

FOREIGN INTELLIGENCE.

FRANCE.

THE ENGLISH IN PARIS.—The regulations issued by the Prefect of Police, by which all foreigners resident in Paris are obliged to obtain *cartes de séjour*—regulations which have since been extended by the Minister of the Interior to all France—continued to put a greater number of the peaceable English, long resident in the French capital, not only to serious inconvenience, but to positive pecuniary loss. The rich and great have been taken under the special protection of the English Ambassador, who saves them great trouble by an arrangement he has made with the Prefect of Police. It has been settled that the Ambassador is to give in a list of all the English residents in Paris who are known to him personally, and for whose conduct he will be answerable. Those who have the good fortune to be placed on the list are exempt from all further trouble; they get the *permission de séjour* as a matter of course. But the middle classes, shop-keepers, mechanics, servants, &c., who have not the honor of Lord Normanby's acquaintance, are forced to go through the tedious process, from which their more privileged countrymen are saved. Hundreds are to be seen daily crowding the Prefecture in quest of *cartes*, and joining in the *queue* of those who are waiting for their turn of admission. The writer knows of a case in which the man-servant in the house of an English member of parliament, after forming a portion of the *queue* from morning to night, was sent away, with an intimation that he should return the following day at six o'clock, when he found he had to repeat the process.—*Morning Chronicle*.

The refusal by the French government to permit Kossuth to proceed through France to England is the subject of general conversation; the majority of persons censure the government for the refusal. There are, however, many impartial men who think that in the present excited state of the country it would not have been prudent to permit Kossuth to travel through it, except *incognito*—a course to which it is said he would not agree, when it was suggested to him by one of his companions.

The police have been very active during the last few days in the Faubourg St. Antoine, and several Italian and German refugees, who had been found to be connected with secret societies in that part of Paris, have received orders to quit the capital.

The *Vau National* of Metz says:—"We know, from a sure source, that the Cardinal's hat left at the disposal of the Pope by the death of the Archbishop of Toulouse, is destined for Mgr. Donnet, Archbishop of Bourdeaux. As to that of the late Bishop of Arras, its destination is less certain, but it will be given, according to general belief, to the Archbishop of Tours."

ITALY.

The *Univers* publishes the following from Rome, 30th ult.:

"Some machines of a new invention, intended to throw poisoned arrows, have been seized. There were several models of them; one was invented by Fabri, a mechanic of Parma, who was last year convicted of having prepared and paid for the assassination of Colonel Cardoni, and who, after having been condemned to death, had his sentence commuted into hard labor for life. Some of these machines were found at his residence. The other model was very portable, and might be easily concealed from sight; it was merely necessary to blow into a small iron tube to shoot out an arrow, the point of which, having been steeped in a subtle poison, would inflict a mortal wound.

Two custom-house officers have also laid hands on a second infernal machine, similar to that which was thrown against the drug warehouse of M. Mengacci; it was charged with balls and pieces of iron, and had the fusee attached to it. Two suspicious characters were seen bringing it from the Transtevere into the city, when they were met by the two officers, who asked them what they were carrying.—The men immediately gave it up and took to flight, when the officers, instead of finding smuggled goods, discovered it to be this infernal machine. It has not yet been discovered whence it was brought, but the direction the demagogues were coming from leads to the supposition that the manufactory of these instruments of death is somewhere in the Transtevere."

SPAIN.

It was stated at Madrid that Queen Isabella had conferred a pension of 20,000 reals on the widow of General Enna, in consideration of the gallant services of her late husband. Mr. Labouchere was at the Escurial. He had been introduced by Lord Howden to Bravo Murillo as a distinguished traveller.

PRUSSIA.

On Sunday week Prince Frederick William Charles of Prussia died at his residence at the Royal Palace, Berlin. He was the brother of the late monarch, Frederick William III., and uncle of the present King. Though sudden at last, the death of the Prince was not unexpected. He had preserved the robust health which most of the family enjoy till within the last two years.

THE PLAGUE IN THE CANARY ISLANDS.

(From the N. O. Picayune.)

