

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor and Empress left St. Cloud on Saturday for Dieppe. There can be no doubt that the state of her Majesty's health is such as to require bracing, and that the prospect of there being a direct heir to the throne may depend materially on the success or failure of the present experiment. Some persons pretend to know that the Empress is at this time *enceinte*, but everything indicates the contrary; and in the medical circles, which, as on former occasions, would be the first to be acquainted with such a fact, it is asserted that this condition—so desired by the Emperor, and so necessary to tranquillise the public mind as to the succession—does not exist.

The Paris correspondent of the *Times* says, that the Government has already received intelligence, if not of the formal acceptance of the note by the Porte, at least of its readiness to do so on the evacuation of the Principalities; and though a brief delay may still take place, there is, so far as I know, no sufficient reason to suppose that the present difficulty will not be removed, always supposing that there is a sincere desire to do so, quite as well as the rest.

AUSTRIA.

MARRIAGE OF THE EMPEROR.—The Emperor of Austria, on the 19th ult., celebrated his *financielles* at Ischl with the Princess Elizabeth Amelia Eugenia, second daughter of Duke Max of Bavaria, the *chef* of the ducal side line of the present Royal Family of Bavaria.

The Vienna correspondent of the *Times* writes: "The prophecy of the fall of the Ottoman empire in this year, the 400th of its existence, and the restoration of the Mosque of St. Sophia to the Greek worship, is already sufficiently well known; the following, however, is perhaps less so; Hieronymus Agathangolos, born in Rhodes, a Monk of the Order of St. Basilus, whilst living in Messina, in the year 1219, wrote various prophecies concerning the east and the west, being then 79 years old. Several are said to be already fulfilled, consequently his prediction of the fall of the Ottoman empire in this year will also come to pass! He has moreover told us what is to succeed it: 'The armies and fleets of the west shall come to Byzantium and proclaim a Bavarian empire there.' This prophecy, we are told, has been currently believed in Greece ever since a Bavarian prince mounted the throne."

HOLLAND.

THE HAGUE, AUG. 22.—In its sitting of to-day, the Second Chamber of the States-General has voted, by 51 against 27, the first article of the project of law relative to the surveillance of the religious communities.

RUSSIA.

The Russian Government is preparing for another campaign against the tribes of the Caucasus. The operations will commence in the latter part of Aug. A flotilla is being armed in the Sea of Azof to support the movements of the army.

DANUBIAN PRINCIPALITIES.

BUCHAREST, AUG. 10.—General Osten-Sacken, the commander of the third corps of the Russian army, has crossed the Pruth with his forces. General Luders, who commands the fifth corps, is still at Ismail.

TURKEY.

CONSTANTINOPLE, AUG. 8.—A conspiracy has been discovered at Aleppo. The conspirators are Mussalman fanatics. Their object was to plunder and kill the Christian inhabitants. The ringleaders were arrested and transported to Rhodes.

The Austrian Envoy has, in the presence of the Ministers of France, Great Britain, and Prussia, assured the Ottoman Ministers that Austria does not by any means intend to encroach on the integrity and sovereignty of Turkey, and that in case the Porte should not consider the military occupation of Servia to be opportune, Austria would at once give up the idea of occupying Servia. The Austrian Consul at Adrianople, who had left his post, has been ordered to resume his duties.

ITALY.

The *Parlamento* of Turin, of the 19th ult., contains a circular of the Minister of War, announcing the revocation of the clauses of 1839 and 1843, which exempted from military service the Brethren of the Christian Schools and those of the Holy Family. "In future," it says, "the conscripts, beginning with the class of 1832, although previously admitted into those orders, shall undergo the chance of the drawing. The Brethren of the Christian Schools, and the Holy Family, who were exempted of late years, shall continue in their present condition, and shall not be held to perform military service, unless they cease to belong to those corporations previous to their having accomplished their 36th year."

Letters from Italy speak of the agitation in that country as being every day on the increase. The Mazzini party is only waiting for an opportunity of breaking out. Some of the most active leaders of that party are known to have disembarked at Civita Vecchia in the early part of the present month, and to have found their way into Rome. Several of these persons have been arrested. Other parts of Italy are also greatly disturbed.

ROME.

