

FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* announces that the baptism of the Prince Imperial was fixed for the 14th of June. The mayors of all the towns of France are invited to attend.

Important personal projects of the Emperor of the French with regard to Algeria are spoken of. It is said that nothing less is in contemplation than "to make the African colony a sort of national domain, and to form large estates there, which will be given as recompenses to such persons, particularly among the high dignitaries of the army, as shall have appeared to merit them from the Sovereign and from the country."

The *Times* has the following on the health of her Imperial Majesty:—"The Emperor gave a ball last night at St. Cloud. I allude to it more for the purpose of remarking on the exaggerated reports which have been for some time past current respecting the health of the Empress than for any thing else. According to some of these accounts she was in a deplorable condition, and I believe it has been even stated that she had nearly lost the use of her limbs. All I can say is, that last night her Majesty was present in the ball-room at ten o'clock, and that she did not leave her guests until past two. She walked several times from the ball-room to the refreshment-room, and was to all appearance as animated as any of the party."

It is said that a synod of the Rabbins of France and Algeria is about to be held in Paris shortly, with the object of examining the propriety of transferring the observance of the Jewish Sabbath from Saturday to Sunday.

The *Times* has the following editorial remarks on the social condition of France:—

"In this hour of victory, congratulation, and fame—at this apogee of Imperial greatness—we hear again the name of Socialism. The disease is, we learn, not dead, nor has it even slept; it has only been forgotten. Amid the roar of cannon, amid combat and rejoicing, amid the debates of diplomatists and the compliments of corporations, it has crept unnoticed from village to village, followed the course of roads and rivers wherever traffic has brought men of the lower ranks together, outwitted the restrictions of passports and the vigilance of the magistracy, and now covers vast districts of France, from the borders of Germany and Italy to the Atlantic. Paris and Lyons are, as of old, the centres of revolutionary impulse. In the latter city the multitude has during three generations been noted for its anarchical doctrines, its readiness for an appeal to arms, and its desperate courage in the face of trained soldiers. Now it is the head-quarters of the party who still use the word 'revolution' in its old sense, not as vaguely representing liberty or equality, or brotherhood, or a free career for all, but as embodying the principles of Marat and the machinery of Robespierre. There are Socialists and Communists who are more than republican, who would look on a commonwealth like that of the United States or the Swiss Cantons as worse than despotism, because it tends to inculcate a cowardly moderation. We learn that this moral disease has its geographical distribution. In France, as in other continental countries, locomotion is not free to the laborious classes. The Englishman who travels for a hundred leagues without being asked for his passport is apt to consider the system a mere formality, troublesome, no doubt, but much exaggerated as to its restrictive results. The artisan or peasant could tell a different tale. The effect of the passport regulations is to bind large classes to the districts in which they were born, and it is singular to find that, whereas perfect freedom of travelling and the consequent intermixture of the population would break down the ignorance on which revolutionary doctrines are based, the small intercourse that prevails is subservient to the spread of the evil. The chief agents of the Central Propaganda are the unsettled race whose occupation carries them up and down the great rivers, the Rhone, the Loire, the Saone, and the Yonne. Wherever raftsmen and bargemen come, the peasantry hear something against the rich and the aristocrats, learn the names of Cloutz and Barbes and Louis Blanc, are told that they want bread because tyrants have taken more than their share, that a time of deliverance is coming, but that to be successful they must unite, and, above all, learn to be secret and to enforce secrecy on others. Communism and Republicanism follow the course of the great rivers and the main roads of the country. Even in certain trades and callings different political views prevail, showing how all the doctrines are communicated from man to man in the companionship of the workshop or the cabaret, and not derived from the teachings of any book or newspaper or favorite demagogue. The secret societies which overspread the infected districts of course preserve a passive attitude, waiting for the orders they may receive from Paris, Lyons, or Marseilles; the great cities are filled with soldiers, and no man dares to take the initiative. Perhaps the whole network of conspiracy may some day be destroyed, perhaps material prosperity may lessen discontent, perhaps the slow progress of reason may convince even famine and raggedness that relief cannot come by rebellion and pillage. But what a state of things is this after the repression of seven years!"