Our Havana Correspondent, under date of the 2nd inst., says:—"I send you a statement of a terrific epidemic, the plague, at the Canary Islands. They got it fishing on the coast of Africa, where the fishermen report that the dead bodies were as numerous as the sand of the sea." It is feared that the negro traders will bring it to Havana. The following is our translation of the statement referred to:—

The year 1851 opened under the most favorable auspices for the Canary Islands, their increase in commerce and population being well known. The

fine arts also flourished. But the destiny which for a moment seemed to rest from the persecution of these islands, which had dated from the time when they took the name of "the Unfortunate," again fell upon them with more fury than ever. Before its terrible anathema, commerce was paralysed, the theatres were closed, consternation seized every mind, the inhabitants hid themselves or retired to the country, and soon stupor, sadness, and almost despair, replaced the hours of felicity of those once happy people.

On the 6th June, 1851, the official journal of the province contained the following:—"The Board of Health of the District of Las Palmas, in the Canaries, has informed the Superior of the Province, under date of the 5th inst., that in the *barrio* of San Jose, in the city of the same name, some cases of epidemic cholera morbus have appeared." In consequence of this, precautionary measures were ordered to be taken.

For some months this infirmity has been prevailing in the city of Las Palmas, displaying itself in isolated cases. The faculty, through ignorance or malice, classed it as malignant quincy. But the authorities, ascertaining that many persons were dying, that the sick survived but a short time, and that the corpses showed black spots and were horribly disfigured, ordered the Board of Health of the Island, under the strictest responsibility, to declare the nature of the epidemic. Then, with general terror, the announcement we have alluded to was received.

History does not record anything so sad as the spectacle which the Island of Grand Canary has presented, and still presents. The best directed pen attempts in vain to relate such misfortunes and horrors, and words would not be sufficient to depict their intensity.

The epidemic now raged with such fury that the inhabitants, in consternation, abandoned the town, without caring for anything but their persons, to such an extent that they even forgot the ties of blood. Death surprised them in the midst of their flight, so that roads were covered with corpses, over which not a tear of friendship, or of filial or fraternal love was shed, because terror had smothered every sentiment except that of self-preservation. As was to be expected, the fugitives, carrying with them the fatal germ, infected the country, which became the theatre of the most horrible scenes.

The beasts, abandoned in the city, perished for want of food, and the decomposition of their bodies, together with that of the human corpses which remained unburied in the streets, vitiated the atmosphere to such an extent that any unfortunate person who might return to the city fell dead almost as soon as he entered a house. However, this new contrempts was stopped as soon as possible by the energetic measures taken by the worthy Military Governor, and by the humanity of the second alcaide of the Corregidor, and various young men, many of whom fell victims to their heroism.

At last the supposition was confirmed that the epidemic was not the cholera, but the terrible plague of the Moors, it having been ascertained that it was introduced into the Island of Grand Canary by the fishing vessels which frequent the western coasts of Africa. The persons in the Island devoted to this traffic, numbering about 1,800, have almost all perished, as there remain only enough to man a single vessel. According to the declarations of the masters of the said vessels, on all the western shores of Africa there reigns a deadly pest which carries off the inhabitants, the mortality being so great that the corpses are strewn upon the earth in incredible numbers, and their decomposition augments the influence of the corrupted atmosphere.

As soon as the Commandant General of the Province learned the abandonment of the City of Las Palmas, he sent a portion of the garrison of the capital to bury the dead, but the greater portion of the soldiers were attacked by the epidemic and died. In short, in order to give an idea of the ravages of the pest, it is only necessary to state that in two months 6,000 persons died in the city of Las Palmas, and 16,000 in the whole island. Up to the last dates the plague had spared the towns of Agate and Fejeda.

The Bishop is one of the persons in Grand Canary who have contributed most to the alleviation of suffering humanity. This holy prelate and worthy pastor, with a resignation truly evangelical, displayed the utmost charity, zeal and interest in behalf of the unhappy people. He was, and still is, untrifling in traversing the streets, opening his purse, giving spiritual consolation, establishing an hospital in his own palace, and in ministering to the unhappy victims with his own hands. The Brothers of Charity and the youths of the *hospicio*, imitating this hero, who has acquired eternal glory, and who appears a messenger of the Most High, lent all their efforts to assist the afflicted.

