

FOREIGN INTELLIGENCE.

FRANCE.

The new ministry are at length appointed. The following are the names:—

Justice	M. Corbin.
Foreign Affairs	M. Turgot.
Public Instruction	M. C. Giraud.
Interior	M. Thoiry.
Commerce	M. de Casabianca.
Public Works	M. Lacrosse.
Marine	M. Fortoul.
Finances	M. Blondel.
War	General de St. Armand.

The *Times*' Paris Correspondent announces that the Prince de Joinville has withdrawn himself as a candidate for the office of President of the French Republic.

The new French ministers have entered upon their responsible duties with very little encouragement either from the press or the public. They are considered well meaning men, but ill adapted for the cabinet, and therefore it is inferred that they will not obtain the confidence of the country. This opinion thus generally entertained leads to the conclusion that their term of office will not be of long duration; and that though they may serve the present emergency, Louis Napoleon will soon find it necessary to replace them by men of higher talent, and of greater influence, and who shall live in the esteem of the nation.

The *Constitutionnel*, which professes to know something of the forthcoming message, says that the President of the Republic will recommend an appeal to the country at once upon the subject of the Presidency, as the natural sovereign arbitrator between the National Assembly, which refuses revision, and the 2,000,000 petitioners, with the 80 general councils, which demand it. To wait till 1852, it is contended, is only to prolong disquietude and uncertainty, with all their attendant evils; and as the wishes of the country will then be distinctly expressed, the Legislative Assembly will be able to amend the constitution in conformity therewith.

The officious interference of the Police with the Representative M. Sartin, at a private banquet in Sancerre, Department of the Cher, a week or two back, led to a tumultuous rising of the inhabitants of Sancerre, and another small village. The inhabitants resisted the ordinary authorities, and even placed themselves armed before a military force; in the course of a brief collision several were wounded, and some accounts say one or two were killed; but other journals deny these details, and accuse the Government organs of exaggerating the whole affair for its own purposes. The Government alleges that the particular outbreak is a consequence of a general state of disaffection and club organisation; and on Tuesday last the *Moniteur* contained a decree placing the Departments of the Cher and the Nièvre under martial law.

M. de Maupas, the new Prefect of Police, has issued his first proclamation to the inhabitants of Paris, assuring them that his utmost endeavors shall be employed in maintaining public order and tranquillity, as the only foundations upon which the happiness and prosperity of the people can with safety repose; and solicits their co-operation in carrying out the great objects he has in view.

SPAIN.

The *Madrid Gazette* of the 23rd contains another ecclesiastical document, in Spanish and Latin. It consists of a *motu proprio* of the Pope, dated St. Peter's, at Rome, the 12th April, 1851, and given under the fisherman's seal, 'subjecting every house of religious congregation which may be established in Spain during the next ten years to the diocesan ordinaries, as delegates of the apostolic see. This *motu proprio* is officially communicated by the Minister of Grace and Justice to all the bishops of the kingdom; and the minister intimates that it has received the sanction of the royal council. The deputies were rapidly arriving in Madrid for the opening of the Cortes on the 5th November. No royal speech is to be delivered on the opening of the Cortes. The *accouchement* of the Queen is expected in November. The steamer Isabel had arrived at Cadiz with several of the Cuban prisoners.

ITALY.

HEALTH OF HIS HOLINESS THE POPE.—The Paris correspondent of the *Globe*, in his letter of Sunday, says—"The account of the illness of the Pope was a fabrication of a Turin journal, which pretended to have taken the news from the *Osservatore Romano*. According to letters from Rome, there has been no alteration in his health for some time past."

A letter from Turin mentions a report current there in the ministerial circles, that the British and French governments have instructed their representatives at the court of Tuscany to declare that England and France witness with dissatisfaction the establishment of relations between the Tuscan government and that of Austria, which, if continued, will be destructive of the independence of Tuscany.

NAPLES.

