

FOREIGN INTELLIGENCE.

FRANCE.

LOUIS NAPOLEON'S RETURN TO PARIS.

The President arrived in Paris on Thursday night. The crowd that awaited his arrival in the neighborhood of the terminus was immense; the Rue du Havre was almost impassable. On the President's arrival at the station, cries of "Vive la République!" were raised, but they appeared to be drowned in the more stentorian and general shout of "Vive Napoleon!" At the moment these contending cries were heard, an omnibus passed, or tried to pass, through the dense crowd, and the driver, who must have been somewhat of a wag, stood up in his seat, and taking off his large and yellow glazed hat, bowed with the utmost gravity and politeness to the right and left, to the windows on both sides, and kissed his hand to the women who were waving their pocket-handkerchiefs, just as if he were fully convinced that the cries of "Vive le Président!" "Vive Napoleon!" and even "Vive la République!" were solely intended for himself. Inextinguishable laughter met his improvised dignity.

RELIGIOUS DEVOTION OF LOUIS NAPOLEON.—The Paris correspondent of the *Morning Herald* writes—"The undeviating practice on the part of the President of strictly attending Divine service on the Sabbath and on holydays wherever he goes, and allowing no business, no matter of what importance, to take precedence of it, has won him immense favor, not merely amongst the devout peasantry, but even amongst the more reckless portion of the lower classes in the towns. In several small towns through which I have passed I have heard many countrymen first express their surprise, and next their pleasure, at finding so great a man as they believe 'the prince' must be, think of going to mass like an ordinary mortal; and you should have seen their joy when 'the prince,' on entering the church, dips his fingers in the holy water first, and makes the sign of the cross. No one has a right to pass judgment on the motives of any man, or attempt to give an evil interpretation to his secret thoughts; I presume, therefore, that the prince's attention to the forms of a religion which, however numerous may be the scoffers amongst the *affreux petits rictueurs* (this mot of M. de Montalembert will stick) of the cities, is still venerated by an immense mass of the inhabitants of the country, proceeds from sincerity. But, whatever be the cause, it is certain that the regard paid by him to the forms of religion is managed by him with the same tact and judgment which it is admitted are exhibited by him on other occasions. During Louis Napoleon's attendance at Divine service you see the grave, respectful attention to what is going on, without any attempt to act a part or make a display of more fervent feelings, for which, perhaps, so uncharitable is the world, he would not get credit, but would rather lose in public estimation. There is no attempt at playing the part of a devotee, but there is, apparently, a consciousness of the sacredness of the spot, and a dignified and manly humility while bowing or kneeling before the altar."

GERMANY.

REVOLUTION IN HESSEN CASSEL.—A revolution has broken out in the little principality of Hessen Cassel, which has ended in the Elector and his Ministers fairly taking to flight. The matter briefly stated, amounts to this: the Minister Hassenpflug, finding the Parliament obstinate in granting supplies, dissolved it, and tried to carry on affairs by a committee, which by the Constitution discharged the functions of the Parliament during the regular absence of the body. The committee, in their turn, proved refractory, and declared the acts of the Government illegal. The Ministers thereupon adopted the desperate expedient of levying taxes in the name of the Elector alone, declared the country in a state of siege, prohibited political meetings, and abolished the liberty of the press. The consequence was forthwith such as might have been foreseen; it was found that no dependence could be placed on the army, and the Elector left his capital unopposed, on the 13th, and proceeded to Hanover. Hassenpflug's escape is worth recording at length:—"M. Hassenpflug, who was not invited to accompany his master to Hanover, arrived at Rheda, in Westphalia, on the 13th instant, and on the following morning he took the train to Cologne. He was pale, and his features were distorted with fear and the fatigues of his journey. He informed his fellow-travellers that he was proceeding to Coblenz, but it was generally supposed that he intended to escape into Belgium. His presence in the train having become known it was soon whispered at all the stations that the 'Hessen flunel' (Hessen's curse) was a passenger in a certain carriage, and everywhere public opinion vented itself in groans and execrations. On the arrival of the train in Dusseldorf the gendarmes on duty were informed of the presence of Hassenpflug, the convicted forger of Greifswald. One of the passengers, who had paid a particular and by no means welcome attention to M. Hassenpflug's bearing and features, was canvassing the subject with one of the gen' farmers, when the ex-Minister, unable to retain his pent-up emotion, addressed him with, 'I say, Sir, why do you persecute me?' 'Sir, replied the passenger, 'I do not persecute you. I'm just telling this man of the villainies of that scoundrel Hassenpflug.' The gendarmes asked him for his passport, and when the Minister produced that document, a voice was heard to cry, 'Look sharp, man, whether it is a good passport!—You know he's a forger!' Upon this M. Hassenpflug was arrested and taken to the police station, but he was subsequently allowed to proceed by post to Langenfeld, where he intended to wait for the Elector's arrival. All military preparations have been

made to prevent the interference of either Austria, Wertemberg, or Bavaria in Electoral Hessen."