At the last dates, Aug. 12, the epidemic abated considerably in the city, though it still raged in the country.

"AN ILLUSTRATION OF FANATICISM."

We copy the following article, with the above given title, from the columns of the *Toronto Church*. Our Protestant cotemporary, unmindful of the old proverb—"Dog never should eat dog," is very severe upon his Protestant brethren, for exercising the privilege he claims for himself—the right of private judgment. No doubt, Mr. Bannison, when administering arsenic to his wife, was merely carrying out his convictions, and acting according to his way of thinking; what right then, has any Protestant to find fault with him?—

"William Bannison, a native of Portadown, Ireland, emigrated to Edinburgh some years ago, where he followed the occupation of an iron-founder. He was a steady, sober, industrious man, but so grossly illiterate that he could neither read nor write.

"The popular fallacy that 'ignorance is the mother of devotion,' found a seeming confirmation in the present instance. Bannison was induced to become a member of the body of Methodists commonly called *Ranters*, and ere long made himself conspicuous by parading on all occasions, the peculiarities of that noisy and theatrical sect. Whilst engaged at work, for instance, he was in the habit of singing the favorite hymns of the *connexion*; and on his fellow laborers occasionally enquiring whether he would not try a song, he replied with austere emphasis that he would not do so, 'because he had already served the Devil too long.' In one word, he was a thorough counterpart of the self-righteous one of old, who scowled at all whose attainments were not so exalted as his own, and thanked God that he was not as other men were.

"Though ignorant in the extreme, as above stated,

Bannison possessed in a signal degree that aptness and fluency of speech vulgarly mis-called 'the gift of extemporaneous prayer.' This fancied endowment of the Holy Ghost was not suffered to lie fallow. As the *Edinburgh Courier* (from which we mainly derive our facts) observes, 'He was the master-spirit of all the prayer-meetings, &c. &c. &c., practised by the sect to which he belonged, and has often been absent three days together, assisting at one or other of these meetings.'

"Bannison was married, and his wife, who had brought him one child, was the victim of prostrating and unremitting bodily disease. Being subject, moreover, to painful depression of spirits, she required constant care and attention. Unfortunately she looked in vain for such sanitary offices to her husband. Regarding himself as a sort of apostle, and puffed up with the applause which greeted his 'ministerial' displays, he could not stoop to attend to the necessities of his poor frail helpmate. The 'class-meeting' and 'love-feast' absorbed all his spare time, and bating her infant, Mrs. Bannison was too frequently left without company or companionship.

"It is not strange that in these circumstances the neglected wife should have deeply felt the treatment to which she was subjected, and often did she complain to her neighbors of the callous conduct of the man who had vowed to love and cherish her till death.

"The fact of these murmurings been made, soon came to the ears of the enthusiast, and had the effect of stirring up the corruption which denuded in his heart. His vanity and self-esteem were sharply wounded. He could not brook, that whilst regarded by the conventicle as a spiritual father, and a master in Israel, he should be subjected to the accusations of a woman who had not, like himself, 'received religion.' Finding that as a 'prophet,' he had no honor in his own house, he resolved to put that house 'in order,' by murdering his wife.

"We are ignorant of the special pleadings used by Satan to urge the miserable fanatic to this determination. Possibly he assumed the form of an angel of light, and represented that by the act service would be done to God. His spouse once removed, the preacher could exercise his 'gifts' with greater facility, and thus the prosperity of the 'Church' would be advanced and promoted.

"He procured a quantity of arsenic, which for six weeks he carried about his person, not finding a convenient opportunity to administer it. During this ghastly interval, he attended as before to his 'spiritual duties, and officiated among his admiring and edified brethren with as much unction and acceptance as ever.

"At length the deliberately-planned murder was carried into effect. Stimulating a tender anxiety for the comfort of his unsuspecting victim, Bannison with his own hands prepared some porridge, and having mixed the poison therein, pressed the fatal food upon his wife. She readily partook of it, the murderer declining to participate on the plea of indisposition.