AUSTRIA.

It is said that the Austrian Government has issued a circular, explaining the present position of the Italian Question. The circular declares that Austria is willing to make large concessions; but that the necessity of the reforms demanded must first be proved. With this view Austria has commenced inquiries and opened Conferences with various States. The present agitated situation of the Peninsula, is

owing to the revolutionary accomplices of Sardinia and to the latter's inability to keep them within bounds.

A letter from Vienna of the 17th May, in the *Nuremberg Correspondence*, says:—"The misunderstanding between the courts of Vienna and Turin has risen to such a height that the recall of M. de Paar, the Austrian chargé d'affaires at Turin, appears inevitable."

PRUSSIA AND SARDINIA.—A correspondent of the *Independence* writes from Turin that the court of Prussia has signified to that of Piedmont that it is its determined resolution not to mix in the affairs of Italy. This fact, with the friendliness of Russia towards Sardinia, is calculated to be extremely unpalatable to Austria.

The *Pays* says:—

"We announced that Prussia has decided upon the creation of a naval station on the coast of America, with the view to protect Germans, who emigrate across the Atlantic every year. We learn also by our private correspondence, that the Austrian Government has adopted a similar resolution, and that a squadron of three vessels is about to be armed at Trieste, to form the Austrian station on the American shores. This is the first time that the German Powers have sent out armaments of the kind; and this innovation in their policy deserves attention."

ITALY.

THE ITALIAN QUESTION.—The *Austrian Gazette* (official journal) contains the following on the affairs of Italy:—"Count de Carour has reckoned without his host. He hoped to make the Italian question an apple of discord between Austria and France, and he has found what he least expected—that the accord between those great powers is established precisely on that point in the closest and firmest manner. We learn from good authority that the courts of Vienna and the Tuilleries are in perfect harmony as to the attitude to be assumed in Italy. A superficial examination into the state of things in that country is sufficient to convince any impartial observer that no idea can be entertained of withdrawing the French and Austrian troops from the States of the Church, so long as the Mazzinists do not refrain from their revolutionary agitation in the Italian peninsula."

The *Debats* asserts very positively that a congress of Italian sovereigns will be held at Rome to consider of the reforms which it may be practicable to make in Italy without disturbing order or infringing on the sovereign rights of the governments. France and Austria are, it is said, to be invited to take a part in this meeting of Catholic states. The idea, the *Debats* says, originated with the Pope when he heard of what had passed in the congress of Paris on April 8th. The entire statement, however, is denied by persons supposed to know the views of the French government. There is also a rumor that a diplomatic commission is about to meet at Vienna, under the presidency of M. de Bourqueney, to discuss the affairs of Italy.

ROME.—According to a report current among our statesmen, certain changes are imminent in the higher political and Ecclesiastical personnel of the Grand Duchy of Tuscany, with which the Grand Duke's journey to Rome, and his prolonged residence there are more immediately connected than at first appears. It is said that the Tuscan Ministry will shortly remove certain elements of conflict, and bring the whole system of government into harmony with the views and wishes of the Papal cabinet, in order to smooth the way for a new Concordat, on the basis of that concluded with Austria.

NAPLES.—A circular note from the King of Naples has been addressed to his diplomatic representatives at Paris. It is said to express in strong terms against the pretensions of Count Carour to speak in the Conferences in the name of Italy, and very justly complains that the discussion should have been allowed to be held when there was no Neapolitan representative present.

RUSSIA.

POLAND AND THE CZAR.—The Emperor Alexander having given a reception to the Polish nobles at Warsaw, addressed them as follows:—"My policy towards your country is obvious from the past. I am satisfied with the Poles, not only because in spite of revolutions and wars, which have shaken all Europe, they have not forgotten the duties they owe towards their Sovereign and themselves, but because those among them who have fought in the ranks of my army have manifested a bravery and fidelity beyond praise. I shall not cease to love the Poles as my own children. I beg you will inform your countrymen of this; but let them know at the same time that the period of illusion ought to be terminated. No more illusions, gentlemen. I desire the happiness of Poland, but she can only be so by her union with Russia."