PRUSSIA.

Letters from Berlin, of the 15th instant, in the *Kolner Zeitung*, states, that in a Cabinet Council held on the previous day, the question now pending in Electoral Hessen was considered by his Majesty's advisers, and that they were of opinion that the condition of Hessen was not such as to require a military intervention on the part of Prussia. The members of the Council were moreover convinced that the Austrian Diet, now sitting at Frankfort, would be induced to disown Hassenpflug and the Elector.

DENMARK AND THE DUCHIES.

RENEWAL OF OFFENSIVE OPERATIONS.

Offensive operations were commenced by the Schleswig-Holsteiners on the 12th, and continued without any definitive result on the 13th inst. On the 12th inst. says a Hamburg letter of September 13, the entire Holstein army advanced, and made an attack on the whole Danish line. The fighting, as at Idstedt, was very fierce, especially at Eckernforde, which was taken and retaken twice during the day; and then remaining in the hands of the Holsteiners, who established their head-quarters there in the afternoon. The town had then suffered severely, the Danish ships of war stationed in the harbor fired broadsides, until the Holsteiners, having brought up some heavy guns to the coast, compelled them to leave. A number of Russian vessels were present during the engagement. The Danish camp, strongly entrenched before Eckernforde, was taken after three assaults by the Holsteiners, and afterwards destroyed by fire. It is said that the Friedrichstadt was likewise burnt. The strong Danish trenches were carried by the bayonet, and the carnage must have been frightful. At daybreak on the morning of the 13th the battle was renewed with redoubled fury. General Willisen marched on Missunde to force the Schlei. He was attacked by the Danes in the forest of Cosel, and driven back. He withdrew behind Eckernforde. The Holstein army surrendered Eckernforde on the 13th, and resumed its position of the 12th.

THE HOLY SEE AND SARDINIA.

(From the Dublin Tablet.)

The Piedmontese question appears to remain pretty much as it has done for some weeks past. The Archbishop is still a prisoner in the fortress of Fenestrelles, and not only so, but the Commandant of the citadel of Turin has, it is said, been superseded for showing too much indulgence to the venerable Confessor. The Government, meanwhile, are making awkward attempts to adjust matters at Rome whither they lately sent a clever agent, M. Pinelli, who, however, has been completely foiled by the dignity of the Pontifical Government, which surely could not enter into any negotiations whilst a Prince of the Church was thus arbitrarily detained in prison.

The Piedmontese Cabinet find themselves in all that disagreeable falsehood of position which arises from over-violent acts. After taking matters into their own hands, breaking through the customs and agreements of centuries, seizing with an armed force a Reverend Prelate, and sacking the property of a Community of simple and conscientious Monks, a Ministry looks rather small to find out all at once it cannot act like Henry VIII. and Cromwell, and must submit to have its envoys kept waiting for an audience of the Holy Father, and then received only as private individuals. Piedmont is not quite ready for the degradation of being a schismatical country, and the Ministry dare not venture to proceed too far.

The whole affair appears to exhibit a state of feeling in the country which is painful, and yet, in one point of view, encouraging to contemplate. It is very clear that infidelity has not anything like the hold in northern Italy that it is often supposed to have. The people cling to Catholicism with a tenacity which looks almost unaccountable when we hear of the imprisonment of the Archbishop and the expulsion of the Monks. They despise Protestantism, and shrink from openly breaking communion with the chair of Peter. On the other hand, it is no less evident that in Piedmont, as in other countries of Italy, there exists a great insensibility to the absolute necessity of cohesion with the Holy See, if Catholicity is to be really retained at all. Union with the Holy See is not merely the grace of Catholic life, not merely the animation indicative of health; it is an absolute essential, the very breath of the nostrils. In vain may a people celebrate processions with State money; in vain may they light tapers before every image of the Madonna in every street; if they have broken with the See of Peter, they are schismatics, they have lost Catholic unity, their fervour only the fast-disappearing warmth of the body from which life has departed. We cannot sell our birthright and yet remain in the house of our Father. The externals of Catholicity may, indeed, adorn the dead, just as they are retained among the Dutch Jansenists, a melancholy spectacle to men and angels; but Catholicity is not there where there is not obedience, where there is not charity, where the Faithful do not listen like an obedient flock to the voice of the Chief Shepherd. May the Piedmontese people be wise in time, before suddenly they find the crown of Catholicity withdrawn from the brows of their ancient and faithful Church.

AUSTRALIA.

