's opinions must know that he votes for withdrawing the question of the support of the Canadian clergy from the local Legislature because he dreads an analogy between Canada and Ireland—because he is anxious to crush the very germ of principles which he apprehends might, by hostile logicians, be converted into arguments against the stability of his own Church. These being, we apprehend, his real sentiments, this dexterous intellectual gladiator bestows infinite pains on proving that Protestants are not on an equality with Roman Catholics, because the bill which shall alter the endowment for the one is encompassed with less tedious formality than is required for any measure which may deal with the interests of the other. Therefore, of course, the measure ought to be rejected. Everything is to be reduced to the line and the plummet, and we are not to alter one bad law which is complained of because we do not at the same time amend another which is not. Another ponderous demonstration is adduced to show that the act of 1853 is not a return to the principles of 1791, a conclusion which, decide it which way you will, can have no practical bearing on the question.

To these succeeds Sir John Pakington, to whom nature has apparently denied the power of ratiocination, and who was therefore compelled to confine himself to the narration of facts and the reading of despatches and speeches, while at the end of every sentence he expressed alternately his pain, his sorrow, and his regret at the matter which it contained. In this delectable manner the debate went on, till it really seemed that the whole question at issue had by common consent been banished from the discussion. Yet what question was ever plainer or rested on larger or more generally acknowledged principles? We have given Canada self-government, we have abandoned to her entirely the management of her local affairs; and we have done this on the plain and obvious ground that Canada is better able than we are to judge what is good and what is hurtful for her. To this policy the Clergy Reserves offer a startling exception—an exception which has been for the last forty years a subject of the bitterest complaint and reclamation. There is but one way of justifying such violation of principle,—the proof that it is for the public good. But who are to be the judges of that public good? We, or the people of Canada, speaking through their Legislature? The establishment of self-government in Canada is, as we have shown, pregnant with the admission that the Canadians know better than we do what is for the good of Canada. The Canadians, then, should be allowed to decide as to whether this exception should continue or no. Every nation has its own conscience, and to seek to impose on one nation as its guide the conscience of another is the *maximum* of tyranny and absurdity; and would lead, by a logical conclusion, to the exterminating doctrines of the Mahomedans or the Inquisition.

The plea of compact is equally nugatory. The question is far too large to be settled by considerations of what may have passed between Bishops and Ministers thirteen years ago. Its solution involves many things, but nothing so directly or so evidently as the destinies of the colonial Church. The Church, after all, high and holy as its mission is, must submit to the laws which regulate other institutions. The first condition of its permanency is that it should be homogeneous with that by which it is surrounded—no pale and sickly exotic, no hothouse rose, that must breathe an atmosphere unsuited to the inspiration of the hardier flowers of the garden, but something native, vernacular, and indigenous, partaking of the peculiarities, and it may be of the faults, of its habitation; and, above all things, relying on no foreign support—no meddling or domineering influence. Let those who wish for the destruction of the Church of England in Canada force her to live on public alms, extorted by the orders of a foreign Power, till she falls, together with the interference which has upheld her; far better do they judge who would wed her to the soil, and rather strip her of all extraneous support than present her to her disciples in the odious garb of a hireling and a stranger.