

## FOREIGN INTELLIGENCE.

## FRANCE.

## THE EMPEROR AND THE POLISH REFUGEES.

The *Moniteur* has published a letter from the Polish General Rybinski, general-in-chief of the Polish army in 1831, to the Emperor, in which the writer, after alluding to his Majesty's recent preservation, says:—

"The hope of a calm and great future which at this moment reigns in Europe cannot be realised without your truly providential and heroic initiative. Under you, its true chief, Europe will advance boldly towards its new destinies. Poland has religiously preserved, with love and veneration, those glorious traditions which, revived and developed by your Imperial Majesty, open a new era for France and Poland, and by the union of those two countries for the great European family. Sire, Poland hopes all from the Divine justice, and in its faith in your Majesty it is convinced that this justice will be executed by no other than you. Poland, Sire, suffers and looks towards the west, where it sees and loves only your Majesty."

The Paris correspondent of the *Daily News* gives, from a private source, the following as the reply of the Emperor to this address:—

"I am deeply moved by the sentiments expressed in your address. I expected such a manifestation from you. Hitherto I have not been able to do what I could have wished for your country; but the march of events now permits me to hope that I may be useful to you, in continuing the work commenced by him whose heir I am."

This reply may be intended as an intimation that, when Austria joins England and France, the war will be carried into Poland. An article in the *Constitutionnel* favors this interpretation. The semi-official journal says:—

"The war we are carrying on against Russia is not as yet a great war. The great war will only commence on the day when, negotiations being definitively abandoned, we shall operate in concert with Austria. Then our onslaught upon Russia will not be restricted to the extremities of her dominions; it is the centre of her empire—that is to say, her most vulnerable point—that we shall attack. The battlefield will be transported to Poland. Not a single town, but the fate of the entire Russian empire, will be the stake to be played for."

It seems that the appointment of Count Walewski to the Ministry of Foreign Affairs inspired the Poles with a belief that the dawn of a new era had arrived; for the count's mother was a Polish lady, and he fought and bled for the Polish cause in the insurrectionary war of 1831.

**EXECUTION OF PIANORI.**—The *Times*' correspondent describes the execution of Pianori thus:—"The assassin Pianori has been sent to his account. He was decapitated this (Monday) morning at 5 o'clock, in the usual place of execution of the prison of Roquette, not far from the Bastille. The spectators were not many at that early hour, and it was only last evening that orders were sent round to the police agents to be ready for duty. The Advocate-General visited him an hour before his execution, to learn whether at that terrible moment, when the world was about to close on him, he had any disclosures to make. To the question of the Advocate, he answered by a stern and single negative. He died, and made no sign. He was led to the scaffold, which was in the square of the prison in the costume of parricides—a black veil thrown over his face, a long shirt covering him, and his feet naked. He was pale, but his features were calm; yet the effort must have been strong which produced that calmness, for on his cheek bones was a bright hectic spot, which told what passed within. As he stood upon the scaffold he cried "*Vive la République*," and the plank to which he was bound turned the moment he was about to repeat the cry. Yet Pianori cannot be considered, even by the most ultra party, a political martyr; he was a vulgar miscreant, who had already committed crimes sufficient to earn such a doom. In the faubourgs, it is rumored that it was not Pianori, but a "mannequin," that was guillotined, and that the real person (who, of course, was a police agent) has been sent out of the country with a passport!"

**COURTESY OF A PARISIAN CLUB.**—An act of extreme courtesy has been shown by the members of the Parisian Club, "*Cerole de Paris*," situate on the Boulevard des Italiens, who have invited the members of the Junior Service Club of England to become honorary members during the "Exhibition of all Nations, in order, as the invitation states, to draw closer and cement the friendly relations subsisting between England and France."