It has been already announced by telegraph, from Rome, that some agents of Mazzini were arrested there during the night of August 14. Letters state that these prisoners were the Advocate Petroni, of Bologna, an energetic leader of the liberal movement; Signor Ruiz, accountant, of Rome, Signorina Ruiz, his sister; Castellani, son of the well known

jeweller on the Corso, Rome; Casciani, son of Major C. of the Palatine Guard; together with others of less note, 29 in all, including some emissaries from Genoa. The charge against these unfortunates is that they intended to take advantage of the 15th, when the French troops were celebrating the fete of St. Napoleon, to attempt a 'coup' like that which recently failed at Milan.

AUSTRALIA.

A letter from Geelong, under date 30th May, gives the following account of affairs at the "diggings"—

"One fact is becoming daily more apparent, that no fresh gold fields are being found out, and that the old and once prolific ones, such as Ballarat, Golden Point, Eureka, Bendigo, White Horse Gully, Eagle Hawk Gully, Mount Alexander, &c., are daily becoming exhausted, and unless some new fields are discovered, some great crash will occur, I am certain, with emigration at such an increase. At Ballarat it is scarcely possible to live, unless good wages at gold digging be got. When I left, a few days since, flour was at £10 and £11 the 200 lbs.; sugar, 10d to 1s per lb.; tea 3s and 3s 6d per lb.; coffee, 4s per lb.; potatoes, the only vegetable come-at-able, 10d and 1s per pound; onions, 1s per lb.; and everything high in proportion. To support a family at such prices a digger should get his 3 ounce per week; yet I will venture to say not one out of ten gets an ounce. It is calculated there are from seven to ten thousand diggers at Ballarat, many of them living in a very distressed state with only a canvas dwelling to protect them from the rains and winds that continue at this season for weeks incessantly."

Large imports of gold continue to be received from Australia. One vessel, the Harbinger, with advices up to 12th May last, brought to the amount of £560,000 sterling; and the heaviest Colonial Mails ever received. Four thousand emigrants were landed at Port-Philip, during the week, before the sailing of the Harbinger, many of them in great distress, and with very doubtful prospects. Life in the chief towns there does not seem to be very attractive in its character or details.

UNITED STATES.

DIOCESE OF LOUISVILLE.—The number of German Catholics is daily increasing in the diocese of Louisville. On the 24th of July the Rt. Rev. Bishop Spalding confirmed one hundred and twenty-two persons in St. Boniface's church. This church was the first one built in Louisville, for the Germans, fifteen years ago.

SEDUCTION CASE DECIDED.—VERDICT OF \$5,000.—The trial of the Rev. Byron Waller, for seduction, in the Circuit Court of Carroll county, Kentucky, Judge Pryor presiding, has been in progress during the week, and was finally decided on Thursday. The jury was out but thirty minutes, and brought in a verdict for \$5,000 damages. The trial excited considerable interest, and the court room was densely crowded by eager spectators all the while. The Rev. Mr. Waller, or Lord Byron, as he has been called, was a preacher of the Reformed Baptist persuasion, and seduced the girl under a promise of marriage, and, as it appeared in the testimony of the case, had quoted, or misquoted various texts from the Scripture to quiet her scruples, and to lead her to the belief that the contract was as binding as if lawfully married. During their intimacy it became apparent that she would soon become a mother, and the seducer fled to South Carolina, where we understand he has been married some two years to a very respectable lady, who has considerable estate.—*Louisville Courier*.

PROTESTANT MOVEMENT IN THE UNITED STATES.—It is very clear that a great change is gradually creeping over the land, and removing the dogmatism of the ancient orthodox churches. The parishes cherish a high respect for religion, and wish to maintain with dignity the altars of their fathers, but their stomachs are too delicate to bear a very strong Calvinistic doctrine, or a great stretch of clerical prerogative. If the minister preaches the old fire and brimstone superstition, he annoys the saints far more than the sinners, and the most spiritually minded people of the congregation are sure to apologise for the coarseness and extravagance of the sermon.—*Christian Enquirer*.

Since the new divorce law went into operation in Ohio, marriages are placed under the head of "limited partnerships."

