

FOREIGN INTELLIGENCE.

FRANCE.

No doubt is now entertained that the President of the Republic is seriously disposed to reduce the army. Some persons say that this will be done to the extent of 80,000 men, which would give an annual saving of forty millions of francs, from which about ten millions would have to be deducted for increasing the gendarmerie by an addition of 10,000 men. Others say that the reduction will not exceed 50,000, which would cause an annual economy of 15 millions of francs. This would not be a very great saving in amount; but the moral effect would be excellent, for it would put an end to all dread of foreign war.

It is known that the President of the Republic intends to deposit with the senate, with all due forms of solemnity, a sealed paper with the name of the person whom he would desire to recommend as his successor. It is much doubted whether any one has as yet been selected, and as his thoughts have recently turned towards a matrimonial condition, it is not unlikely that he hopes he shall be enabled to fix on some name still closer in relation with himself than any other. However this may be, it is a fact that the curiosity of certain parties, more than ordinarily interested in the matter, has of late been much excited. Amongst these is Prince Jerome, ex-King of Westphalia, and now President of the Senate. No one is more familiar with the mental calibre of the ex-King than his nephew; and it has consequently been remarked with surprise that for some weeks past the influence of the uncle has made advances in the more intimate councils of the Elysée. The President is perhaps flattered that he has still an uncle living who has been a king; and that venerable relative is no less pleased at witnessing in his old age the position to which that nephew, not long since a captive, or an exile, has attained. It will not be supposed that Jerome has any thoughts about his own promotion to such a post; but Jerome has a son, and his utmost efforts, said to be seconded by his daughter, are directed to have the name of that son fill up the blank in the important document in question. Yet there is another competitor in the field in the person of Antoine Bonaparte, one of the younger sons of Lucien, and to whom a preference has been shown. The Jerome party, however, have taken care to remind the President of the republican principles of the late Prince of Canino, and that he always had been an obstacle in the way of the Emperor, and they insist that none of the republican blood of Lucien can be trusted.

The Duke of Rianzares, husband of the Queen Mother, Maria Christina, has arrived at Malmaison. It may, perhaps, be said that the matrimonial projects spoken of before the *coup d'état* are in some way connected with his journey. The ostensible cause, however, is the railroad enterprise of the agent of the Queen Mother, and the settlement of accounts connected with the Cuban property, and which are so circumstanced as to have required the presence of Duke in Paris.

The *Moniteur* publishes a decree which settles the relations of the Senate and Legislative Corps with the President and the State Council, as also the form of oath. It is also as follows:—

"I swear obedience to the constitution and fidelity to the President."

Every proposition modifying the Constitution requires the signature of 10 senators before it be made.

The Senate separates on the reading of the proclamation for the prorogation or the closing of the parliamentary session.

The Council General of the Bank of France, in its sitting of Saturday last, resolved to raise to one hundred millions of francs the amount of its funds to be set aside for advance on French public securities.

M. Clement Thomas, Commander-in-Chief of the National Guard of Paris during the insurrection of June, 1848, has received notice to quit France within eight days.

On Sunday last twelve political prisoners, among whom was M. Quesne, formerly editor of the *Tra-vailleur*, were despatched from Nancy to Paris, preparatory to their transportation to Africa.

Three hundred and one political prisoners have been embarked at Havre on board the steam-frigate *Berthollet* for Guiana.

M. Gafney, chief editor of the *Journal du Havre*, has been expelled from France.

SWITZERLAND.

The *Times*' correspondent of Geneva, writing on March 19th, says:—"Of the precise nature of the explanations or concessions by which the present dispute between France and the Confederation has been arranged nothing is yet known here, and the total silence maintained by the Federal Council begins to excite discontent. All the evidence of a settlement of the dispute is indirect and secondary. General Dufour, the Commander-in-Chief of the Swiss army, has received a decoration from Louis Napoleon; and a part of the Paris press avow that the 'fugitive' question was but the pretext, and that the object they hoped to secure was the total overthrow of the Liberal party in Switzerland, the restoration of the *status quo* before 1847, an indemnity to the Catholic party for all it has lost, politically and materially, in several of the cantons, and security against any further diminution of its influence in others, where it is still threatened."