At Paris, a singular marriage was celebrated in the chapel of the Hotel des Invalides—that of a Zouave, who lost both feet and hands in the siege of Sebastopol, with a young woman of some property. The couple were engaged to be married before the Zouave left for Sebastopol; and when he came back, so gloriously mutilated, his betrothed declared that she would keep her word. The marriage was attended by the governor of the hotel and his staff, and by all the invalids. After the ceremony, the cross of the Legion of Honor was presented to the hero, in the name of the Emperor, and a valuable present to the bride in the name of the Empress. The Zouave has, besides, been admitted to the Hotel des Invalides, and promoted to the rank of sub-lieutenant.

The *Courrier du Bas Rhin* contains the following anecdote:—"A young Zouave, who had entered the army as a volunteer, excited the greatest astonishment and admiration amongst the English and French officers by his gymnastic powers. He attempted the most extraordinary feats, and always succeeded. An English captain asked him one day

why, gifted as he was with such marvellous agility, he had entered the army voluntarily, when in a circus he could earn ten, nay, twenty times as much as in the army. The Zouave, colored to the very temples, and in a tone of wounded pride, replied—"Because I hope to die a French general, and not a riding-master. The French soldier looks to something besides money." Then plunging his hands into his side pockets, he turned round and took his departure; but from that day nothing in the world would tempt him to give any specimen of his wonderful powers before an English officer."

## GERMAN POWERS.

Of the last Austrian proposition put forward since the discontinuance of the conferences, for giving effect to the third point, a correspondent of the *Indépendance Belge* gives the following account as reliable:—

The Austrian proposition for terminating the preponderance of Russia in the Black Sea, proceeded less upon the principle of a reduction than upon that of equalizing the forces on the sides of Russia and Turkey respectively. It limited the forces of Russia in restoring them to a figure which, it is true, was very little lower than that at which they stood before the war; but it assured to Turkey, by means of her own resources and those of France and England, her allies, forces constantly equal to those of Russia. Thus, it had neither the inconvenience of the absolute principle of *mare liberum*, which by opening the Straits to the Russian fleet, would have permitted this to exercise a powerful and continuous influence in the waters of Greece and the Adriatic, nor the inconvenience of the principle of *mare clausum*, which would have left Turkey to contend with her own forces against Russia. In fact, it would have opened the Straits only to the fleets of France and England in the proportion necessary to maintain the forces required for the protection of Turkey at the level of the Russian forces which might menace her. Austria was ready to engage that, if these conditions were accepted by the Western Powers, and rejected by Russia, she would at once take part in the war.

The Grand Duchy of Baden is very far from fully enjoying all the advantages which the provisional pacification was to bring it. Contests between the two parties are frequent. A courier never comes from Germany without bringing some fresh fact; it is the misery of similar situations, where it is a question of rights against unjust claims, and where the latter are supported by narrow-minded or evil-disposed men. The responsibility of these disputes cannot be always laid upon the government of Karlsruhe, which, we are glad to believe, is sincerely seeking to settle the ecclesiastical question with the Holy See; but the Catholics of the Grand Duchy have not less grounds to complain of the measures directed against them. Let the central government define all rights more exactly, and take a more decided position in its relations with the governments of the Circles and the rights of the clergy, and the interests of the Catholic subjects of the Grand Duchy will be less frequently injured.—*Année de la Religion*.

## SWITZERLAND.

The *Univers* of Thursday states that the excitement among the Catholics in Switzerland, owing to the recall of the Bishop of Geneva, daily increases; and that since the Freiburg Conference decided to uphold the exile of M. de Marigny, the complaints have been general. Every district of the Canton of Freiburg united in a protest to the Great Council against the decision; and at Geneva, the affair was likely to assume a very serious aspect. The Revolutionary party is not without anxiety, and does its utmost to excite the Protestants against the Bishop of Freiburg. A Protestant journal actually calls for the death of M. de Marigny.

## ITALY.

We read in the *Journal de Rome*:—"There have been solemn thanksgivings to Divine Providence, in several towns of the Papal States, for the preservation of the Holy Father's life. The Holy Father having learnt that some cases of cholera had shown themselves in Sabazia, has despatched immediate assistance, from his private purse, for the unfortunate victims."