We read in the *Propagateur Catholique* of New Orleans of the 27th ult., a long list of victims to the pestilence raging in that city. Amongst these we find the names of the Rev. G. Gauthreaux—Sister Alphonso (Mary Sheehan) a native of Ireland—Sina Griffin, also a Sister of Charity, and also a native of Ireland—and also Sister St. Charles (Mademoiselle Marie Felicité Boone) a native of Quebec.

The *Propagateur* contends that the disease is as virulent as ever, and that no diminution in its intensity can be expected before the setting in of the frosts; the month of September especially, is usually the most sickly month of the whole year. The daily number of deaths has decreased, but this is owing to the greatly diminished numbers of the population: 200 death a day indicating as great a proportionate mortality as 300, or 550 did, at the commencement of the disease. Strangers are warned from visiting New Orleans before the commencement of November.

The *Dayton Empire*, a Protestant journal of the United States, speaking of the late disturbances in several cities of the United States, caused by the itinerant mountebanks who style themselves "ministers of the Gospel," says:—

"We have never yet seen a travelling street preacher, who was not either a fool, a bigot, or a blackguard—from neither of which classes of men has any decent religious faith much reason to apprehend serious danger."

He adds:—"If there were no churches in our cities and towns, these fellows might have some excuse for blathering at the street corners on quiet Sundays. They generally select the most public thoroughfare, so as to be sure of a constant audience; for curiosity will in nine cases out of ten detain the passer-by long enough to become disgusted, and when he leaves, his place is occupied by another. They thus become not only an annoyance, but an absolute nuisance; yet thanks to the infirmity of human lungs, they soon abate of themselves. This is not the case with or-

gan grinders, and hence it has become necessary in some cities to pass a special ordinance to abate them as a nuisance. The organs unfortunately don't get tired, but keep up the music as long as they are ground. We think this distinction may, in some cases, justify the interposition of municipal authority against the latter class, although we must say, the influences of bad organ grinding are not half so corrupting to the public taste and public morals as are those of scurrilous street-preaching.

FANNY FERN'S "PROTESTANT SABBATH."—It should be no day for puzzling the half-developed brain of childhood with gloomy creeds, to shake the faith that prompts the innocent lips to say, "Our Father." It should be no day to sit upright on stiff-backed chairs, till the golden sun should set. No; the birds should not be more welcome to warble, the flowers to drink in the air and sunlight, or the trees to toss their little limbs, free and fetterless. "I'm so sorry that to-morrow is Sunday!" From whence does this sad lament issue? From under your roof, oh mistaken but well-meaning Christian parents; from the lips of your child to listen to two or three unintelligible sermons sandwiched between Sunday schools and finished off at night fall by tedious repetitions of creeds and catechisms, 'till sleep releases your weary victim! No wonder your child shudders, when the minister tells him that "Heaven is one eternal Sabbath." Oh, mistaken parent! relax the over strained bow—prevent the fearful rebound, and make the Sabbath what God designed it, not a weariness, but the "best" and happiest day of all the seven.