PROTESTANT "DEFENDERS OF THE FAITH."—The Rev. George Anthony Denison, who enjoys, in the Anglican body, the dignity of Archdeacon, has been sued in the Ecclesiastical Courts on a plea of false doctrine. A considerable time ago that gentleman seems to have enounced certain propositions on the subject of the Sacrament of the Eucharist. The venerable man is known not to be given to hide his sentiments under bushels, and in this instance he flung his opinions in the face of his brother Protestants with his usual vehemence. His statements were taken up; he refused to retract them at first, and his diocesan was urged to proceed against him in the Archdeacon Court. The Bishop wisely left him to himself, but Dr. Sumner, the Archbishop of Canterbury, has been urged, from so many sides and with so much vehemence, that he has at length stepped into the arena in the person of Dr. Phillimore to decide this, as we should have supposed, most momentous of questions. It appears, however, by the London papers that though the Reverend offender was summoned and appeared,

his Archbishop's Bench has fallen from him, he has sneaked out of the combat. After all, we are to have no fight. Both parties backed out. The Archbishop's sentiments on the dogmatic principle are well known, and the Archdeacon has already published ample apologies for the feeble attempt he made to grope after the truth, and to stand up at any cost, for such arguments and such advance as he had made. The Archbishop has told us all, if we had any doubt about it, that the religious body, in the name of which he speaks, knows no authority in him for saying out definitely yes or no on its sacramental doctrines. If a zealous Clergyman of that persuasion finds in the Scriptures the doctrine that infants are regenerated in Baptism, well and good. The Archbishop cannot venture to say that he is right or wrong. What he believes himself he probably does not know; and he holds it as a principle that, if he does, he cannot impose his belief or persuasion on the Clergymen under his authority. The Archdeacon, on the other hand, was bold and noisy, and he was disposed to be dogmatic, held strong language on the "Real Presence," in the mode in which the Anglicans of note have pronounced that doctrine. It was not, of course, the Catholic doctrine, but one of those modes of expression invented by the High Church Divines of the Star Chamber, who were Popish in expressing themselves towards the Dissenters, and Zuinglian and Calvinistic when defending their tenets from Popery. "Equally removed" from these "extremes" on the one hand, and on the other. After the excitement of the controversy on Baptism it was that the venerable combatant gave vent to feelings, wounded severely as they must have been, if he were not untrue to his professions, by those proceedings. We were sorry to perceive that the statements in which these feelings resulted were afterwards modified and explained away into the usual humdrum. Still, even these reduced quantities of High Churchism were unendurable to the irritated Evangelical party, who longed for a battle, and for the still further humiliation of their opponent. As Catholics, accustomed to consider our religious doctrines very sacred interests—indeed, worth (every item of them) not only the risks of angry Lushingtons, and frowning Philistines, and wasting of goods, and name, and position in this world, but life itself, if necessary—as Catholics, we feel a little indignant that men who come before the world on such a quarrel should suffer the whole to go by default, though we believe both to be in error. Both are undoubtedly in error; but can it be that neither has belief or principle strong enough to fight for? Does it never enter into their heads to believe that, for the glory of the Almighty, their first duty must needs be to clear up the truth if they be in doubt, or to fight for it if they really deem that they possess it? Nothing of the kind. The excitement of the Gorbarn affair is over. A row is disagreeable, and a trial in the Ecclesiastical courts undoubtedly an expensive amusement. The courts have played the part of that ill-omened bird that scared those quarrelsome heroes, Tweedledum and Tweedledee. Each party retires on the appearance of the police, and their poor battered religion is left to take care of itself. If we must pass an opinion on two individuals who have thus come before the public, we must say we feel very differently towards these two controversialists. The Archbishop has never invited a combat at all. He is a good-natured man, and tried hard to avoid it. The Archdeacon, however, is a professed militant. He has been, we must not say a High Church gladiator, though he has sometimes appeared pugnacious for the pleasure of the thing, but one who professed a kind of chivalrous zeal for the great questions agitated between himself and some of his co-religionists. From him we expected a more uncompromising line of conduct. In his opponent we are not the least disappointed. He is at the head of religious peers, some quarter of a hundred in number, enjoying, besides their seats in the Upper House and their consideration as rulers of the Government Church, princely palaces and enormous revenues—£10,000, £15,000, £20,000.—It is said in one instance even £50,000. The *Times* has just been complaining that seven of this illustrious body are absolutely useless—incapacitated by illness or imbecility from fulfilling even the mild requirement of Sir James Graham's estimate of the Episcopal office. Their chief is only acting the part which is to be expected from such a body. Feeble or timid officials, devolving their patronage and authority to family coteries. And the *Times* very naturally asks of what use the Episcopal dignity is to the Protestant Church at all? Their highest doctrinal authority is the Queen in Council. Their actual Minister of Worship is one of the Secretaries of State. He orders public prayers, appoints their fasts and holidays. He is Secretary-Vicar to the supreme authority. The marvel is not that the bench of Dr. Sumner should be submissive, harmless men, to whom points of doctrine are matters of inferior import to the preservation of that decorous subjection to the State which is but seemingly in its officers and subjects in every capacity in which they are its subjects. This is natural and proper, but that men who pass for high-minded and authoritative teachers and leaders should submit to the rule, and that the public should consent to pay so enormously for a sham so transparent, these are subjects of wonder and regret. We wonder what it can be which surrounds the Protestant Episcopacy with such a prestige, and we regret that the Venerable George Anthony Denison should not maintain more unflinchingly and follow more faithfully to its legitimate conclusions the doctrine which he put before the public. No sacrifices, no inconvenience, no amount of reproach can be set, for an instant, against the inestimable happiness of attaining that one priceless jewel he professes to be seeking, and to have had one further proof, had he needed it, that even his High Churchism was inconsistent with the national religion, would have been a legitimate step, at least, in the right direction.—*Tablet*.