The Bishop of Mayence has arrived in Rome, the bearer, it is said, of the Articles of a fresh Convention with the Grand Duke of Hesse. We have learnt, in fact, that immediately on his return to his diocese, he went to Darmstadt to the Prince Regent. Let us hope that things will be at last terminated here. It will not be certainly without fresh difficulties; for, if we may believe the *Journal de Francfort*, a deputy of the Lower Hessian Chamber, was to have brought forward a proposition tending to guarantee the rights of the sovereignty of the State over the Catholic Church. But let Catholics show themselves undisguisedly and unanimously in union with their Bishop, let them support their rights by all legal and constitutional means, and justice will be done, in spite of all obstacles. Their energy only can carry their cause through triumphantly, in a country in which Protestantism governs by numbers and influence.—*Catholic Standard*.

## RUSSIA.

According to advices from Warsaw, of the 7th ult., a manifesto of the Emperor Alexander II. had been published there that day, proclaiming acts of grace to his Polish subjects as had already been bestowed on his Russian subjects. These acts of grace are described as consisting of entire or partial remission of punishments and arrears of taxes.

The Poles are represented in private letters as indulging in very great hopes just now that the Russian government is about to take some steps to favor the national desire of a distinct and in some measure independent position as towards Russia. The most remarkable part of the affair is, that the police is no

way interfere with the mention and discussion of this topic even in public places of resort: such a liberty taken a little time back would have sent the bold conversationalists to Siberia on Bomsarsund!

**NEW RUSSIAN MANIFESTO.**—A new manifesto has been issued at St. Petersburg. The Czar orders a new levy of troops in the proportion of twelve in a thousand. The measure, which is to have effect in the seventeen western governments of the empire, is to receive its complete execution by the end of July. A despatch in the *Times* says the levy is to be twelve in one hundred.

**RUSSIA AND THE NEUTRALITY OF GERMANY.**—The following is the substance of the Russian despatch of April 30th, received by the representatives of Russia at the court of Darmstadt. Russia considers the result come to at the Vienna conference on the two first points as a useful one in designating German interests in the question. This result must confirm the states of Germany in their determination to maintain a strict neutrality. Russia will not consider herself bound to maintain the interpretation of the first two points as agreed upon at Vienna, except on the condition of this strict neutrality of Germany.

The *Corriere Italiano* of Vienna says—"The accounts received from Russia give a melancholy picture of the state of commerce and manufactures in that country. All the laborers usually employed in agricultural work have been taken to construct redoubts and dig trenches along the line of the Vistula and on the coast of the Baltic. The crops this year will consequently be very scanty. If there be also taken into account the injury which commerce has sustained by the blockade of the Russian ports in the Baltic and the Black Sea, it will be seen that the advantages hitherto derived by the Russians from the coasting trade have been completely annulled. The condition of the poorer classes is, therefore, becoming worse and worse every day."

**THE BALTIC FLEET.**—The Baltic fleet has pushed northward in spite of the great obstacle of the ice. On the 9th the greater part of the vessels were at Faro Sound, and some of the ships had been as far as the Aland Islands. The blockade of the Gulf of Finland has been established, though at the time it was full of ice.

The *Invalide Russe* says, that from the commencement of the war in the Crimea, up to the 1st of March, the Russian loss in wounded (without reckoning the dead) has amounted to 15,123.

## THE PREDOMINATING TENDENCIES OF PROTESTANTISM.

Balmes in his great work on "Protestantism compared with Catholicity," after citing numerous and inestimable benefits conferred upon human society by the Catholic Church, goes on to show how barren of great and good works is the system which sprung from the Reformation, or religious revolution of the 16th century. He sketches with a master hand the tendencies and condition of that withered branch of Christianity, which was then so ruthlessly severed from the main stem of the Christian church. While the parent tree continues to bloom and blossom and bring forth acceptable fruits, the several branches are covered only with spurious growth, parasites, mushrooms.

