

FOREIGN INTELLIGENCE.

FRANCE.

The utmost order and tranquillity reign throughout the French empire; such is the beneficial effect of the suppression of chronic sedition and anarchy, that in Paris there is ample remunerative employment for every laborer, artisan, and handicraftsman.

The Paris correspondent of the Times says that the 6th Chamber of the Correctional Police Court has delivered its judgment this day (Friday, April 5) on the affair of the correspondents. The charge about the secret society has (as I mentioned it would) been abandoned. M. Alfred de Coetlogon is sentenced to six months' imprisonment and 200f. fine for outrage to the Chief of the State, and the circulation of foreign journals not authorized in France; MM. Virmaitre and Planhol to three months' and 100f. fine, and M. Flandin to one month's and 100f.—all on the same charge. The Duke de Rovigo and M. de Lapiere are sentenced to one month's imprisonment and 100f. fine for having fire-arms in their possession, and for outrages against the person of the Chief of the State. M. de Chantelauze is acquitted, also M. de Vallée—the latter was not present during the trial; and MM. Anatole de Coetlogon and Aubertin are sentenced by default to one month's imprisonment and 100f. fine. I have already alluded to M. Dufaure's closing remarks on the letters seized at the Post-office. The Court declared that the letters so seized should be received as evidence. The parties have determined on appealing from the judgment of the Correctional Court, and express the confident hope that it will be quashed on the ground of the letter being received in evidence, which their legal adviser maintains is contrary to the 187th article of the Penal Code, which punishes such an act; and if the judgment be confirmed by the Imperial Court, a further appeal will be made to the Court of Cassation. In the course of the proceedings it appears that M. de Coetlogon expressed himself in a more energetic manner than the others. Allusion having been made to his political opinions, he replied, "I am a native of the country which has for device, 'Fidélité quand mème!' And as long as I live my sword and my pen shall be at the service of the legitimate Monarch." M. de Lapiere defended himself, but in a very few words. Among other things he said, "It is not for having called the Emperor *Budinguet* (a nickname derived from the workman who aided in the escape from the prison of Ifam), but for my fidelity to the King that I am prosecuted." The President of the Court interrupted him at these words, thus, "There is no King in France, but an Emperor, and an Emperor proclaimed three times by universal suffrage." The other rejoined, "For you it is possible, but for me there is a King." The President prevented his speaking longer in this manner, and M. de Lapiere resumed his seat.

The French Government will not, I have reason to believe, follow up any active negotiation in the affair of the Lombard refugees; and all that M. de Bourqueney is now instructed to do is to mention to M. de Buol that the French Government would see with pleasure any moderation in the execution of the degree of sequestration, and a distinction made between those who may be proved to have furnished pecuniary aid to the revolution and those who have had no participation in it. To this, in all probability, will be limited French intervention, and, such as it is, it will not be communicated otherwise than by word of mouth. I believe that the instructions are that no note or memorandum shall be presented.

PIEDMONT.

The official Turin Gazette of the 16th April contains a Government memoir on the difference with Austria. The memoir refutes the arguments which have been advanced by the Count Buol Schauenstein, and proves that the decree against which Piedmont protests is a violation of the treaties existing between Austria and Sardinia. It concludes in the following terms:—"From this violation (*attentat*) we appeal to the conscious knowledge of the Cabinet of Vienna, and against it we also invoke the friendly support (*bons offices*) of those Sovereigns who are our allies and friends."

The following explanation from Turin as to the motives of Count de Revel's departure from Vienna is given by the *Constitutionnel* as semi-official:—

"The Cabinet of Turin had directed Count de Revel to delay his departure as long as possible, and to ascertain exactly if the Imperial Cabinet was even a little disposed to listen to his representations. The Count waited to the very last moment, and acted in accord with the Ministers of England and France. But it appeared to him evident that, in spite of the moderate language used by Count de Buol, there was no hope that Austria would revoke the measures which she had taken. He, in consequence, withdrew. The Sardinian Government thought that this proceeding was required by the respect due to its own dignity. It certainly has no idea of aggression, but it has proved that, in the legitimate defence of its subjects persecuted by Austria, it does not want courage to repel an unjust attack."

SPAIN.

There has been a change of ministry, but it is difficult to ascertain from what cause it proceeded, or what is the character of the new cabinet. All that is known is that the sittings of the Cortes were suddenly and arbitrarily suspended; and that the ministry immediately after resigned. Maria Christina is loathed; the Queen has long tried the patience of her people—that poor creature the King Consort is simply despised; and as for Don Francisco de Paula, he and his family are so utterly fallen into discredit that no one ever dreams of them.

TURKEY.

M. de la Cour arrived at Constantinople on the 6th April. Lord Stratford de Redcliffe had reached that city on the 4th. On the 5th he assembled the English residents at Constantinople; he assured them of the maintenance of peace, and advised them to carry on their commercial operations with the utmost confidence.

The French squadron remained stationary at Salamis, and the British fleet was still at Malta.

A telegraphic despatch from Trieste, dated the 16th April, states that at Constantinople alarming rumors were in circulation respecting the demands of Prince Menschikoff on the part of the Russian government.

It was reported that the Turkish government were making great preparations in manning the fleet, and had called out the militia.

PAPAL AUTHORITY AND GALICANISM.

