

FOREIGN INTELLIGENCE.

FRANCE.

The Government has not yet openly taken any steps to procure a prolongation of the powers of Louis Napoleon, but numerous schemes are attributed to it. The press interprets the real wishes of the various parties, better than the speeches from the tribune. The *Assemblée Nationale*, a journal of about 12,000 subscribers, professing what may be termed high Tory opinions, has been recently purchased by the leaders of the Royalist party, with funds said to have been supplied by the Count de Chambord and by some of his wealthier adherents. The versatile Lamartine has assumed the chief editorship of another newspaper, called *Le Pays*, and has strengthened his cause by the secession from the *Presse* of one or two leading writers of that journal. The object of M. de Lamartine is the defence of what he terms Conservative Republicanism—that is, the maintenance of the existing form of Government, by a determined resistance to the revolution and the counter-revolution, in whatever shape they may appear.

The *Sicile* has hoisted the colors of General Cavaignac, but the organs of the Mountain have not yet named a candidate for the Presidency.

It is reported that the French Government has addressed a note to the Cabinet of London, requiring the expulsion of Ledru Rollin, and other French refugees, whose present facilities of communication with Paris and the departments are found exceedingly embarrassing to the French Government, and calculated to add dangerous complications to the present crisis.—The Academy of Moral and Political Sciences has resolved, on the recommendation of M. Passy, to depute two of their members (M. Blanqui and Michel Chevalier) to visit the Exposition in London, and to make a report on any remarkable facts which may be interesting to the professors of political economy.

The *Moniteur* announces that a combat took place at Oued-Sahel, near Jurjura, in Algeria, on the 10th inst., between a body of French troops, under Colonel d'Aurelle, and a body of Zouaves, under the Dervich Bou-Bagha. The Zouaves were put to flight by the French, the village of Selloum was burnt, and a great number were killed. On the part of the French, one officer and ten men were killed, and one officer and thirty-six men wounded.

ITALY.

On the 3rd April his Holiness gave the *pallium* to the Most Rev. Dr. Hughes, Archbishop of New York, and to Mgr. de Mazenod, Bishop of Marseilles. The privilege of wearing this Archiepiscopal honor has been granted by the Holy Father to the Bishop of Marseilles and his successors by way of recompense for the singular devotion shown towards the Holy See by that city during the recent troubles. The churches of Autun, Puy, and Valence, are the only other Episcopal churches in France which enjoy the privilege just granted to Marseilles.

Cardinal Lambruschini, Prefect of the Congregational of Sacred Rites, has just published a decree, announcing the will of the Pontiff that the 15th of July, the festival of the Visitation of the Blessed Virgin, should be henceforth for ever religiously observed by all the nations of the world, with double rites of the second class, on account of its being the eventful day on which "the yoke of those who occupied the city was shaken off, and the temporal sovereignty of the Apostolic See restored, by the aid, advice, and arms of noble nations and princes."

The Turin correspondent of the *Times* states that in Italy £80,000 has been taken of the loan which Mazzini and the Republican Committee of Rome are raising, with the view of lifting the republican standard again in Italy. The same writer says, however, that many persons take shares in the loan as a matter of precaution, and that they may be on good terms with the Republicans in case of their being successful, which, he adds, is not considered within the range of probability.

SPAIN.

The religious ceremonies of the Holy Week were celebrated with the usual pomp in all the churches of Madrid. The Queen washed the feet of six poor men in the Royal Chapel, and her Majesty, accompanied by the King and the entire Court, left the Palace to perform the seven stations.

The *Heraldo* states that the Progresistas intended to avail themselves of the general elections to raise again their banners. General Espartero has not only accepted the post of honor to which the electors of that party had elevated him, but was disposed likewise to occupy *de facto* the presidency of the electoral Directing Committee. General Ortega, one of his friends, was also very active. The Government on being informed that he had left on the 10th for Arragon, immediately sent an express after him, with orders to arrest him wherever he was to be met.

THE INSURRECTION IN PORTUGAL.