GERMANY.

An official journal in East Prussia notifies that large supplies of rye are lying on bank of the French from Kowna to Russian Georgeburgh will soon come to relief of distress where dearth is felt. In Berlin corn market there has been a great fall of prices since the thaw which opened canals and facilitated transport of supplies.

MOUNT SAINT BERNARD.

L'Assemblée Nationale has a remarkable article on the subject of the persecutions practised by the Radicals of Switzerland against the Religious of Mount St. Bernard, in which it exposes the sacrilegious conduct of the Government of the Valais, who have seized upon that establishment, which the whole Catholic world may consider as being its own work and consequently its own property:—

"If there could be," says *L'Assemblée Nationale*, "an institution which ought to think itself sheltered against the fury of men, even of the Radicals of Switzerland, that institution would have been the Hospice of Mount St. Bernard."

"That Hospice, which was established in the year 982, has existed nine centuries, and never ceased to be an object of veneration for the whole world, whom it edified by its miracles of devotedness, self-denial, and Christian charity. There is not a country which did not bring there a tribute of pious gratitude, for there is not one which is not indebted to that Hospice for the life of some of its children, and it could be said that the Hospice of St. Bernard is not the property of a Religious Order, but that of the whole human race."

"Being built upon a neutral soil, at the top of the Alps, that sacred establishment has always been under the protection of all nations; and it seemed that the holiness of its destination, as well as the noble virtues of the Religious body who administer there, and whose life is spent in the service of the poor, the sick, and the traveller, were sufficient to save it from the shock of human passions, and from the ruins which are the result of revolutions."

"But it is upon that pious foundation which centuries have respected, that the Government of Valais has laid a sacrilegious hand. Scarcely had Radicalism been triumphant in Switzerland, when it thought proper to commence the destruction and spoliation of Mount Saint Bernard. These are the worthy trophies of a dishonored cause!"

"It will be remembered, that after the war of the Sonderbund, in 1847, the Grand Council of the Valais suppressed all Religious communities, even those of women. The universal sympathies of which Mount St. Bernard was the object, protected it for some time. The Government, even of that epoch, dared not openly to wound the public conscience; but the Radicals, emboldened by their success, soon returned to their former projects."

"From that moment the Religious suffered every kind of persecution. Their hospital was occupied by military, the gates were forced open, the buildings searched, all the provisions the Religious had gathered (not for themselves, but for the poor and the traveller) were plundered. The Religious were put in prison, and expelled from their houses, whither they were allowed to return only when public indignation compelled the Government to set them at liberty. But their persecutors' hatred was not satisfied."

"By a first decree, in December, 1847, the Hospice of St. Bernard was fined £4,600, to be paid in eight days. The Superior protested, and in answer to his protest the Grand Council decreed the annexation to the demesne of the State of Mount St. Bernard, including the Hospital of the Simplon, which was founded by France, and which the Government of the Valais had sold for a heavy sum of money to the Convent of St. Bernard, and which, notwithstanding the regularity of the sale, they confiscated to their own profit."

"Could France remain indifferent in the presence of such iniquitous acts? No; France, more than any other nation of Europe, had the right of interposing in the question respecting the Hospice of Mount St. Bernard. France occupies the first rank among the benefactors of the Convent. There is scarcely a reign in the history of France, during which the Mount St. Bernard received not some marks of its liberality.—Everything there recalls to France the remembrance of her ancient piety, and that of the first names of her history are there blended. The hospital is called *Maison de St. Louis*, and at the beginning of the present century General Bonaparte, then First Consul, confided to the Religious the mortal remains of General Desaix, who died at Marengo."

"France, then, had the right of intervening, and so she did in 1847, by refusing to pay the annual subsidy for which she no longer was indebted, and which she could no longer pay to a despoiling Government.—Conferences were then opened at Sion, under the auspices of the French Government, between the Council of State of the Valais and the Rev. Father Fillion, the representatives of the interests of the Convent. But whilst they were negotiating, whilst the Grand Council, the legislative authority of the Valais had promised to discontinue all decrees against the Institution, the Government ordered the sale of the property. They committed that unheard of action without informing the interested parties, and thus rendered entirely useless the conferences they had accepted."