UNITY IN THE LAW CHURCH.—Bishops, both the obedient and the rebellious, were greatly solicitous for the preservation of an absolute unity of doctrine both in the English (law) Church and the Irish (law) Church, and the colonial law churches in communion with that United (law) Church. Solicitors they may be, but the union is a joke, and a very bad joke too, seeing that it is at the expense of sincerity. All the world knows that this absolute unity is absolute fudge. We have on record the solemn and deliberate testimony of a Bishop, spoken first in the House of Lords, and then revised, printed and published, to the fact that the clergy, as a body, do not believe the entirety of the dogmas to which they subscribe. "In fact, with respect to subscription, I have not met with one single individual—and I have spoken with almost numberless individuals on the subject—whoever allowed that he agreed in every point, in every iota, to the subscription

which he took at ordination."—(Vide speech of the Lord Bishop of Norwich, in the House of Lords, on Tuesday, May 26, 1840.) In fact, to believe all is an impossibility. The prelate just quoted has shown this by demonstrating their contrary. Unity with the Church, indeed, may be the Church's not in unity with itself. It blows, hot and cold; it paints black and white with the same brush. The Articles, the Canons and the Prayer-book are a huge mass of contradictions, all of which they affirm, may be proved by the Word of God, which, word in many points, they contradict also. Such a unity as this, in vulgar terms, all humbug; in legal phrase, it is a "mockery, a delusion, and a snare." It cannot be obtained; and if it could, it would not be worth having. There never has been unity in the Church of England, and by such means there never will. Sometimes a Popish spirit has predominated, and sometimes a Protestant. It long vibrated, like a pendulum, between Calvinism and Arminianism. Bigotry has reigned at one time, laxity at another. The ethics of Epictetus have changed places with the mysterious speculations of St. Paul's Epistle to the Romans. Now it has stimulated the mob to pelt the Methodists; and anon it has talked of opening its arms to hold them to its bosom. Its unity at this moment is but that of Janus; and its two faces have two voices, one of which talks Puseyism and the other Evangelicalism. It is time to give over this vain attempt. It does violence to human nature.—It organises hypocrisy, and calls it unity. It fails in Ireland, where the constant presence of a hostile, powerful and popular Church might be expected to compel some degree of unity in self defence. It fails in England, from the mere force of that tendency to free thought which accompanies that stage of intelligence and civilization at which we have arrived. As to the colonies, why, it is sheer craziness to suppose that they will long be bound down by the cobweb chains of English formularies.—*London Weekly Dispatch*.