Protestantism cannot be considered a living Church; it wants the elements of wholesome life, but it yet displays sufficiently its tendencies, or powers, or ruling passion, "by the ruins it has made." At this day having nothing positive to teach, no bread of life to give to the people, it contents itself and amuses them by relentless attacks upon that Christian body which has defined faith and doctrine, and authority. There are some evils much nearer to it than the imaginary errors of the Catholic Church, but hopeless of correcting them, it expends all its force upon which it at least is not responsible for, and cannot control its "bitter zeal" against Catholicity, renders it forgetful of the scriptural injunction, to remove the beam from its own eye, before it takes the mote from another's.

Nothing exemplifies the downward and destructive tendencies of Protestantism more forcibly than the indifference with which it regards marriage, breaks the ties between those whom God has joined together, and allows new alliances during the life-time of the original parties. Pretending to adhere closely to the letter of the Scriptures, it sanctions through its clergy, matrimonial alliances in instances which our Saviour distinctly pronounces adulterous. There are many portions of this country where all moral and religious sense about this matter appears to be quite extinguished. Marriage has degenerated practically into a contract which shall hold good like a partnership trade induring the mutual consent of the parties. Now when a Christian (?) nian has two wives living, although he has a legal divorce from one, he is in the sight of God no better than, a Turk, or a Mormon. Yet in the length and breadth of these United States, there are very many such men, living and dying in the sinful connexion. One might suppose that their clergymen would be forever reproving them, in season and out of season, or would excommunicate them, as St. Paul did the incestuous Corinthian.

But no, these clergymen are so taken up with the enormous doctrine of the Immaculate Conception? which they falsely teach, makes the Blessed Virgin a divine and not a human being, or with some other of the "error of Popery" but the have no time left to inculcate upon their flocks the positive truths and requirements of Christ's doctrine.

This indifference to the sanctity of marriage is not confined to American Protestantism. We would not here cite California, with its Mormon chaplain to the legislature, and its general contempt for the Law of God, except to recall an incident, which has a counterpart in Protestant Prussia. We read lately in the public prints, that a bride and a groom were dining at a public house, when the lady observed two gentlemen whom she knew, and whom she introduced to her new lord, as her former husbands. The parties singular to say, met and parted all on very good terms with each other. The counterpart we take from the correspondent of the *New York Evangelist*, wherein an American divine, reporting the action of the German Church diet on the subject of marriage and divorce in Protestant Germany, informs us, that it happened a German Statesman of high standing, met at a fashionable watering place, with four wives at once, from

three of which he had been legally separated! This case was lately alluded to in the English Parliament, as a commentary on German morality."

A Protestant paper published at Paris, *La Revue Chrétienne*, thus notices the Church diet, and the State (Prussia), in regard to this subject.

"The Church diet, (Kirchentag), is occupied with the subject of divorce. Every one knows that Prussian legislation has so relaxed the conjugal tie, that the least incompatibility of temper is sufficient to sever it. It is a pity indeed, Henry VIII. had not profited by a code so convenient, as it would have saved so much bloodshed, while it would have allowed him to have added a few additional names to the list of his wives. In the evangelical view, such legislation consecrates adultery. The close union of Church and State in that country condemns the Church, in the absence of civil marriage to consecrate legal adulteries."

It is shown by statistics prepared by the Minister of Justice that there were in Prussia in the three years previous to 1844, an average of 3841 divorces a year; and as we see, the divorced parties had, and probably generally exercised the privilege of forming new connexions.

It needs no comment to show how such a condition of things opens the flood gates of immorality and crime. Here is a country which has been Protestant these 300 years, and behold its condition. And what must that Church be, which by order of the government, abandons itself to the habitual consecration of legal adulteries?

