

FOREIGN INTELLIGENCE.

FRANCE.

The French papers give some hints as to the nature of the treaty. No government has, as yet, been fixed upon for the Principalities. No part of the Turkish territory will be occupied. The late Firman of the Sultan is not attached to the treaty, but terms are used which bind the Sultan to observe it. Free navigation of the Danube for all countries is secured. The Plenipotentiaries spoke of the state of Italy, and indications are not wanting of the probability of a general European Congress arising out of the Conferences which shall consider the whole state of Europe. If so, we may not look for a continuance of peace. The Treaty is composed of a preamble and 34 articles. The tone of the document is most conciliatory, and pays great compliments to the French Emperor.

The following is the letter of the *Times* Paris correspondent, dated 10th ult.:

"It is believed that the Congress will be able to get through its business this week or the beginning of next. The Italian question still occupies it, though one does not well know what can be done beyond giving advice to the Pope and the King of Naples, which we may be pretty sure they will not take, so long as it is confined to words."

The *Assemblée Nationale* has a significant article on the revolutionary policy towards Italy, advocated by the London *Times*; and more than hints, that to such a policy France will be no party. We give some extracts:

"France will remain, we are told, the ally of England in peace as in war. This we desire and hope. We profess a profound admiration for England, her liberal institutions, and the duration and grandeur of her Government. We always desire for our country the alliance of England, but we desire it, and can only desire it, on certain conditions. United, France and England can dispose of the destinies of the world: There is no Power that can resist them, no obstacle that they are not in a measure able to conquer. But the more this union of force is irresistible, the more imperative it is to be acquainted with the aim, the interests, and the principles in which this force will be employed. Thus, in order to detail our opinions and render our ideas more clear, we will say—If the alliance of England obliges us to tolerate a permanent state of revolution and anarchy in Spain, we are not for the English alliance. If France will be compelled, in order to remain the ally of England, to permit revolution to introduce itself into Italy, to overthrow the kingdom of the Two Sicilies, to plant itself in Palermo, to menace the Sovereign Pontiff in Rome, then are we not in favor of the English alliance. If in Switzerland the oppression of honest folks, the despotism of the multitude, anarchy in the heart of power, are the conditions of the English alliance, we think that, at that price, it is too dear. The war is finished in the East, but the Eastern question is not terminated. Under the guarantee of all Europe the Ottoman empire has nothing to fear from Russia; but there remains to be effected in the countries subjected to the sceptre of the Sultan a task less rapid in solution, but no less difficult. There are great interests for us to protect amid those difficult problems which remain to be solved: What is the destiny of that empire which Europe wishes to endow with a new regeneration? Which belief, which influence, will prevail there? This will remain, we trust, for a long time the subject of the pre-occupation of our Government, which cannot desire that our treasures should be wasted and our blood split for a regeneration of the Ottoman empire that should not have a permanent result on our influence. The best reliance for us is, therefore, that which appears to have the same interests as ourselves at Constantinople—namely, the alliance of Austria. France has a great task to accomplish in those splendid regions still submitted to the authority of the son of Mahmoud, which is to establish, by the influence of her civilization, the ascendancy of Catholicism. Her role is to place herself at the head of the Catholic interests in the East. United to Austria, she can perform great actions and acquire at the same time immense advantages and much glory."

The *Assemblée* thus concludes:

"This policy of the *Times*, which indicates not less the idea of a reaction against the glorious expedition which delivered Rome in 1849 than against the treaties of 1815, is probably not that professed in Paris by Lord Clarendon; it is as yet only the policy of the *Times*. But experience has taught us that the *Times* is a very powerful journal in England, and its policy has finished more than once by becoming that of the Government."

A note attributed to the Earl of Clarendon by the gossips of Paris, is as follows:—"I sign a peace at Paris, and go to open a war in London."

A LITTLE CLOUD IN THE FRENCH POLITICAL HORIZON.—The Paris correspondent of the Boston *Atlas*, in a late letter, says:—"I regret to say the secret societies are exceedingly active throughout the country, arrests are constantly making; the most active society is the famous Marianne. Arrests continue to take place among the students here."