The following telegraphic despatch, announcing the failure of the movement in Portugal, was received at our own Portuguese Legation on Wednesday:—

"MADRID, 5 p.m., April 21.

"The Ambassador of France to the Minister for Foreign Affairs.

"According to despatches of the 16th inst., received by the Portuguese Ambassador, and communicated to me, it appears that General Saldanha, discouraged by the bad reception which he met with at Coimbra, has directed his course towards the Spanish frontier."

"An express had reached Lisbon from Madrid, with assurances of support from Spain in the shape of a force on the frontier, and two Spanish steam-frigates had been ordered to proceed to the Tagus.

AUSTRIA AND PRUSSIA.

The return of Prince Metternich to his Castle of Johannisberg, and his palace on the Renweg of Vienna, is an event which signifies that the revolution has run its course; and has returned to the point from which it started. That the Dresden Conferences are slowly expiring excites no sort of regret, scarcely even curiosity, for they leave nothing behind them. The new birth of the Confederation is regarded with more interest. The Ministerial papers state that Austria has proposed, in case of "certain events," to march 200,000 troops through Piedmont. This proposal which has been submitted to the Cabinet of Turin, has made a "deep impression" at Berlin.

The same papers mention a secret treaty between Russia and Austria, and that they endeavor to gain the support of Prussia. The object of the treaty is to protect Europe against the results of the crisis which is impending in France. The Ministerial papers contain an official contradiction of the rumors which were lately circulated respecting Chevalier Bunsen, the Prussian Ambassador at the Court of St. James's, and protest that the Chevalier has not, as was asserted, been insulted by certain German refugees.

HESSE CASSEL.

The continued military occupations of the Electorate has caused, according to the correspondence of the Berlin journals, great distress among the middle and lower classes of the population.

We have often given extracts from the Catholic press of Ireland, calling attention to the infamous system of proselytising there carried on, and the gross falsehoods put forth by the evangelical party, respecting the mode in which the unhappy apostates are gained and treated. The following, from Mrs. Nicholson's Annals of Ireland, as coming from a Protestant lady, will prove the truth of the statements which, from time to time, appear in the Catholic press, and also show the wretched shifts to which the evangelicals are reduced:—

It requires the Irish language to provide suitable words for a suitable description of the spirit which is manifested in some parts to proselyte, by bribery, the obstinate Romans to the Church which has been her instrument of oppression for centuries. The English language is too meagre to delineate in the true light. Rice, Indian meal, and black bread would, if they had tongues, tell sad and ludicrous tales. The wretched children too, who had not become adepts in deceit, would and did sometimes by chance tell the story, in short and pithy style. It was a practice by some of the zealous of this class, to open a school or schools, and invite those children who were in deep want to attend, and instruction, clothes, and food should be given, on the simple terms of reading the scriptures and attending the church. The church catechism must be rehearsed as a substitute for the Romish, and though in substance a passage or two looked as if the hoof of the so-called "beast," might have been over it and left a modest track, yet by its adherents it was thought to be pure coin. The children flocked by scores and even hundreds: they were dying with hunger, and by going to these places they could "keep the life in 'em," and that was what they most needed; they could go on the principle, "if thou hast faith, have it to thyself before God," and when the hunger was appeased, and the "blessed potato should come, they could say Mass at home again." When such children were interrogated, the answer would be, "We are going back to our own chapel or our own religion, when the straitest times are over;" or when the "bread is done," or the "potatoes come again." But you are saying these prayers and learning this catechism." "We shan't say the prayers when we go back—we'll say our own then," &c. Now the more experienced father or mother would not have said this to a stranger, and such might have passed for a true convert, while receiving the "straitout." The Priests were very quiet while this kind of bantering was in progress; they knew its beginning, and by this "cordance" could well trace the end; they held these favored ones of their flock by a chord while the stomach was filling, as the traveller does his steed that he is watering, and turns it away when its thirst is assuaged, caring little where he drinks, if the water be wholesome. "We had as lief they would be at that school as any," said a priest, "while they are so young; we can counteract all the bad or wrong impressions their lessons may have had on their minds."