The *Croce di Savoia* of the 24th inst. publishes the following letter from Naples:—

"I have been assured that the Duke of Leuchtenberg is charged with an important mission. According to information obtained from an excellent source, he has promised the King of Naples that, in the event of fresh commotions in 1852, Russia would occupy Turkey, station corps of observation in Hungary and on the frontiers of Italy, and that, independently of her own forces, she relied on the co-operation of the Slavonian population of Hungary and of the Turkish empire. The Duke also communicated to the King a plan of the Emperor, by which he was to be placed in possession of the Pontifical dominions, in case of new disturbances and new arrangements. Russia is

very anxious to extend the territory of her ally. I have been told, on good authority, that M. Louis Napoleon Bonaparte was favorable to the aggrandisement of the kingdom of Naples and its extension to Bologna."

AUSTRIA.

The Vienna correspondence alludes to a misunderstanding said to exist between the governments of Austria and Denmark.

THE REPORTED ASSASSINATION OF FRASCHINI.—Late accounts from Venice deny the truth of the assassination of Fraschini, the celebrated tenor singer.

GERMANY.

Letters from Berlin of the 22nd instant mention that Brune, the turnkey at Spandau, had been tried for assisting the escape from prison of Professor Kinkel on the 6th of November last, convicted of treason. He was found guilty, and ordered to be imprisoned for three years, to be deprived of his civil rights, and declared unfit to hold any office under government for the future. Brune received 400 thalers for aiding in this enterprise. Professor Kinkel fled to England.

THE KING OF HANOVER.—According to the last letter from Hanover, the health of the King, which had for some time excited great uneasiness, had improved so much that his perfect recovery was expected. A letter from Berlin of the 19th, however, states that fears are again entertained. The sudden change of temperature is said to have had a very severe effect upon the breathing of his Majesty, and his advanced age prevents his medical attendants from having recourse to the severe treatment which would be followed with a younger man.

PRUSSIA.

The Minister of Justice has issued an order practically repealing the provisions of the Constitution of 1848 by which the Jews in Prussia were admitted to equality and the enjoyment of judicial offices. Those who have passed their examination will be allowed to take employment in the administrative branches. The reason given for excluding the Jews again from law offices is, that a Jew cannot administer an oath to Christians.

RUSSIA.

The Russian government, says the *Moniteur Parisien*, has ordered the expulsion of several foreigners, of whom two are Frenchmen, for having introduced into Russia journals which are interdicted. A post-office clerk, suspected of having been an accomplice in this affair, has been sent to Siberia.

BERLIN, OCT. 23.—Rumors are in circulation of a newly discovered conspiracy among the nobility of St. Petersburg, and of the arrest of several considerable persons standing very near the throne. The discovery, it is said, was made by officers of the body guard of the Emperor, whom the conspirators endeavored to bring over to their party, but who revealed the whole matter to the Emperor.

FROM OXFORD TO ROME, via "CHURCH PRINCIPLES."

(From the *Weekly News*.)

It has long been clear to ourselves—it can never have been doubtful to any who have taken the trouble to think out the question, that what are called "Church principles" by the Anglo-Catholic party, must, by strict logical necessity, conduct all who conscientiously hold them to Popery. Those principles shortly are that there is one (visible) Catholic and Apostolic Church; that the authority of that Church in all points of Christian discipline and teaching, is paramount and supreme; that an Episcopate descended from the Apostles, and Priests ordained by such Episcopate, are essential and indispensable constituents of such Church; that sacraments administered by such Priests are the only channels through which the blessings promised by the Gospel can be effectually and surely conveyed to those who call themselves Christians. Church authority, apostolical succession, a sacerdotal priesthood, and mystically efficacious sacraments,—such, in broad outline, are the doctrines which are day by day gaining fresh ascendancy in that which once was in fact, what it still is in theory, the Protestant Church as by law established in these realms.

It requires little more than to name these principles, to show that their inevitable tendency is in a direct line to Rome. For Church authority, substitute Church infallibility, and the whole thing is done. And this substitution is as inevitable as every other step of the process. Once habituate man to take a pride in submitting his reason to authority, and you have done all that is requisite for insuring his speedy belief that the authority before which he thus habitually prostrates himself, is one which can never err. Once abdicate the great Protestant right of free inquiry and private judgment, and all the rest follows as of course. The Popery whose fundamental doctrine is the exaltation of Church authority, leads logically to the Popery whose fundamental doctrine is Church infallibility.