PROTESTANT DELUSIONS—SPIRIT RAPPING!—This delusion has gone so far, that even Protestants are ashamed of it. The *Friend of Missions* says:—"It was mentioned in our hearing, last evening, that the farce—the fraud—has been recently carried so that it was publicly announced—the audience retaining their gravity and their temper, and many really believing the declaration, to its full extent,—that a medium would be exhibited, who would gradually expire before the company, and that when the spirit left the body, any other spirit whom seekers after 'communications' might name, would take possession of it, and give responses to questions. To such a pass have impostures and folly attained." Such is the opinion of our Presbyterian *Friend of Missions*, but his fellow-Protestants are very far from joining in the condemnation of the 'imposture.' Some, indeed, with Dr. Beecher, believe that there is no imposture about it—that the communications are really made by departed spirits—but not by the spirits of the blessed. On the other hand, a Mr. Gibson Smith, of Vermont, who says he has been twenty years in the Protestant Ministry, attended at the convention of Spirit Rappers, at Springfield, Mass., and stoutly contended that the communicating spirits were not of the bad character Dr. Beecher would have the world believe. This Mr. Smith gravely told the assembled Rappers, that although it was his first time to attend a convention of Spiritualists, he had met angels in convention frequently!! He added that it was now ten years since a promise was given him that he should see angels; and about six months ago the promise was fulfilled. That he now can see into the human body, ascertain its diseases, and their cure, and that he had also been favored with a view of the interior economy of the planets, and their inhabitants. His "experience," he gave as follows:—"The people who inhabit the planet Mercury have few or no religious ideas. They are extremely low in the scale of development. In Venus there is confusion worse confounded. In Mars, the condition of the people was vastly different. Though not at the acme of development, they are more developed than the inhabitants of the earth. In Jupiter and Saturn they are still more developed and spiritual. If the audience could be transported to, and set down in, Saturn, they would suppose they were in Heaven. Herschell is thinly settled, and all the planets beyond that are depopulated. This is in consequence of the cold weather there, and their distance from the solar system.—What must we think of Protestantism in the nineteenth century, when a convention of four or five hundred persons, including preachers, lawyers, and doctors, could hear and applaud such rank absurdities as the above? But the mania is not confined to the few hundreds who assembled at Springfield, almost every one of them is the centre of a circle in his own locality. 'The absurdity is, however, one of the natural results of Protestantism—a system based upon the unrestrained exercise of private judgment must lead to the wildest vagaries that can ensnare a vain and erring imagination. But after all, there is nothing so very extraordinary in it—if Luther, as he himself avows, held frequent conferences with the devil, his followers may perhaps claim similar communications as their lawful privilege."

SLAVERY IN CUBA.—The *New York Tribune* says:—"There is no reason to doubt the purpose of Great Britain to arrest the slave trade in Cuba. Not only does the traditional policy of that Government look to such a consummation, but it is loudly proclaimed by the London journals, avowed by orators in both Houses of Parliament, put forth in the official reports of Committees, and made the subject of diplomatic correspondence. The *N. Y. Freeman's Journal* states that the attempt to reorganise the "Native American" party, is extending throughout most parts of the United States. The object of this movement is to counterbalance the influence of the Irish Catholics, whose numbers are increasing so rapidly as, in the opinion of many, to menace the stability of Yankee Protestantism. The same journal announces the arrival of the Archbishop at New York: His Grace was laboring under severe indisposition.

From the following article it will be seen that there are Protestant papers in the United States, not backward to testify their disapproval of the ruffianly exhortations of scoundrels like Gavazzi. The editor of a Protestant journal at New Orleans—the *Louisiana Staats Zeitung*—a journal of the same stamp as our *Montreal Gazette*—published an article, recommending the application of "Lynch Law" to the Sisters of Charity. This called forth the following indignant rejoinder from the *Commercial Advertiser*, a New York Protestant paper:—

"ATROCIOUS.—We are not of those who delight to dwell upon the imperfections and blemishes of our common nature, whether displayed in individual or national character, but the following piece of atrocity deserves public scorn and demands reprehension from every man and every press in this broad Union.—Every one knows by report, and, some by observation, how devotedly the Sisters of Charity have attended the sick at New Orleans,—and other places

during dangerous and fatal epidemics—perilling, and even sacrificing their lives in their work of mercy.—One would have supposed that neither pen nor tongue could have been employed against such women, and that at least of all could any journal published at New Orleans, where the works of these self-sacrificing women are daily seen, assail and malign them. Yet there is a newspaper there, called the "*Louisiana Staats Zeitung*," capable of such an atrocity. In its issue of August 14th it held the following language, which the *Orleanian* translates:—

"Every day furnishes us with new proofs that the Jesuitical brood on Common street, exercises too great an influence at the Charity Hospital, (that is to say, in fact,) and that they use it in such a way, so that the lives of all those who answer the question—'Are you a Catholic?' in the negative, are endangered in the most infamous manner. Day after day, the destroyer, death, makes a rich harvest among the sick, and that only because they lay, stretched out, without any pity or assistance. All those not belonging to the Catholic faith are left to their fate by the so-called 'Sisters of Charity,' who seem to have sprung out of hell's deepest and far remotest corner, and who are, undoubtedly, only guided by the most excellent dictates of the Mr. Padras of the most infamous Society of Jesus."

"To be nursed by niggers is a veritable consolation (comfort) for all the unhappy creatures forced to enter the institution out of which so few only return alive, when they will be handed over to certain death, as soon as they fall under the treatment of these white she devils, with their black capuchins (hoods.)"