The priests of Ireland have had their wits well sharpened by the constant check held over them by penal laws, and a government Church, and they have not been guilty of great proselytising, finding as much work as would keep them upon the alert, continually to keep their own hold, and the flock safe already in possession. The Episcopalians and Dissenters, on the other hand, knowing that they were the minority, and that the power they held was not precisely "just and equal," feared that some new king or minister, or some sudden government squall, might blow down their uncertain bamboo fabric, had to double their cries of priestcraft and Popery, persecutions and murders, to keep their citadels of self-defence well secured, with the stirring watchword of "Popery" ever stimulating the soldiery to ready action, in case of insurrection. Thus, as they first preached Christ through bullets, bombshells, and fire, so they still hold him up as the "God of battles;" to all who would not receive him through the breath of their mouths.

The soldiery stationed in Ireland are a living proof of this principle, and especially so, as this army is required to show its warlike power in defence of the missionaries stationed there, being called out to display their banners when any new converts are to be added to the Protestant ranks from the Romish Church. An instance of this was related by a coast-guard officer, stationed in the town of Dingle. Some five or six years ago, a half dozen or more of the Romans had concluded to unite with the Protestant mission established there, and the Sabbath that the union was to take place in the church, the soldiery were called out to march under arms, to protect this little band from the fearful persecutions that awaited them on their way thither. The coast-guard officer was summoned to be in readiness *cap a pie* for battle, if battle should be necessary; he remonstrated—he was a Methodist

by profession, and though his occupation was something warlike, yet he did not see any need of carnal weapons in building up a spiritual Church; but he was under government pay, and must do government work. He accordingly obeyed, and, to use his own words substantially, "We marched in battle array, with gun and bayonet, over a handful of panty—a spectacle to angels, of our trust in a crucified Christ; and the ridicule and gratification of priests and their flocks, who had discernment sufficient to see that with all the boasted pretensions of a purer faith and better object of worship, both were not enough to shield our heads against a handful of turf, which might have been thrown by some ragged urchin, with the shout of 'turn-out' or 'souper,' as this was the bribe which the Romanist said was used to turn the poor to the Church; and though this was before the potato famine, yet the virtues of soup were well known then in cases of hungry stomachs, and the Dingle Mission had one in boiling order for all who came to their prayers." The coast-guard continues, "We went safely to the church, and the next mission paper, to my surprise and mortification, told a pitying world that so great were the persecutions in Dingle, that the believing converts could not go to the house of God to profess their faith in Him, without calling out the soldiery to protect them."

The established Church astonishes you with confirmation on the increase of communicants, and if the speaker be a missionary, why a few thousand pounds would bring half of Popish Ireland into his net—could he build more cottages and dig more drains, mountain and bog, for many a mile would be blossoming like the rose, and crooked things be made straight among the benighted Catholics of Ireland, in the Lord's time be a habitation for the righteous to dwell in. The number of converts from Popery astonishes the credulous hearers, and the self denials and persecutions of the missionaries are second to none but Peter's or Paul's.

FULL BLOWN PROTESTANTISM.

Mr. Hepworth Dixon, in his life of William Penn, furnishes us with an admirable specimen of the inevitable results of fully developed Protestantism. To those who have seen and heard of Protestantism, only as it exists at the present day, when in the presence of Catholicity, by whose holy influences it stands rebuked, and is, in a great measure, kept in check, a picture of it, as it really is, when freed from such wholesome restraints, and freely allowed to work out its natural tendencies—how hideous in its deformity, and how loathsome in the beastly immorality it engenders, cannot fail to prove highly interesting. We give, therefore, the following passage, from Mr. Dixon's work, as fully illustrative of full blown Protestantism:—