"It will be easily understood that the events of 1848 should have diverted public attention from that question, but now the unqualified act of the sale of the property, must attract the French Government's attention, and we hope they will understand the necessity of acting more energetically, since its voice was not listened to. Its own interests are injured, its dignity is attacked, and its influence is despised. France cannot witness with indifference that violation of the most sacred rights, the entire ruin of that work which her Kings have supported, unless she consents to abdicate her rank and deny her history. Since the advices of the French Government have not been listened to, France will be compelled to make use of other means. The Religious of Mount St. Bernard have, by the voice of their Superior, informed the entire world that the Institution was on the point of ceasing to exist. They have done their duty. It becomes France now to do hers."

THE ANGLICANS IN ROME.

The following article, headed "The English Church at Rome," which appears in the *Church and State Gazette* of last week, will, we imagine, give great amusement to Catholics in Rome:—

"It is well known that certain members of the English congregation at Rome recently refused to acknowledge the Episcopal authority of the Bishop of Gibraltar, on the alleged ground that in his 'letters patent' Rome was not mentioned, but simply, congregations 'on the shores of the Mediterranean.' These members added, that if they owed Episcopal superintendence anywhere, it was 'by custom' to the Bishop of London, with power to appeal to the Archbishop of Canterbury. The Rev. R. Burgess, in addressing himself on this subject to the Bishop of London, was informed by

his Lordship in reply that the custom had been as was stated; but that he (the Bishop) had waived all right connected therewith and made over the same to the Bishop of Gibraltar, to whose Episcopal authority he recommended all members of the English Church at Rome to lend obedience, with reserved power of appeal as before to the Archbishop. The Rev. R. Burgess subsequently states to the Archbishop the substance of the answer forwarded to him by the Bishop of London. The Rev. gentleman then says:—

"It would remove the last support on which the recusants now rest if your grace would allow it to be publicly made known that you neither claim nor will exercise any jurisdiction or authority over the English congregations in Italy other than the appellate jurisdiction which belongs to your Grace as metropolitan. And without touching upon the legal question as to jurisdiction in foreign parts not in her Majesty's dominions, it would in all probability reconcile all parties to the superintendence which is the only one provided, if your Grace would join in the recommendation given by the Bishop of London—viz., that the Chaplain and Managing Committee and the Church of England congregation generally at Rome would submit themselves in all things lawful and honest to the spiritual authority of the Lord Bishop of Gibraltar."

"To this application Dr. Sumner made answer as follows:—

"Lambeth, Feb. 20th, 1850.

"My dear Mr. Burgess—I understand that, in the course of the disputes which have unfortunately existed concerning Episcopal authority among the members of the English Church at Rome, it has been said that the lady resident there have been 'customarily subject to the Bishop of London in subordination to the Metropolitan See of Canterbury.' The appellate jurisdiction, I presume, necessarily belongs to the metropolitan; but I do not understand that any of my predecessors in the see have ever exercised or claimed any other jurisdiction in Italy; and although I was reluctantly obliged *ex officio* to pronounce that the Bishop of Gibraltar was not empowered to enforce his Episcopal authority at Rome over those who refused to acknowledge it, I always thought it matter of regret that his authority had ever been denied.—I remain, my dear Mr. Burgess, very faithfully yours,

"J. B. CANTUAR.

"Rev. R. Burgess." "It remains now to be seen (gravely concludes the *Church and State Gazette*) whether the recusants will pursue the obviously proper course recommended to them by such authority."

TEMPERANCE IN CATHOLIC AND PROTESTANT COUNTRIES.

"Canty Carl," a very intelligent correspondent of the *Boston Transcript*, makes the following important admission:—

"In Catholic countries, all the asceticism of the church was centered in the monasteries. The people, however much oppressed politically and religiously, were socially far more free than our Puritans. In all those countries, both church and state make careful provision for the social happiness of the people. Music and dancing is cultivated and encouraged. Holidays and *feite* days are established and supported. The opera and the drama are assisted. All the libraries and galleries of art, and churches, and gardens and promenades are free to the whole people, so that if they are tempted to stray from home, there are a hundred more enticing places to them than the tipping shop. And it will be found that while every Protestant country in the world has been sinking deeper and deeper in intemperance, that vice is yet almost entirely unknown in the leading Catholic countries."