Within a radius of forty miles from London there is, or was some few years back, according to the report of a resident proprietor, a rural population, ignorant of the days of the week, knowing nothing of God or of revelation, and living in worse than heathen immorality. Instances were once cited to us of the most revolting forms of incest, and the milder forms were declared to be common in the locality. Perhaps the narrative, perhaps our recollection of it, is exaggerated. But Lord Shaftesbury and the city mission, evidence before Parliament, the daily attestation of the newspapers, proclaim a state of wickedness and ignorance which lends probability to an otherwise unsupported story. If Henry the Eighth was obliged to discredit his own work and Cranmer's by declaring that the first fruits of the Reformation were license, godlessness, and blasphemy, so have his successors been forced, from time to time, to bear witness to the advancing torrent of ignorance and infidelity.—*Tablet*.

Mr. Yardley, the Thames magistrate, has had occasion to remark that, in spite of the law of 1854, wife-beating continues to as great an extent as ever. This amiable and perfectly English practice is not confined to London or large towns, as any reader of the rural newspapers may see. The existence of a state of society here which could require the passing of such a law must prove to every unprejudiced mind that the population of Ireland is altogether degraded, and requires to be ameliorated by the importation of a large quantity of English blood.

A gentleman farmer by the name of Craig, residing in the west of Scotland, has just published a pamphlet on the "potato disease," the substance of which it may be interesting to your country readers to know, now that they are about planting their crops. This gentleman thinks that he has discovered the fact that by planting three kinds of potatoes together, he has succeeded in procuring most favorable results. He pursued this course last year, and although two out of the three varieties planted had been on previous occasions affected by the disease, all were found to be perfectly healthy and sound when dug, and experience has shown that they kept well during the winter. Mr. Craig believes that the potato disease may be safely attributed to the violation of one of the laws of nature, and that the generation of the malady is occasioned by the plants being too closely bred; or, in other words by "sub breeding." If he is correct, and the difficulty is caused by breeding in and in, his proposed cure must be effectual; and if the potato is planted promiscuously, as used to be done in old times, the farmer will be rewarded with abundant and healthy crops.

The American question assumes month by month with each interchange of communications between the two Governments a more serious, a more anxious, a more threatening aspect. The apprehensions of today become the certainties of tomorrow; and claims the existence of which could never have been anticipated are one by one urged upon us. It really seems as if demands on one side and concessions on the other had reached their utmost limit; as if so much had been conceded in peace, that nothing was left to be grasped by war; as if America had obtained and England had yielded all that the most powerful country could ask—all that the feeblest nation which retained any sense of dignity and self-respect could possibly give up.—*London Times*.

We learn by telegraph to the *New York Courier and Enquirer*, dated Halifax, June 14, that the ship *Pallas*, Captain Spillane, from Cork to Quebec, with one hundred and twenty passengers sighted the coast of Cape Breton on the 30th of May. In the afternoon it was discovered that the compasses varied from one another; and the course of the vessel was then shaped between Cape North and St. Paul's. At 10 P.M. she struck on the breakers at St. Paul's and bilged; the sea washing over her. The passengers became panic stricken, and rushed into the boats, which sank almost immediately. Seventy-two persons were thus drowned. In the morning the Superintendent of the Island sent off boats and rescued the remaining passengers. A vessel had left Sidney to convey them to Quebec. The ship is a total loss.

UNITED STATES.

Rt. Rev. Dr. McKinnon, Bishop of Arichat, N. S., is now in Boston, and will sail immediately for his Diocese. We are pleased to say that his lordship is in excellent health. He is accompanied by the Rev. N. McCloud and five ladies of the Congregational Convent, Montreal, who go to Arichat to establish a Boarding School for Young Ladies.

The Mormons are experiencing hard times at Salt Lake. Food is so scarce that beggary from door to door is as common as in our Atlantic cities. Brigham Young denounces the practice as likely to be an imposture, though he says where any of the saints have gone five days without food they ought to make their wants known. Rather a task for a man to support ninety wives in a country where food is so scarce.