The *Patrie* announces that the Emperor of Austria ratified the treaty of peace on the 6th April, and immediately forwarded it to Paris. It is expected that the other ratifications will have reached the Ministry of Foreign Affairs about the 25th.

RUSSIA.

PROCLAMATION OF PEACE.—The text of the Russian Imperial Manifesto making proclamation of peace, has been published. The Czar states in the outset that the war was not provoked by Russia; and that the Emperor Nicholas had always declared that its only object was the relief of his co-religionists in Turkey. After referring to the failure of the Vienna

conferences, the manifesto points out that the warlike preparations of the allied governments, who had formed against Russia "a hostile coalition," had been continued during the Conferences, and the war necessarily continued. The patriotism and sacrifices of the Russians—soldiers and people—are highly praised. The enemy had been repelled from the coasts of Siberia, from the shores of the White Sea, and from the ramparts of Sveaborg; "the heroic defence, during eleven months, of the fortification of the southern part of Sebastopol (erected under the very eyes and fire of the enemy) will live in the memory of the most distant posterity." "In Asia, after the glorious victories of two preceding campaigns, Kars was compelled to surrender with its numerous garrison, forming the entire of the army of Anatolia, and the élite of the Turkish troops who went to the succor of the place, were forced to retire." Meanwhile, by the impenetrable and wise decrees of Providence, a fact was preparing conformable to the wishes of our well-beloved august father, to our own, and to those of all Russia, and which realised the objects of the war. The future condition and the privileges of all the Christians of the East are henceforth guaranteed. The Sultan solemnly recognises them, and, consequent upon this act of justice, the Ottoman Empire enters into the family of European States. Russians! your efforts and your sacrifices have not been in vain. A great work has been accomplished, although by other and unforeseen means, and we may now with a quiet conscience put an end to those efforts and to those sacrifices by restoring to our dear country the inestimable blessings of peace. To hasten the conclusion of the treaty of peace, and to dispel even for the future, the very idea of ambitious views or projects, which might be attributed to us, we have consented to the adoption of certain precautionary measures destined to prevent a collision of our ships of war with those of Turkey in the Black Sea, and to the establishment of a new frontier line in the southern part of Bessarabia, nearest to the Danube."

VISIT OF THE CZAR TO LONDON AND PARIS.—A correspondent of the *Manchester Guardian*, writing from London, says:—"There is a rumor that the new Emperor of all the Russias, wishing to consolidate his pacific relations with the great Western Powers by the ties of personal friendship, will visit the Emperor Napoleon and Queen Victoria in their own capitals within a month after the ratifications of the treaty of peace are exchanged. The Emperor Alexander will be received in Paris with enthusiastic *empressement*; in London with grave respect, not unminged with cordiality. The Emperor of the French is, it is said, about to form a camp of military instruction at Boulogne, and will there entertain the Czar with a review of 60,000 French troops. We cannot offer the Emperor of Russia, either at Aldershot or in Hyde Park, a military spectacle of an imposing character; but Queen Victoria may invite the Czar to Spithead, to witness a naval review."

ITALY.

The Italian papers state, that Monsignor Franzoni, the illustrious exiled Archbishop of Turin, is likely to resign his See, and take up his permanent residence at Rome; and that he is also to receive the Cardinal's Hat. Monsignor Charraz, Bishop of Genoa, is to succeed to the Archiepiscopal dignity; and Monsignor Gentile, Bishop of Novara, is said to be likely to be translated to the See of Genoa.

ROME.—Letters from Rome are to the 3rd of April. The Holy Father had that morning held a Papal Chapel at the Sistine, to return thanks to Almighty God for the conclusion of Peace. After the Mass, His Holiness himself intoned the *Te Deum*, which was chanted with much enthusiasm and evident feeling on the part of the assistants, who seemed to participate in the constant wishes of the Church, in being ever desirous of maintaining concord among Christian Princes. Indeed, whenever the Church throws open her treasures of Indulgence, one of the conditions for gaining these spiritual favors is prayer for the continuance or the restoration of peace.