There is no such as the intemperance that is known here, known in Portugal, Spain, France, and the States of Italy, while it is making fearful ravages in our own country, Scotland, England, Sweden, Norway and Switzerland. And it will be found that the worst type of intemperance is to be found in those Protestant countries where there is the most of that religious asceticism that sees no religion or goodness in any thing without the accompaniment of a long face. Scotland, with its old covenants, and New England, with its puritans, lead the van in intemperance. In none of the Protestant countries named is there any public provision for the enjoyments of the people. Throughout Great Britain there is nothing free to the people but the grog shops. Even St. Paul's cannot be entered without a fee. Woods, hills, fields, streams, public buildings, libraries, galleries of art, churches, everything but the tap-room is closed fast against the people without they come with money in their hands."

As intemperance was of slow growth among us, so must temperance be. It will not be won back so much by legal as by social enactments. We must make out happier places for both parents and children than the tipping shops. When from any cause our people are tempted to stray away from their homes, we must have public places that shall be more enticing than the bar-room. Till those two things are attended to we shall not establish temperance on a solid basis. Intemperance came in under social strictures, and now it must go out under generous social provisions for the happiness of the people."

THE ENGLISH ASSIZES: CRIME.

(From the *Glasgow Free Press*.)

The following are the lucubrations of the *Glasgow Examiner* upon the subject we have noticed in our article on the debate on Mr. Napier's motion, regarding the Riband Clubs in Ireland. And we present it to our readers as a specimen of Protestant argumentation:—

"The reports of the Southern districts prove crime to be dreadfully prevalent in many districts of England. At Winchester, for instance, two men have been sentenced to be executed for murdering a shopkeeper; and also a person named E. J. Harris was found guilty of stabbing his wife, by attempting to cut her throat, and was sentenced to be transported for life. At Aylesbury, a woman has been convicted of strangling her infant, and for the dreadful crime received only six months' imprisonment. At Newcastle, another woman was tried for poisoning her infant child, and was acquitted on the ground of insanity. At the Midland Circuit, Mrs. Benson, a farmer's wife, near Coventry, Northamptonshire, has been sentenced to death for the murder of her mother-in-law, the prospect of some money being the motive. At the same court, a young woman, a farm-servant near Lincoln, was convicted of concealment, &c., the child having been found dead, and she was sentenced to four months. At Oxford, an Italian had been sentenced to

death for the murder of his uncle; and at the same circuit, a person named Carrie was tried for beating his wife, who seems to be an indolent character, she died of the effects—he received seven years' transportation. These are but mere specimens of many similar crimes. That of child-murder seems to be very prevalent, though some are of opinion that it is not more so than formerly, though crime is now more strictly watched, and facilities for the discovery of such murders hitherto unknown, are effectively brought into action. Increasing intelligence, and increased modes of transit greatly aid the detection of crime, and rogues have now very little chance of escape, especially when they perpetrate the higher classes of crime. In this respect Ireland stands in contrast with England, for there the bloodiest crimes are perpetrated with but little chance of the criminal being discovered. There ignorance, intimidation and malice, all operate in favor of the criminal and against the law, and as long as the people remain in the present state of degradation, there is little hope for a better state of things being secured. Many as are the crimes reported in Ireland, it is to be feared that only a fraction of them are made public, especially in the rural districts, where families live apart and hold but little intercourse."