"And here the tragedy reaches its most terrific climax. Mrs. Bannison, it would appear, had never experienced 'conversion,' or the process so denominated by many sectarians. Accordingly, whilst the hapless woman was convulsed with her mortal pangs, shrieking in agony, and scorched with intolerable thirst, the 'class leader,' desirous to add a fresh trophy to his spiritual triumphs, was unwearied in his exertions to 'get her religion.' At the window of the torture-chamber he knelt down, and prayed long and loudly to the God whose laws he was so frightfully breaking, for the conversion of the dying sinner. The annals of crime present no counterpart to this frightful and most revolting episode, which eclipses even the artistically conceived horrors of the modern school of French fiction.

"Bannison's ostentatious tone of 'prayer' was the means of discovering his guilt. 'The great noise which he made,' says the *Courant*, 'while playing thus, attracted a crowd, and among others the manager of Shott's Foundry. When the latter gentleman heard of the sudden death of Mrs. Bannison, and found that instead of calling in medical aid during her intense sufferings, the husband was engaged as before mentioned, his suspicions were aroused, and the body of the unfortunate woman was exhumed.' The result was, that the monster being brought to trial, was convicted, and perished at Edinburgh, a few weeks ago, under the hands of the executioner.

"In prison, he made a full confession of his guilt, which our cotemporary says 'his spiritual advisers have refused to publish.' Whence this refusal? Is it because the spiritual disclosures would unveil more than is expedient of the hot-bed system of making men 'religious?' The Ranters are not in the habit of keeping secret the dying 'experiences' of their adherents, particularly when their experiences tend to the magnification of the sect. We may therefore fairly conclude, that had the revelations of William Bannison not been of a damnable character, they would have been promptly given to the world.

"We make no comment upon the foregoing dreadful narration, which must convey its own obvious moral to every sound-thinking Christian man.

"Thanks be to God, that as Anglican Churchmen we possess so many safeguards against the two extremes of Popish formality and ranting fanaticism, both equally inimical to the growth of grace, and the strivings of the Holy Ghost."

Yes, the Anglican Churchmen have the safeguard of the Judicial Committee of the Privy Council, and the teaching of their consistent Primate the Protestant Archbishop of Canterbury, who denies Baptismal Regeneration, and repudiates the gifts of the Holy Ghost.

THE FORTUNES OF THE CHURCH.

(From the Catholic Telegraph.)

The Ecclesiastical historian, in tracing the fortunes of the Church, leaves not a stronger impression on the mind of his reader than that of the perpetual perils which environ her. Contemporary writers invariably speak of their own times as fraught with the greatest dangers, to which past ages were comparative strangers, and so it goes on. The See of Rome, some how or other, survives the storms, but only to encounter others; when one sunken rock has been with difficulty avoided, another appears suddenly at the prow.—There is no prospect anywhere of an open sea or fair weather; the sailors are worked hard, and the master has no time for repose. Sometimes an enemy heaves in sight, and sometimes a mutiny is threatened on board. Officers desert or become faithless, secret signals pass between them and the foe, and all the vigilance of the master is put in requisition to detect

the danger and to neutralise the treachery of a dishonest crew. Such is the condition of the Church, only the Pope is always faithful, and Judas has his successors as well as Peter.

Every age is an age of transition, and every man witnesses a crisis. We are not living in quiet times, nor in times more dangerous than the ages that have gone by. But we do live in times of as great danger, and have need of the greatest vigilance, prudence, and heroism. The Holy See is not less an object of attack to-day than it was five hundred years ago, and there is no reason to suppose that the powers of the world are less capable of seducing Bishops now than they were in the days of St. Gregory VII. or Alexander III. Throughout the long contest of years, it is the Holy See that has really gained, the civil governments being in fact the losers. Secular powers, by detaching the local Episcopate from Rome, and bribing it to love its country more than the See of Peter, have in effect lowered the character of that Episcopate, weakened its influence, and made it contemptible in the eyes of its own subjects. The result has been, that the Priesthood and the people have looked beyond their Bishops to the Holy See, and greedily drinking its Ultramontane doctrines, compelled their Bishops to own a power greater than themselves. The Bishops throughout Europe who were cold in their devotion to the Holy See have seen themselves discarded by the State which seduced them, and privileges to which they pretended, and exemptions which they claimed, were taken from them, and they compelled to admit that their strength was not in themselves, but in direct, close, and reverential intercourse with their Sovereign Lord the Pope.