The *Giornale di Roma* announces that Her Majesty the Empress of the French has sent a munificent donation to the foreign conferences of the Society of St. Vincent de Paul at Rome.

SPAIN.

The *Constitutionnel* says that all the Corporations in the Province of Biscay have sent in their resignations, alleging, as a reason that they cannot conscientiously carry out the Government order for the sale of the property of the Clergy. The Government, on the other hand, refuses to accept the resignations, and has fined the local authorities for refusing to act in obedience to a law.

CRIMEA.

(From the *Times*' Correspondent.)
CAMP BEFORE SEBASTOPOL, March 28.—The occupations of an army during a cessation of hostilities differ but little from those of our military training schools at Aldershot or the Curragh, and, but for the vicinity of our enemy, the traces of the late protracted conflict, and the severity of the Crimean spring, there would be little to distinguish this vast camp of English, French, and Sardinians from the ordinary standing camps which are more commonly seen upon the continent than among ourselves. All the open spaces on the plateau are covered every morning with our battalions at drill or exercise. The day that is not for a divisional inspection, is sure to be devoted either to brigade or regimental drill; and there is no doubt but that the British army is now fast assuming that rigidity and regularity which our military men so much admire, but which in this war at least has on no occasion been of service to us.—The Light Division, broken in two almost by the abstraction of the 77th and 88th at the Alma, charged the Russian batteries under the very nose of Sir

George Brown in such formation and order as would have insured every officer and man weeks of extra drill from that gallant officer in peace time. The 30th, 55th, and 95th of Evans's Division were also speedily deprived of their orderly formation. At Inkermann the regiments were broken up and fought man by man or in little groups, meeting the surge of the Russians by so many shifting points of steel and fire; and in the attacks on the Redan there was no formation at all, from the time the men left the trenches till they returned, and the place was attacked by a brave and devoted armed mob. Some considerations connected with these matters might tempt our chiefs to consider whether our drill might not be submitted to some modifications. No military man dares to propose the revision of our squad books, but there is not one of them who could not point out faults and absurdities in them.

The Russians do not disguise their joy at the prospects of peace, and, indeed, they must have suffered enormously in the siege. They say that the shot of the allies sometimes struck their boats full of men crossing from the north side, and sunk them, and they take pride in relating the horrors of the siege. Some of them will never be known. Mr. Deane, the diver, has, however, brought others to light. Close by the ruins of Fort Paul, whence the bridge started to the north side, he discovered, at the bottom of the harbor, a battery of field-artillery, horses, men, and all entangled in the harness, and with their skeletons just hanging together in the network of leather. He has fished up five field-pieces and two howitzers. They are filled with mud, but they can soon be made fit for Woolwich. The wood of the carriages has been utterly destroyed by the *terredo navalis*, or whatever it is which lives on such hard fare or in such hard quarters as the best old oak affords. On the skeleton of one of the horses there were the bones of a driver held together by the rags of his uniform, and with his foot still in the stirrup!

All thoughts are turned towards home, but it cannot be denied that the sudden prospect of peace has given a rude shock to those eager soldiers who regarded the armistice but as a breathing-time granted to the enemy, and to those newly-created departments which, forced to an exuberant development in the hotbed of our necessities, will now possibly be deprived of the measure of favor and encouragement which the civility, devotion, sincerity, and zeal of those who organized and adopted them have unquestionably entitled them to expect.

Among others the only question is, "When do we go?" There are few indeed who bestow much thought on the interests of Mr. John Bull in this nostalgic passion. What are to become of the thousands of huts? What will become of endless forms of expenditure and representatives of wealth which make this plateau an El Dorado? What will become of the thousands of tons of iron which cover its soil—of our railways, of our steam-engines, of our mechanical appliances—in fine, of those myriad contrivances for the absorption of the estimates, including the army itself?