This is, we must own, the very bathos of lying logic. It exhibits a perverse ingenuity of misrepresentation, which is perfectly astounding. The assize reports of England disclose a prevalence of crime in that country to which we believe no other country on the face of the globe can supply a parallel, whether for extent, or for the frightful nature of the crimes themselves.—Crimes unknown in Catholic Ireland appear to be quite common in that favored and enlightened country, to which the gospel has been revealed to the exclusion of the entire rest of poor benighted Christendom. The extent of crime in the former country bears no comparison whatever with its terrible prevalence in the latter, and so the *Examiner* draws the truthful conclusion that crime is more prevalent in Ireland than in England. It would, we own, have fairly puzzled us to conjecture by what possible process of distorted reasoning such an inference could be obtained from such premises, if the writer had not himself enlightened us. It is turning the tables with a vengeance. The argument is as follows: The assize reports display an immense amount of crime in Protestant England; but there is an *immense* (if we may coin a comparative for the occasion) amount of crime in Ireland, because there crime is undiscovered. A botanical lecturer once informed his auditory that there were six million known classes of grasses, and two million classes as yet undiscovered. Our *Examiner* lecturer is a similar piece of information: there are a great number of known crimes perpetrated in England, but there are five times as many *unknown* perpetrated in Ireland. This is a pretty mode of discussing solemn questions, truly. Facts will not support our position, so we will make some that will. Mr. Tomkins appears to be a very good man; he gives alms, is to be seen at church daily, attends piously to all his religious duties, never speaks ill of any one, does not exceed in eating or drinking, neither lies nor cheats, and never even writes *nonsense*. "But," objects one who does, "Mr. Tomkins, I assure you, is a very bad, wicked man; true, he appears to commit no crimes, and to practise a great many virtues. But that proves him to be worse than others, because we cannot find out what wicked things he does." Such is the kind of malice Catholicism, and poor Ireland, because she is Catholic, has to contend against. And it is read, and believed too, by the multitudinous victims of the Protestant delusion in these unfortunate kingdoms. Such is the way of treating not only a grave, but a very solemn subject, in a respectably conducted Glasgow paper. We are sorry to observe such miscellaneous nonsense in the pages of our contemporary. There is a preaching (twang about it, which savors more of the tub than of the press; and there is a certain unintentional funniness in the arguments employed, that were it not for its mischievous malignity, and its illiterate composition (a specimen of which we have marked in italics), we should have suggested the columns of *Punch* as a more fitting place for it than the *Glasgow Examiner*.

THE PARSONS AND THE MAINE LIQUOR LAW.

(From the *Crusader*.)

An age of progress this!—it may be known to posterity as the age of humberg. Scarcely a week passes that does not reveal another humberg. We have so far tried to keep pace with the humbergs, but before we have time to register the birth of one, another is ushered into existence; one is the woolly horse, another the sea serpent, a third Gliddon's modern mummy, a fourth the Aztec dwarfs, a fifth the great Naggy, and a sixth the Maine Liquor Law. Those humbergs do very well so long as one's rights or liberties are not interfered with; but when these are threatened the matter becomes too serious to be trifled with. Our people may be humberged out of their money, and occasionally out of their wits, but that they will be humberged out of the rights guaranteed by the constitution, is something more, notwithstanding their gullibility, than we are willing to give them credit for. The temperance movement has been the great hobby for the Preachers for the last half dozen years.—What a fruitful theme for them to expatiate on! With what glowing eloquence they portrayed the evils of intemperance! Men were brought to believe that temperance was the only cardinal virtue in Christianity. Sober men who never exceeded the bounds of moderation in the use of liquor, many who probably never tasted it, were absolutely frightened into signing the pledge, as the only means left to secure admittance into "fashionable" society. To be a member of a temperance society and in connection with the Church, meant almost the same thing. We had also our Martha Washingtonian Societies, where the ladies, who, if not always most prominent, are certainly not the least enthusiastic in promoting every philanthropic scheme, exerted themselves in advocating the cause of temperance. But these temperance societies soon degenerated; the last we heard of them they were playing into the hands of Odd Fellows, or used to promote the peculiar views of Protestantism. We always regarded the celebration of temperance festivals inside of meeting houses, the opening of the proceedings by prayer and the closing by benediction (a comparatively modern rite with Protestants,) on the part of preachers, and the presentation of the Bible (not the vulgate) by the Daughters to the Sonnies, as very significant facts, and calculated to awaken the suspicions of Catholics. The temperance societies, as existing among Protestants, are therefore, gone or fast going, and their place is to be taken by a law of the most stringent character, which, should it pass and be