The intelligence from the Austrian colonies reaches to the middle of May. The "Austrian League," to which the *Times* gave a spurious notoriety, by adopting news from an obscure Melbourne paper in

the interest of Dr. Lang, has fallen into utter contempt. After his release from gaol, at Port Phillip, it appears that this versatile ecclesiastic, with all the "intrepidity of face" for which he is distinguished, presented himself at Sydney, and advertised lectures on behalf of his new scheme. He also endeavored to assemble a public meeting; but it is stated that there were not more than twenty persons present.

IMPORTANT FROM AFRICA.—The following is an extract from a letter received by a commercial house in New York:—

Sierra Leone, Africa, Aug. 2, 1850.

The British brigantine-of-war *Bonetta* arrived yesterday from the leeward coast, and will leave for England direct this afternoon, with information that the King of Dahomy has ordered the missionaries and recaptured slaves at "Understown," to leave the country before the 1st of October. If they do not, he says that he will behead them all, commencing with the missionaries. Commander Forbes, of the *Bonetta*, had an interview with the King, and the result was the immediate departure of the vessel for England.—*Tribune*.

GATHERINGS.

ERASTIANISM.

(From the Dublin Tablet.)

The northern district of England has lately set a good example to the others, on a matter to which we have more than once called the attention of our readers. At the public dinner or breakfast which followed the solemn opening of St. George's Church, at York, that single-minded Catholic, Mr. Langdale, took the chair, and, according to custom, gave a certain number of "toasts," to which his fellow-Catholics responded. The first toast was the name of his Holiness, our present Sovereign Lord the Pope. We cannot allow this to be passed over in silence, nor abstain from mentioning also a similar exhibition of Catholic feeling and good taste which was made at Leeds. There Mr. Holdforth took the chair, and, like a true Christian, honoured first his spiritual Father. It would be more satisfactory, certainly, if these instances were not alone, but as it is, we are glad to see them, not without hope that other places will follow so good an example. Perhaps, too, if no better spirit animates those who preside at public banquets than has been too frequently manifested in England, good taste and discretion may lead them in future to do that which the spirit of their religion demands of them.

It has been for many years a practice with Catholics on all public occasions—excepting at the Fox dinners, and other kindred receptacles of Whiggery—to make very profuse acknowledgments of the burning loyalty that consumed them. They were loyal and devoted subjects, ready to spend their last drop of blood for the crown, and the King was more "loved by them than by any other of his subjects." This was true, disinterested loyalty, for they were the whole time shut out from the honor and emoluments of the State. Nay, their loyalty went so far as, at one time, to play false with the Holy See, and to prefer the favor of the Court to the benedictions of Heaven. Those times are in some measure changed, and a Catholic need not apologise now for believing in the Divine Revelation. We need not make common cause with heretics to defend our principles, nor deny them to save our possessions. Though that danger is past, yet another more subtle is near at hand, and which slays its thousands when the former could slay only its hundreds.

Mr. Langdale's protest at York we hail with unmingled satisfaction. He has not feared to avow the true principle of a Christian, that his first duty is to God and His representative; the second, to the order of civil society. Heathens were more consistent than many Catholics: they respected their gods before their civil rulers. *A Jove principium*. The motley crew of heretics in England and Ireland, who do not belong to the Establishment, deny with one voice the principle which prefers the Crown before the spiritual power. Yet, Catholics are to be found in all parts of the world who will make light of the Holy See, when the pretended rights or dignity of their own State or nation is in question. Poor Santa Rosa, at Turin, was loyal, and so perilled his soul. Catholics—"good Catholics"—are always to be found to do evil deeds, when the civil power calls for their services. The Godless Colleges will doubtless find Catholic Professors, so long as the Government will pay them. "Loyalty" has a charm which the unwarmed and the wicked cannot resist.

But it is no loyalty—it is rather disloyalty—which leads men to attribute to the State that which belongs to the Church. He is the most faithful and the most loyal subject, who refuses to be a participator in what is wrong. The Queen is our civil ruler, and we are bound to honor her, and obey the laws, in all things where a higher law does not compel us to a different course. The doctrines of the Church make better subjects than the doctrines of the State, and he who is a true subject of the Pope will not trouble the police of any Government in Europe: provided only, such Governments confine themselves to their own proper functions.

There are a great many "good people" who profess to believe that Governments are no longer hostile to the Church; and that the English Government, in particular, has no evil intentions whatever; that it means nothing but kindness when it founds Latitudinarian Colleges, and refuses Catholics a share in the public grants for education. It is doing no harm, when it appoints a suspended Priest to be Chaplain to a gaol, or sends another, under similar disabilities, to govern a University in one of its foreign possessions.

These are trifling matters. Government is all the while in the best disposition, and is only anxious to do the Catholic Church all the service it can.