This conclusion, to which theory would have conducted us, the whole history of the High Church movement shows to be correct. All the ablest and clearest minded among the leaders of that movement have, one by one, after sore and desperate struggles against the stress of an overwhelming conviction, passed over into the bosom of the Romish communion. From Newman to Manning, how many men, once the boast of Anglicanism—and as Anglican leaders, he it ever remembered, most vehement in their protest against Popery—have now transferred their zeal and their ability to the service of that Church with which their followers used so triumphantly to assure us it was impossible they could ever be brought to terms. There must be some reason for all this: these seceders from Anglicanism have not, in the vulgar sense, gained anything by their secession; nay, in almost in every respect, according to the common estimate, they have been infinite losers by it. Here and there, perhaps, with the weaker sort, a love of notoriety, or a quixotism of self-sacrifice may have been the originating motives. But, generally speaking, it is quite clear, and it is only fair to admit, that the great majority have yielded only after a long struggle, frequently after loud protest, to a force of conviction which, without acting a lie to their own natures, they found it impossible to resist.

Whoever puts this point in a clear and convincing light is doing "the State some service," and might be doing the Church still more, were it not for that evil spirit of unteachable perversity which has already once in our history hurried her swiftly to her ruin.—The point to which we allude has never, to our knowledge, been more ably or judiciously urged than in an admirable article on "the Anglo-Catholic Theory" in the last number of the *Edinburgh Review*. The whole scope and drift of the writer is to show that Popery, if consistent with itself, must issue in Popery. The entire argument is very remarkable for the ability, force, and clearness with which it is urged, and we strongly commend it to the thoughtful attention of all those amongst our readers who take an interest in this momentous question.

We were especially struck by the power with which an answer is given to the untenable fallacy which has lately become a favorite with those single-minded Fathers in God, "my lords" of Exeter and Oxford; the position, viz., that the Anglican, as a branch of the Church Catholic, was wholly independent of Rome, before the Reformation; that, at that period, she, as such Church, in the exercise of her independent rights, purified herself of certain errors, to which the rest of Catholic Christendom chose still to adhere, and thereby put itself, as the Lord Philipps is fond of expressing it, "into a state of schism" against the Church Catholic, which thenceforth was truly represented by the Church of England alone. Now, all this monstrous theory rests on one assumption, viz., that the Church of England did, as a Church, reform herself in the days of the Eighth Henry. Is this an historical fact, or is it not? If not, the whole of the episcopal card-castle founded on it comes tumbling at once to the ground.

Hear the reviewer's answer to this question:—

"The assertion that the Reformation was the work of the English clergy is as ridiculous as it is historically untrue. No historical fact is more certain than that the reformed faith and new constitution of the English Church were forced upon the clergy by a power which they had neither the strength nor the courage to resist. The Reformation was carried against their will, in spite of their opposition, and in defiance of their convictions. The errors alone of a premature coerced them into the admission of the revolutionary principle that the King's Majesty, in, under God, the Supreme Head and Governor of the Church of England. It was King, Lords, and Commons, who denounced the usurpation of the Pope, and severed this realm and Church from his dominion. The Bishops, the successors of the Apostles, were almost to a man opposed to the revolution in religion; and their opinions in favor of the old doctrines remain on record to this day. The present model of the Church of England owes its birth, in the reign of Edward VI., to Acts of Parliament, and to Royal Commissions issued under the authority of statutes passed by that King and his father. The Statute 31 Henry VIII. gave the King and his son power to issue proclamations about religion; and 'this,' says Dr. Cardwell, 'was the foundation of the great changes in religion in the nonage of Edward VI.' Royal visitations and injunctions in the same reign, unsanctioned by any spiritual authority, effected numerous and most important innovations in religion. Acts of Parliament in 1517 alone ordered the giving of the cup to the laity. The Ordination Service, a most vital part of the English ritual, was an emanation from the King's pleasure and private judgment, for it came forth from a committee of six prelates and six others appointed by the King, under a power conferred by Parliament. Parliament further commanded that this service, when put forth under the Great Seal, should be alone used; and the Bishop of Worcester, one of this committee, was committed to the Fleet by the King's Council, 'because he obstinately denied to subscribe the book for making of bishops and priests.' It was Parliament which conferred on the King, his heirs and successors, power to visit and reform all heresies, errors and abuses, which in the spiritual jurisdiction ought to be reformed.' The State, that is Parliament, made the Crown, in the Court of Delegates—a body which was to be chosen, at the King's pleasure, from any class of men, lay or clerical, without limitation—supreme judge of doctrine and of every ecclesiastical cause, with power to judge and deprive any bishop or archbishop, for heresy, or any other spiritual offence. That Court of Delegates, thus instituted by the State alone, continued to be, down to our own day, the highest spiritual tribunal of the Church of England; and it was the same authority of the State alone which substituted for it the Judicial Committee of the Privy Council, with an equally extensive jurisdiction, except so far as it has been restricted by the law of the land. The clause of the Twentieth Article, which ascribes to the Church 'power to decree rites or ceremonies and authority in controversies of faith,' was added by the authority and command of Queen Elizabeth alone, and did not even obtain the sanction of Parliament, when the articles were ratified in the thirteenth year of her reign. The Prayer-book itself, so dear to Anglo-Catholics as the Palladium of English Catholicity, had no other authority for a century than the private judgment of Parliament; and but for the political accident of the existence of the Commonwealth, which dissolved the English Church and compelled its re-constitution at the restoration of the Monarchy, would have remained to this day without the sanction of Convocation. And, lastly, and decisively, when the Church of England was formally constituted by the Act of Uniformity of Elizabeth, the whole Episcopate, save one, refused to recognise that Church, and preferred to lose their sees rather than authorise her legitimacy and her faith."