It is certain that the British speculator, who has displayed but little enterprise in the commencement of the war, may now exercise his peculiar faculties of calculation and bold conjecture with advantage to the Government and profit to himself. To the pleasant little colonies of cantiniers, *marchands en gros et en détail*, of wine importers, pharmacopologists, and storekeepers at Kamiesch and Balaklava, with their affiliated branches throughout the camp. Peace presents herself with a most ferocious and threatening aspect, her hand charged with a cornucopia of flats in bankruptcy, *concessions des biens*, outlawries, repudiated cargoes, and blighted gain. The Medusa's head could not be more terrible to them and to the crew of dependents and parasites who flock around them. Already from Marseilles the myrmidons of the law, armed with ineffable powers, have descended on Kamiesch, and have stamped all kinds of seals upon all sorts of premises, and have aroused the energies of the French Gendarmerie. Those gentlemen who had nothing before will, however, be sure to carry out of the Crimea at least as much as they had; but it is probable that the most utterly ruined of the gentlemen who so kindly supplied our wants, and even pandered to the appetites of the more luxurious, will depart from the Crimea with more money than they ever had any reasonable idea of possessing in the most prosperous moments of their former lives.

PROTESTANTISM AND POLYGAMY.

(From the *Northern Times*.)
A good deal of indignation has been lately expended by our religious papers on the Bill now before Parliament for legalising "Marriage with a Deceased Wife's Sister." Catholics have generally contented themselves with expressing calmly their repugnance to the measure—because they knew well that the "Bill" was only a natural development of Protestantism, and because a more open opposition on their part could nowise tend to arrest its progress. The agitation for promoting it the same reasons that old Henry VIII. had for denying the Papal supremacy; and we all know that when such motives are backed by sufficient power, and unchecked by conscience or religion, their career will not be stopped by trifles. We have been led into these remarks by the publication, in New York, of a remarkable book on "Protestant Foreign Missions." Its author, the Rev. David E. Allan, was for 25 years employed in India by the American Foreign Missionary Society. He ought to be considered as unexceptionable authority; and certainly his disclosures and his opinions throw some new and extraordinary light on the *modus operandi* of Protestant Missionaries. We always imagined that Christianity was not very favorable to the passions of depraved and sinful man—but Mr. Allan shows us that when the expenditure of funds, almost unlimited, fails to touch the Indian heathen, the Protestant apostles of all shades bring other and more powerful instruments of conversion into full play. Hear how philosophi-

cally the Rev. D. E. Allan discourse on Indian habits—especially Polygamy:

"How should we treat Polygamists when they give us satisfactory proofs of personal piety, and demand admission into Christian communion? I have never personally met such a case, but many have occurred—and many more must necessarily be met with as the gospel progresses. My opinion decidedly is that we should treat them as follows:—When a man, legally married to several wives, desires to become a Christian, he should be required to give, with all sincerity, every information regarding his domestic ties. He should be permitted to continue his conjugal relations with all his wives, and his paternal relations to his children. In my judgment he should be allowed to use his own discretion, and follow his own ideas of duty in cohabiting with his wives."

Do not be surprised. This is not merely Mr. Allan's private opinion. As if he had some notion that his readers would be a little startled, he publishes in the appendix to his volume a curious document. It is the report of a "General Conference" of Missionaries held in Calcutta. This meeting represented the Episcopalians, the Presbyterians, the Methodists, the Baptists, and the Congregationalists:

"After (we are told) long and matured reflection and repeated consultations, the following Canon was unanimously adopted:—Any convert who, before his baptism, had more than one wife, shall, according to the Jewish and Primitive Churches, be permitted to keep them all—but he shall not be eligible to any dignity in our Church."

We hope we shall hear from the *Guardian* and the *Christian News* a plain account of what is their opinion on the subject. Do the good people here in Scotland approve of this version of Christianity? If they do, why make such a noise about Mormonism, for any other horrible and disgusting and demoralizing system of sensuality?—why haggle about a man marrying his deceased wife's sister, when, by adopting the Calcutta Canon, every man of them may at pleasure go even farther?—for the reservation about baptism is at best but a mere sham, put in to tone down the horror of the sentence.