Now, too, when the State is "resuming functions" which it had too long abdicated, we are called upon to trust to the Government, and to make light of the authority of the Pope. The State is, it seems, about to "resume functions," which in reality never belonged to it, and never can belong to it. This, therefore, instead of being a ground for security, is in reality a source of infinite danger. And the danger is in no wise diminished because Catholics look complacently on, or because the State employs Catholics to do its work. The Siccardi laws at Turin were not innocuous because "good Catholics" enacted them, and we are not satisfied to see the Archbishop in prison because the gaoler is a Catholic, or the officers who seized him had been to confession at Easter.

Those Catholics in England who are disposed to put their trust in the Government, will do well to consider what they have gained from the Government by gentle means. Nothing. They have had promises, and exhortations to be quiet; they have had the honor, if in Parliament, of voting with the Whigs who hate them, and when they do not hate them, despise them. Every interest in Parliament is more influential than the Catholic, and their prejudices are more respected. Yet, in spite of these palpable discouragements, and the recent treatment of the Irish Prelacy, men will believe that Government will help us. This miserable spirit of looking to Downing-street is nothing else but Erastianism, and by-and-bye, if it have time to grow, and have due fostering in the public offices, we shall be prepared to register the Bulls of the Supreme Pontiff in the Court of Chancery, and to receive from the Prime Minister of the day the decision of the Holy See; for what can the Pope and the Cardinals know of our own affairs, especially when a British Minister of State has settled the question by the light of his own ignorance.

SCOTLAND.

THE GREENOCK PAROCHIAL BOARD.

To the Editor of the Tablet.

Greenock, Sept. 16, 1850.

Sir—If Protestantism were consistent it should be tolerant. The right of examining what we ought to believe is the boasted principle of Protestants. The more resistance to the authority of the Church included the necessity of unlimited private judgment, and the establishment of the understanding as supreme judge. The Greenock Parochial Board, for the relief of the poor, do not think thus, though they glory in the name of Protestant. They are consistently inconsistent. They follow the course pointed out by the great reformer, Calvin, who, after having proclaimed the right of every person to think for himself and follow his own convictions in religion, caused Servetus to be put to death for exercising the privilege which he so loudly preached. True to the example of their prototype, the Greenock Board shout vociferously "Freedom of conscience to all!" and when the Catholic inmates of the poorhouse, acting on this principle, select that form of religion which they believe to be most conducive to the salvation of their souls, the same Board step in and say—"You shall not be Catholics in belief! We, who are the majority, have decided that you must be brought up in a belief most opposite to your religious feelings—which teaches you that the Pope is Antichrist, that the Sacrifice of the Mass is idolatrous, and of as little use to you as the gibberish of Timbuctoo." If you are not satisfied to comply with this rule, which we, in our united wisdom, have laid down for your future guidance, you must quit the poorhouse and die of starvation." I, as the Catholic Clergyman of Greenock, felt it my duty to protest against this most intolerant course, and I appealed from this most unjust decision to the Board of Supervision at Edinburgh; and I am happy to inform you that the Edinburgh Board refused to sanction the obnoxious rule of the Greenock bigots. I received, yesterday, a letter from the Board of Supervision, a copy of which I have the pleasure to enclose:—

[Copy.]

Board of Supervision, Edinburgh,
September 7th, 1850.

"Sir—With reference to your letter of the 4th inst., I now beg to send you annexed a copy of a letter which I have this day, by direction of the Board of Supervision, addressed to the Inspector of Poor, Greenock.—I am, &c., &c.,

(Signed) WILLIAM SMITH, Sec."

Board of Supervision, Edinburgh,
September 7th, 1850.

"Sir—The attention of the Board of Supervision has been directed to a resolution adopted by the Managing Committee of the Parochial Board of Greenock, passed on the 27th of August last, in regard to the religious instruction of children in the poorhouse. The resolution to which I allude is as follows:—

"That all children in the poorhouse be brought up in accordance with the religious persuasion of the majority of the electors and ratepayers of this community."

"I am directed to inform you that this resolution is inconsistent with the rules and regulations approved of by the Board of Supervision, and such as the Board cannot sanction. I am further to require you to state why no entry is contained in the register kept at the poorhouse of the religious persuasion of orphan children who are inmates. The Board of Supervision is of opinion that if the rule requiring the registration of all inmates were properly carried out, there could be no more difficulty in respect to the religious instruction of children than of adults.—I am, &c., &c.,

(Signed) WILLIAM SMITH, Sec.

Mr. John Malcom, Inspector,
Greenock."

Thus, Sir, by the wise decision of the Board of Supervision the unmanly and bigoted resolution of the majority of the Greenock Board is cancelled, and a precedent set which will have the salutary effect of repressing local bigotry wherever it may lift its odious head, and of giving the free exercise of religion, not only to the unprotected orphans of Greenock, but to all Catholic children who are inmates of a poorhouse in Scotland.

I am, Sir, your very obedient servant,

JAMES DANAHY, R.C.C.