"These facts are decisive. It is certain that the reform of the Church of England was not the act of the English Episcopate, and that the opinions and the authority of that divine corporation, from which alone the Anglo-Catholic derives ecclesiastical legitimacy, were utterly overruled and set at naught in the constructing of that Church. And the conclusion is irresistible, that either the Church of England is no Church at all, or else that the lawfulness of that, as well as of all other Churches, must flow from some other source than the existence and the sanction of a divinely appointed instrument of government."

It is impossible to conceive an answer more complete, an exposure of sophistry more crushing. To "my Lords" the Bishops in question, and those of whom they are the "divinely appointed" (!) misleaders, the personal conclusions to be drawn from this are worth pondering. Theorize as you will, gentlemen, this Church whose revenues you enjoy, and over whose faith and practice you are set to watch, is no self-reformed Anglo-Catholic Church, but a Parliament-reformed State-established Protestant Church. It is this, or nothing; you are Bishops of this, or Bishops of nothing; your Protestantism is the sole tenure on which you hold your prelaties—the only plea you can put in for the continued enjoyment of your pelf, your purple, and your palaces. Are ye then Protestants or not?—If ye, cease to teach like Papists: if nay, come down from your high places, and let honest men be set up in your room. You shall not be permitted to hold power under false pretences for the further perversion of this Protestant people.

Such are the natural sentiments with which an Englishman regards this prostitution to Papal uses of Protestant wealth. To the plain good sense of daily-increasing numbers of Englishmen, Prelacy in itself is a solecism and an abuse: a thing that we shall one day have to make a clean sweep of, when once it comes to be understood, that an educated people is more to be desired than an overpaid priesthood, that spiritual religion is not an affair of Articles and Liturgies, and that England might still be a Christian country, though no longer blessed with a Charles James of London, a Simon of Gloucester, or a Henry of Exeter. But at all events, if Protestantism is to indulge in Prelates, at least let those Prelates be Protestants: if the revenues of the State-established Church are still to

be divided among the State-established clergy, at any rate let the religion of that clergy be the same as that which the Church they serve was established to perpetuate, and which the people among whom they are set to minister, are determined to uphold. A Romanising clergy, and a Protestant laity—to what issue sooner or later that must come in the present ripe age of the world, and in this land of free intelligence, where the Puritan element, God be thanked for it, is not yet quite extinguished—it needs no deep gift of prophecy to foretell.

"But then," cries some unhappy, orthodox Church of England man, "what is to be done? In this Church of ours we have no Government. Even, if united, the Bishops would be powerless—disunited, as we know them to be, any attempt at combined action would only create an intolerable scandal! If you call in Lord Ashley and lay Reformers to rectify the Rubric and purge the Liturgy, at once you create a schism which rends asunder the whole structure. All projects of reform are hopeless. Let us e'en scramble on as we are."