"If in political ideas, from the school of Divine Right, through the educational Democracy of Milton, down to the wild Republicanism of the Fifth-Monarchy Men, all was confusion, the religion of the numerous sectaries was still less reducible to order. The mere names of the leading sects into which the church had dissolved itself in a few years are suggestive. To name a few of them, there were—Anabaptists, Antinomians, Antiscripturists, Antitrinitarians, Arians, Arminians, Baptists, Brownists, Calvinists, Enthusiasts, Familists, Fifth-Monarchy Men, Independents, Libertines, Muggletonians, Perfectionists, Presbyterians, Puritans, Ranters, Sceptics, Seekers, and Socinians. Feakes and Poveles, worthies of the Anabaptist faith, openly preached at Blackfriars a war of conquest and extermination against the Continent of Europe. Their eyes lay more especially on the inheritance of the Dutchman: God, he proclaimed, had given up Holland as a dwelling-place for his saints, and a strong-hold from which they might wage war against the great harlot. The Fifth-Monarchy Men protested against every kind of law and government: Christ alone, in their opinion, ought to reign on earth; and in his behalf they were anxious to put down all lawgivers and magistrates. The Levellers were at least as mad as any sect of Communists or Red Republicans of modern date. The national mind was in a paroxysm of morbid activity; and bolder sort of spirits had cast away every restraint which creeds and councils, laws and experience, impose on men in ordinary times. Institutions which are commonly treated with a grave respect, even by the unbelieving, were made the subject of coarse jokes and indecent innuendoes. In the end of the time, a church was a tabernacle of the Devil, the Lord's supper a two-penny ordinary. St. Paul's Cathedral and Westminster Abbey were both used as stables for horses and as shambles for butchers. Hogs and horses were taken to fens filled with foul water, and baptized according to the established ritual, for the amusement of common soldiers and the painting women who attended the camp as their paramours. Mares allowed to foal in cathedrals, and the lowest troopers to convert the most sacred edifices into beer-shops. Even our venerable abbey, the resting-place of kings and heroes, was for a time used as a common brothel. The sarcasm of the soldiers was, that as the horses had now begun to attend church the reformation was at length complete. Sober and religious men were equally insane. A sect rose which professed to believe that a woman has no soul, no more than a goose. Another body of grave men believed there is no difference between good and evil. Atheists became numerous; and, as usual, atheism was attended with the lowest and most debasing superstitions. In more than one part of the country prostitution was practised as a religious ordinance. One fellow was found with no less than 7 wives; another had married his father's wife; a third, after having seduced a wretched woman, gave out that she was about to be delivered of the Messiah. Hundreds of persons set up as prophets; and several men, a little madder than the rest, were sent to Coventry gaol for declaring themselves to be God Almighty come down from heaven; but once lodged up, their Godships did not enable them to open the prison-gates. From Newgate downwards, the prisons were full of those fanatics—fools or knaves, whom, nevertheless, thousands of their countrymen regarded as holy martyrs suffering from the children of this world the injustice which has ever been the portion of prophets and apostles. A fact that is particularly curious is, that the fanaticism usually commenced in the higher classes—among magistrates, colonels in the army, ministers of the gospel, and gen-

*Not an unusual circumstance at the present day.

tleman of estate. It was only by degrees that the madness descended to the lower orders of society. A person of wealth and standing in Warwickshire shut himself and his family up in his house to starve, from a fanciful sense of religious duty; and when the neighbors broke into the house, they found one of the children already dead. One Sunday, a respectable tailor, named Evan Price, got up in one of the city churches in the middle of the sermon and declared himself to be Jesus Christ in person. The incident of course made some stir, and the tailor was taken before the Lord Mayor—a judge, it is to be supposed, in such matters; where he maintained the correctness of his assertion and offered to prove it by showing the marks of the nails in his hands by which he had been fastened to the cross sixteen hundred years before! When acting under any strong excitement, the folly of mankind is illimitable. To verify the text 'Man shall not live by bread alone,' one of the prophets tried to do without eating. The text proved to him a dead letter; for he expired just as he was on the point of establishing the prediction. Yet these were not the most revolting incidents of the revolutionary period. A fiend in the guise of woman offered up her child as a sacrifice, in imitation of the Hebrew rites; another sacrificed her mother. Yet, with all this folly, blasphemy, and madness, a deeply religious spirit possessed the nation."