A correspondent of another Protestant paper, (*Chris. Advocate and Journal*), in leaving Prussia writes, "I sincerely rejoiced to leave a country, where I found little true Christianity, where the few Churches, were miserable, cold, uninhabitable barns, while the theaters were elegant and comfortable, and where, above all, a political espionage, &c. No wonder the German dreams, he is permitted to do nothing else. In imbecility and meanness, Prussia now stands alone. While Austria has in some measure retained her character, Prussia has been continually sinking lower and lower."

It strikes us that the Protestant clergy would be better employed attending to the errors and sins of themselves and their own people, than in reforming or persecuting the Catholic Church. This very divorce doctrine is a legitimate child of Protestantism, dating from its great apostle, Martin Luther, whose teachings on this subject would make a sufficient text for Brigham Young. In his commentary on Genesis, he says: "As to whether we may have several wives, the authority of the patriarchs leaves us completely free," and subsequently, "It is a thing neither permitted nor prohibited, and that he did not decide anything thereupon." He did however take upon himself to allow the Landgrave of Hesse-Cassel to follow the example of the patriarchs, and to give precedent to the Mormons.

We have used divorce as illustrating Protestant tendencies, always destroying, never construing. Balmes shall speak for us again. "The essential principle of Protestantism is one of destruction; this is the cause of its incessant variations, of its dissolution and annihilation. As a particular religion it no longer exists, for it has no peculiar faith, no positive character, no government, nothing that is essential to form an existence. Protestantism is only a negative. If there is anything to be found in it of a positive nature, it is nothing more than vestiges and ruins; all is without force, without action, without the spirit of life. It cannot show an edifice raised by its own hands; it cannot, like Catholicity, stand in the midst of its vast works, and say, 'These are mine.'—Protestantism can only sit down on a heap of ruins, and say with truth, 'I have made this pile.'"

(From the Dublin Telegraph.)

There are, at this time, three countries in Europe which boast of having made innovations on their ancient forms of government, of being such lovers of "liberty" that they have transferred many of the powers, formerly vested in the hands of the monarch, to Parliaments, which are presumed to represent "the democracy." These three countries are Piedmont, Spain, and England. They are peculiarly the Parliamentary countries of Europe; and strange is the coincidence to find, that the three Parliamentary countries are each engaged in the self-same work—robbing the Church.

Piedmont is engaged in despoiling Convents, a task she has not yet completed; but her parliament is toiling zealously to accomplish the job, first set before it by that traitor to his God, his country, and his King, Count Cavour, the recently-dismissed minister, whose collusions with foreign heretics for the perversion of his fellow countrymen was lately exposed in the *Weekly Telegraph*.

The Spanish Parliament has, in violation of a solemn Concordat, robbed the Church, and before this paper is published, we expect to receive intelligence that the unhappy Queen, the usurper of the royal functions which, of right, belong to Charles VI., has ratified the Church robbery by her sign manual, when such are the labors of foreign Parliaments, who boast to be established on the English model, we can scarcely be surprised to find the English Parliament itself giving its attention to a fanatical Birmingham button-maker, when proposes to despoil the Catholic Church of Ireland of the Maynooth Endowment—the only property possessed by the church that is secured by act of parliament.

We are not surprised that those who represent the Russels, the Wentworths, the Cecils, the Cromwells, the Ashleys, and the other church-robbers and priest-murderers of former years, should now continue in what seems to be their fitting vocation—that they should resort to the publication of pamphlets, which seem to have been forged in hell, to accomplish their vile ends; nor that they should stir up the demon fire of bigotry in the heart of nation that is Paganised—the mass of whose population has never heard of Revelation, and amongst whom the poisoning of infants, and the crime of infanticide, are events of common occurrence.

The vindication of that great Catholic establishment, whose spoliation is sought for, is to be found not only in the pages of the report of the Commissioners recently published; but its goodness, its purity, its piety, its excellence, and its usefulness, are to be learned from the character of its assailants; and the base means they have resorted to, for the purpose of defaming its reputation, and belaying its character.

That bigotry and baseness, the sin and heresy, that Paganism and blasphemy, that decabry and infidelity, should unite together now in England, as they