It is instructive to observe how secular governments have overreached themselves. They labored everywhere to nationalise the Church—to make the Bishops their own friends. They had recourse to all possible means for the execution of their task; bribes, threats, punishment, persecution and plunder, oaths of allegiance, oaths of renunciation, civil distinction, offices of state, temporal jurisdiction, and private confidential intercourse. In one country proscription of Bulls, in another royal *placet*, in another secret insinuations through prudent Bishops, but all fail in the end. The throne of Peter is on an immovable rock, and temporary confusion, storms, and darkness serve only, when the mist has cleared, to show that it can stand. So now the Pope has obtained throughout Christendom a more direct, open, and hearty, recognition of his authority from the Bishop, than was ever known before in the whole story of the Church. And this has come about, in a great measure, through the pernicious intermeddling of the State with business over which it has no control. England, indeed, furnishes a remarkable illustration of this. The Government enslaved the Bishops, and, in doing so, overdid its work; it destroyed them; but the issue is, another Hierarchy gradually growing up, from the Archbishop to Vicar-Apostolic, and at last to Bishops with ordinary jurisdiction, independent of the State, against its will, and in defiance of its most determined remonstrances. It is the direct creation of the Holy See, without antecedent traditions, without privileges or exemptions, owing itself, and all it has to the Supreme Pontiff, without the pretence of any customary jurisdiction which it can plead in bar of the Apostolic mandates.

It is true that these results are the work of time, and have come about through a long series of years, and that the State has occasioned the loss in England, Scotland, and Ireland, of millions of human souls.—We, however, who reap the fruit, have reason to be grateful, and to be very careful that we take no step which shall lead us into evil similar to that out of which the Church has just escaped. Mischiefs begin at home, and the Holy See cannot always correct wayward children, any more than it can exterminate sin. It is the See of Rome alone that will survive the changes of the world, and the fortunes of that See are the fortunes of the Church. All other Sees are strong only in proportion to their devotion to the See of Peter.

The rock on which local churches split is the favor and friendship of the State; and that is probably the greatest and strongest temptation to which the local Episcopate is liable. It is this which extorts *concordata* from the See of Rome, and impedes the free action of the Pope, who, rather than see souls exposed to ruin through schism, makes concessions to secular powers and mercifully winks at minor transgressions of his law, as in a general interdict he permits the administration of Baptism, and the Sacrament of Penance to the dying.

After years of contention, and the apparent defeat of the holy See, the fruits of the struggle are reaped, not by the secular powers, nor by the national Episcopate. Civil authorities are naturally jealous of the Ecclesiastical influence, and a national Hierarchy, strong and united, wealthy also, and endowed with great privileges, is not less anxious for some independence within the sphere of its sway. To worldly men Rome is the common enemy, and it is no where difficult to find people ready enough to fight against her. Neither does it require any sanctity of life or great learning to contend with the Pope; the more unholly and ignorant the combatants, so much the better. National independence has charms for most men, and they like to be self-governed—that is, not governed at all; so that the Pope has always an army in the field ready to do battle against him whenever he is supposed to be unwilling to fight. Passion and prejudice, and supposed wrongs will move a world towards mischief, and neither authority nor law has much chance of being attended to when madmen and fanatics are ill at ease.

It is clear that the English Government has entered with new spirit on a new campaign at last. It had been for years preparing its powers, and ascertaining the defences of the foe. It has, however, come to the field sooner than it intended, and it has unwillingly admitted the fact. Our friends and patrons regret that we must fight before the national system of education had been fully matured. This was the grand mine which the enemy had dug deep beneath our foundations, and it bitterly laments its detection. Insidious friendships have been rudely broken, and the treacherous civilities have been appreciated at their true value. For the present it is open war, but only in appearance; the Government does not mean to do more than frighten us into loyalty, and then will begin again its work of flattery and courtesy—will recognise the Bishops by degrees in spite of the law, and will labor hard to make use of them, not against themselves, but in reality and in earnest against the Holy See. Civil liberty in Rome and the States of the Church is to be the ostensible object, and the real one, to make the Pope the friend, if not in the course of time, the subject of England.