"We knew that the greater part of the directors of the Charity Hospital do not belong to that so-called beatifical creed (faith); we also know that at a time like the present all human claims cannot be answered; but, under all circumstances, we demand this much from the directors of a hospital instituted for all creeds, that they do not leave in the hands of a fanatical rabble the control of the institution—a rabble who consider the death of each and every one of these heretics as an offering agreeable to God Almighty! no matter if this killing is the consequence of a burning upon an *auto-de-fe*, or the death of a Ravalliac, or the slaughtering of a poor sick indigent by the most outrageous neglect."

"The Union does not recognise any priestly power; but the Jesuits and their faithful disciples (servants) the sisters with capuchins of the *soi distant* Order of Charity, are the natural, the sworn, opponents of this free Union; and therefore, away with them—with these foes of the Union. And if the guardians appointed by the people, for the maintenance of this institution, should prove not strong enough to battle with this anniversary, well, then, we know of a more giant-like opponent, and that is Judge Lynch!"

"We are ready to furnish the directors of the institution with a series of facts which will cause them, undoubtedly, to take the control of the Charity Hospital immediately out of the hands of the priests in Common street, and we therefore insist once more upon them, not to let pass away unnoticed this complaint, like so many others."

Upon the above the *Commercial* remarks:—"We know of no denunciatory epithet strong enough to be applied to the writer of the above quotation. In infamy and atrocity he is *sui generis*. He stands alone in his villainess, and must become an object of concentrated, bitterest scorn and aversion wherever his words are read. Earth is too good for him, and every other place. He ought never to have been born. One cannot conceive him to be a man, the son of a woman.—There is no manhood in him. His nature is far below humanity. If he was born with a human heart and human feeling, he has been sadly metamorphosed since his infancy. He is no longer a fit associate for men. He is the incarnation of heartlessness; a paragon of inhumanity. No Heaven-born, God-breathed soul inspires him. A fiend possesses him. Such a man would lynch his own wife, and the mother that bore him, from sheer malignity. Heaven have mercy upon those who have to breathe the air tainted by his presence—who have to dip their sop in the same dish with such a Judas."

"Such a creature's accusations against the Sisters of Charity go for nothing, for the obvious reason that he would be the last to enter a hospital or be seen any where in the neighborhood of places frequented by such women. He can have no personal knowledge of what they say or do, while on their errands of mercy and charity. A charitable institution, a benevolent sentiment and a good Samaritan must be his aversion. He cannot appreciate, cannot understand, cannot conceive, of a sympathetic emotion. Malignity and vindictiveness are his only feelings; for how else could he seek to excite the populace against, not men, but women,—against women, too, whose days and nights are spent in unobtrusive attendance upon the afflicted and dying, who carry words of sympathy and gifts of kindness into places of veriest wretchedness—who confront fearlessly the most appalling sights and dangers—who stand ready to succeed each other as one after another perishes in the work, a sacrifice to her benevolence—can threaten such women with lynch law! Little did any one dream that the scene of fearful suffering on the one hand, and of the noblest philanthropy on the other, which New Orleans has exhibited, would give rise to such a diabolical sentiment."

"It were bad enough at such a time even to entertain a thought of religious antagonism, and we have been not a little gratified to observe with what pleasing accord Protestants and Romanists have been, with philanthropic and Christian zeal, devoting themselves to the relief, of the suffering. The Howard Association and the Sisters of Charity stood side by side, without ever demanding from each other the password of their creed, the Shibboleth of their faith. They vied only in devotion to their work, feeling that it was a time of deeds not doctrines—to do, not to dispute. They became one under a commission of mercy from their common Master, each obeying His instructions as they comprehended them, and we do not believe that another man (?) than the editor of the *Staats Zeitung* dreamed of impugning the motives of either or of putting discord between them. In private letters from Protestants which we have seen, most cordial testimony has been borne to the devotion of Sisters of Charity, and we have no doubt that Romanists would bear equally cordial witness to the self-sacrificing zeal of the Protestant members of the Howard Association. In time of such calamity men may well forget distinctions of creeds, and remember only their common Father and common brotherhood."

* We have his match here in the person of the editor of the *Montreal Gazette*.