No, if we have at all read aright the temper of the English people, that, at least, is an alternative to which they will not submit. They will not consent to have their feelings outraged, their piety offended, their sense of right and justice scandalised by the perpetuation in State-established pulpits of men whom they feel to be daily sapping the Protestantism they are paid to teach, diminishing the chances of resistance by lulling the spirit of watchfulness, and gradually surrendering the folds over which they have been set in charge "to that grim wolf with privy paw," who "daily devours apace, and nothing said." Depend upon it, if neither Church dignitaries nor State authorities take timely thought about this, there is a spirit in this people of England which will take thought for itself, and that, perhaps, with some such results as, in the days of the second Stewart, brought sorrow on a Romanising Priesthood and ruin on a Prelatical Church.

PROTESTANT PROGRESS.

(From the *Cincinnati Catholic Telegraph*.)

This is an age of Progress—of common schools, of great mental development, of Biblical knowledge, and all such wonderful things as are pulled every twenty-four hours in the Daily Papers. Cincinnati is the center of this circle of light, and yet in spite of this progress, or probably because of its existence, crime is multiplying to such an extent, that men talk of organising vigilance committees for the protection of their houses from depredation and their persons from assault. And after all the noise which has been made here about the Bible and the Pious Fathers, and pure Protestantism, infidelity of the most violent character is spreading from ward to ward; and in a torch-light procession in honor of some German demagogue, a full length figure of Tom Paine was represented on one of the transparencies, and a theatre, oh tell it not in Gath, is open on Sundays and crowded with patrons! We do not pretend to say that the constitution or laws are violated by such conduct; nor is it the province of one citizen to interfere with the inclinations of another, according to the rule established by public opinion, but we refer to this hostility to Christianity, in order that the Catholic readers may have another demonstration of the natural tendency of Secularism to infidelity. So surely as men begin to think as they please on revealed religion, so surely do they enter on the path which leads to scepticism. In fact they are already sceptics. Who that remembers the violence of the Preachers some twelve years since, would have thought that the good effects of so much clamor would have been dissipated so soon? Who would have believed (except the Catholics) that the public mind, heated, agitated, and victimized by those Fanatics who recommended the Bible as a panacea for all the evils of society, according as each reader understood its lessons, would be so changed in a few years, that the Native Protestant would be a match for the foreign infidel in that scurrilous literature in which the sophists delight when inveighing against Christianity!

So diminutive is Secularism becoming, that the leaders will have to stir themselves before long, if they wish to preserve any of that influence which they once wielded with such power against the Catholics. But all the efforts they may make now, will scarcely reinstate them. They relaxed their grasp at the moment in which they should have been most firm; and now the Preachers who used to lead Protestantism, are hired, discharged, reprimanded and laughed at by those who pay them their salaries.

But it is in the system of education that the most serious evils to Christianity are developed. When children are taught no religion, they will profess none; and when religion is absent, every body knows what takes its place. Hence the profanity of the generation rising up is as ultra as Satan could desire. The name of God is constantly blasphemed, and nowhere more so than in the neighborhood of school-houses.

To this must be added the obscene and Anti-Christian books which are circulated in profusion. These evils, in a few years more, will extinguish Protestantism. Were it not for the influence of the female portion of the community, very few of the sterner sex would be seen in sectarian meeting houses, because, as they often say, what use is there in hearing a preacher, when the Bible contains all the essentials, and I can read for myself? Thus the extreme fanaticism of Protestantism is running its course with a rapidity which, even to Catholics, is surprising; and the children of those who affected such veneration for the Holy Scriptures will, on arriving at age, be disposed to throw Scriptures and tracts, and probably the Preachers, into the fire.

POPISH FRAUDS.

(From the *Shepherd of the Valley*.)

We are frequently amused by the accounts of Catholic religious ceremonies furnished to the editors of our Protestant exchanges for the edification of their readers, and the especial delight of those who are capable of appreciating the joke, by those ingenious gentlemen whom they dignify with the title of "Foreign Correspondents." The accounts of the ceremonies of Holy Week and the festive season succeeding that time of penance, with which Protestant journals teem towards the close of Spring, are something to be expected, as one would have looked for a new number of *Punch* in the good old times when he was an innocent jester, or for the last part of one of Dickens' tales before he was ruined by following the advice of his foolish friends of the reviews.

The French correspondent of the leading Methodist paper of this country, gravely informed the readers of that paper last Spring, that the Catholics of Paris at-