We cannot, by the bye, pass over the mention of the Jewish and Primitive Churches.

Protestants, we fancied, discarded traditions. But, on occasions, they can look back for them, and even invent them, as is here done, when they appeal to the Primitive Church. We would advise them not to go back so far. We can furnish them with a case in point, and of sufficient authority, among their ancestors in religion, and nearer their own time. In 1539 there lived a Protestant, recently converted, named Philip, Landgrave of Hesse. There were in Germany at that time certain Protestant missionaries called Luther, Melancthon, and Bucer. Philip, who had on many occasions given satisfactory proofs of personal piety, had some slight scruples about his domestic relations. He submitted these in all sincerity to the missionaries, and was favored with a Canon quite as accommodating as the Calcutta one. We give it in the original language, for the instruction of office-bearers in Foreign Mission Societies:—"Quod si denique vestra Celsitudo omnino concluderit adhuc unam conjugem ducere, judicamus id secreto faciendum, &c., &c." That the leave here given extended only to one additional wife, and that the so-called marriage was to be done secretly, are merely circumstances which we leave the *Guardian* and *News* to account for as they best may. The whole matter here, and in India, shows us Catholics that Protestantism, as our Holy Mother the Church always held, teaches anything, or nothing—believes anything, or nothing—is content, as a test for membership, with the simple wish to be admitted, while immorality of the very grossest kind may be continued, and that under ecclesiastical sanction.

MISREPRESENTATIONS OF PROTESTANT TRAVELLERS.

(From the *Weekly Register*.)

We publish elsewhere, a correspondence between C. R. Weld, Esq., Barrister-at-Law, and the Editor of the *Weekly Register*, which curiously illustrates the intensity of Protestant prejudice, and its effect in depriving men (who are, upon other subjects, fair-minded, and having more than average powers attainments and respectability,) of the faculty of observing and recording events which pass under their own eyes. Such a man is Mr. Weld. He is so far free from the common prejudices of Englishmen, that we think even a citizen of the United States will admit the general fairness of his book of travels. On everything unconnected with religion he writes like a gentleman and a man of sense. But, let the Catholic religion be concerned, and he is so utterly blinded by prejudice and bigotry, so preoccupied by what Dr. Newman calls "the great Protestant Tradition," that he can see nothing inconsistent with it, however clear and however straight before his eyes. In the Cathedral of Montreal, he chanced to see a box set to collect the alms of the Faithful for the Society of the Holy Childhood; by which hundreds of children in China are every year rescued from death and educated as Christians. A more noble, godlike charity never existed; and we rejoice that it has lately been introduced into England, as our readers are already aware. Over the box was a representation of some exposed infants; intended, of course, not for persons of Mr. Weld's education, but for the ignorant, to whom (as St. Augustin says) such representations supply the place of books. This offended his taste. The proverb forbids us to discuss that point with him. But, what is worthy to be observed, true to "the Protestant Tradition," he assumed at once and without inquiry that the whole thing was what he is pleased to call "a sordid scheme of priestcraft, an ingenious device to fill the Priests' coffers;" those miserable "Priests," who care neither for God or man, but only for their own gains; for, as he emphatically adds, "here as elsewhere, the sordid scheme of priestcraft end in four words, *ubi panis, ibi Deus*." So entirely was he engrossed with this one idea, that though there was, straight before his eyes, a notice in the largest type, and in his own language, to say that the money collected was for the society above mentioned, and that the object of that society was to "aid in preserving for the exposed infants in China the life of the soul and of the body," (points upon which our readers can judge for themselves for the original notice lies before us as we write, and may be seen at this office by any who pleases, its identity attested by the signatures of the two Wardens of the Cathedral) all this notwithstanding, Mr. Weld was as incapable of recording it correctly, as if he had never learned to read at all. He could not see the words