A deeply Protestant, rather than a deeply religious, spirit, the author should have said; for God, in His mercy, protect us from the spirit of a religion which, when allowed its uncontrolled development, produces such fruit. It is hard to say, whether the openly avowed Atheism of the great revolution of the xviii. century, or the deeply Protestant religious spirit of the great rebellion of the xvii., was the more fruitful in revolting crimes, and productive of human misery. At all events, the Dantons, the Marats, the Collet d'Herbois of the one, did not, like the Puritans of the other, add hypocrisy to the long list of their other vices, or commit abominations, at which human nature revolts, under the pretence of being actuated by a "deeply religious spirit." The brutality of Atheism is less disgusting than the brutality and cant of evangelical Protestantism.

SPARROWS IN THE CRYSTAL PALACE.

Prince Albert pushed his cutlet and tomato sauce from before him, and rose up from the breakfast table, apparently too troubled in spirit to eat.

Her Majesty noticed the act, and inquired the cause. "Those confounded sparrows!" cried the Prince, with great distress—"we can't get them out."

"Oh sit down, and eat your breakfast," interposed her Majesty, soothingly, "and I'll write an order to the Horse Guards, to send up a whole regiment of the line to shoot them."

The Prince groaned out, "Oh, no; the cure would be worse than the disease—they'd break all the glass."

The Queen saw and felt for his distress. "I never liked the exhibition," she thought, "but it was his hobby, and I must not let those stupid little sparrows make him unhappy." So she sat down at the escruttoire, and, taking up a gold pen, wrote a note at once to the Premier, requiring his attendance at Buckingham Palace. As the royal messenger was seen dashing at top speed into Chesham-place, people said "twas another crisis, but 'twasn't."

"What's the matter, your Majesty?" cried the Premier, making his appearance, pale and out of breath.

"The sparrows," said her Majesty, "in the Crystal Palace." And as she spoke she nodded her head to Prince Albert, who was walking about the upper part of the room, and striking his forehead, and minding no one, his mind being occupied with one sad thought.

"You know we can't shoot them, Lord John," observed her Majesty, "or I'd soon silence them with a park of artillery."

"No, your Majesty," mused the First Lord of the Treasury, biting his nails; and after a pause, he added, "We might net them."

The Queen clapped her hands in glee. "Albert, Albert," she exclaimed, "don't fret—Lord John has found a remedy—we'll net them."

"Nonsense," retorted the Prince Consort, rather gruffly and ungratefully, "you can't—the place is too large."

Her Majesty's face fell at once, as she mournfully repeated her Consort's words, "'Tis too large, Lord John—think again."

Lord John bit his nails, and thought again. "I have it," said he, after a longer meditation than before.

The Queen's eyes sparkled. "Have you?" cried she, in ecstasy. "What, Lord John—do please say what, at once."

"Famigate the place—smother them with sulphur."

"Capital!" cried the Queen. "Albert, Albert," shouted out once more, "We have it this time—we'll smother them!"

"Can't," snkily retorted Saxo-Gotha and Stoburg. "I thought of that myself—but 'twont do. Sink all the goods, and spoil them."

The Queen looked miserable once more, and begged of her Prime Minister to think again, but he couldn't, and left the Palace.

The Bishop of London now called by chance, and her Majesty at once consulted him. Bloomfield was a courtier; he looked wise, vowed his service over and over, and said "he'd go home, and look at the canons of the church."

"Don't mind it," interposed her Majesty; "your canons always make a dreadful noise, but take no effect."

Still Prince Albert kept passing up and down, and groaning out ejaculations from time to time about those confounded sparrows, and every groan sent a pang to her Majesty's heart. "I have determined," she exclaimed, "I'll send for the Duke."

Another letter, and another courier to bear it to Apsley House. The royal missive ran thus:—

"MY DEAR DUKE—Do come at once; my kind and true friend in every emergency. Albert is in a sad taking about these horrid sparrows that have got into the Exhibition Building. You can do everything; you can help us to get them out. Ever yours, V. R."

The Duke was standing at the window when the royal messenger alighted at the door. He knew the man, by his livery. "Humph," cried he, "I hope