It is just seventy-five years since Voltaire made his triumphant entry into Paris, amid the acclamations of the courtiers and the people, and the undisguised satisfaction of many miserable Priests who had sold themselves to the service of the Devil. There never was a greater victory than this, and infidelity has never obtained so much glory. It was the voluntary homage of a corrupt city to the high priest of corruption. But in the same carriage with Voltaire travelled an unseen companion, and the plague of anarchy and rebellion made Paris its home, and deluged its streets with blood. There were not many people at that time who expected anything else but the ruin of Christianity and the success of a licentious philosophy. The whole kingdom was morally ruined, and even Nuns within their desecrated cloisters had thrown aside the works of St. Francis of Sales, and had substituted for them as their spiritual reading the works of Helvetius, Rousseau, and Voltaire. Diderot, D'Alembert, and the apostate Raynal, had for a time succeeded in their desperate enterprise.

Seventy-five years have gone by, and old France has perished with its ancient dynasties. New habits have been formed, and new courses adopted. The old Hierarchy, which counted among its members Bishops appealing from the Holy See to an impracticable tribunal, has been swept away by the successor of St. Peter, and a new vine is planted in France. Unlike its predecessor, the new Hierarchy remembers its origin, and is not unfaithful to its obligations. If it were possible to rejoice over the fall of another, we could do so now; not for the error committed, but for the noble and generous reparation. Fenelon was resisted by a Bishop, and his defeat involved no particular humiliation, and would probably have been forgotten by this time but for the superhuman humility in which he admitted his error. Monsignor Sibour has had laymen for his adversaries, and who, moreover, are his own subjects. He, too, like Fenelon, but under circumstances more oppressive, has given proofs of a noble courage, and performed an act of heroic submission. He acted under obedience, but no command was issued. He might have waited for express orders; he might have been silent; he might have entrenched himself in reserve and sullenness, and secretly encouraged rebellion. So far from this was he that he gave up his arms, and resigned himself most submissively to the hinted will of his superior. The Archbishop of Paris is the first person who publishes the sentence which was unfavorable to his claims.

We are in the middle of the nineteenth century, and people obey the Pope in the capital of France, where Atheism was publicly proclaimed, and there are people even there who are afraid of excommunication. Whither are we going? Are we advancing in knowledge and understanding, and emancipating ourselves from the trammels of an exploded superstition, or going back to the thick darkness of the middle ages when men were more afraid of a penniless Capuchin than of the Emperor of Germany? This certainly looks ominous. In the city of Paris, where the old Jansenist Parliaments defied the Sovereign and the Pope, the mere expression of the Pope's wishes are received with deference and glad obedience. Have philosophy and Jansenism utterly perished, and is Ultramontanism come to make its home within the walls of refuted Gallicanism?—*Tablet*.

GREAT BRITAIN.

ELECTION EXPOSURE.—An interesting return to the House of Commons, procured by Mr. Locke King, was issued on Saturday, containing an alphabetical list of all election petitions presented during the present session; returns of all reports, special reports, and determinations, of resolutions of any election committees reported to the house; of the names of all members who have been unseated, and for what causes, and names of all places, the writs for which have been suspended, and to what date. It appears that 138 members have been petitioned against. To Easter, eighteen members were unseated, of which thirteen were for bribery, one for holding office of profit under the crown, one for defective qualification, two for bribery and treating, and one for treating—the writs for six places, namely, Lancaster, Canterbury, Cambridge, Clitheroe, Catham, and Kingston-upon-Hull, had been suspended. The returns were completed to Easter.

ROW IN THE STATE-CHURCH.—Proceedings have been commenced in the Arches Court, by letters of request from the Bishop of Salisbury, against the Rev. Thomas Moreton, Curate of Devizes, for unsoundness of Doctrine, contained in a sermon preached by him in the parish Church of that town. The specific allegation being that he had spoken of the doctrine of the Eucharist in a manner inconsistent with the formularies of the Church. It appears that two ladies, who were members of the congregation, reported Mr. Moreton's alleged unsoundness of doctrine to the Bishop, who thereupon requested Mr. Moreton either to forward him the sermon for perusal, or to proceed to Salisbury for the purpose of a private interview with

the Bishop. Mr. Moreton declined sending his sermon, which he considered to be his private property, and urged that his limited means would not justify him in visiting Salisbury. The Bishop then served him with an inhibition against any longer officiating in the diocese; but Mr. Moreton disregarded it, on the ground that it was illegal, and continued to do duty in the parish church. Mr. Burder, the Bishop's secretary, was thereupon instructed to commence proceedings against him in the Ecclesiastical Court, and the suit has now commenced.—*Morning Chronicle*.

At Gloucester Assizes, Eliza Cornish and John her husband were tried for the murder of Mark Cornish, a boy of 12 years. The deceased was the son of Cornish, but the woman was his stepmother. It was alleged that the boy was willfully starved to death; and it was evident that he died of starvation. His corpse—a bundle of bones in a skin—weighed only twenty-seven pounds; though a boy of his age in good condition would weigh seventy or eighty pounds. Witnesses proved that he was kept very short of food. But might not this have arisen from the poverty of the parents—poor laboring folks? No; for whilst Mark and a sister were scantily fed, so that they tried to stay the pangs of hunger by picking offal from dung-heaps or begging food from neighbors, the children of Cornish by the female prisoner were fed well. Besides, the cruel animus of the accused was shown by their frequently beating Mark, and not allowing him and his sister to sit at food with the rest of the family. The medical evidence as to the cause of death was very explicit. The Judge explained the distinction between murder and manslaughter, arising from the intent of the homicide; and the Jury convicted the accused of the lesser offence. Sentence, fifteen years' transportation.

EXECUTION AT YORK.—On the 9th ult., Henry Dobson, who was convicted at the Yorkshire assizes, of the murder of Catherine Sheridan, at Wakefield, on the 18th of Feb., underwent the extreme penalty of the law.

A BRACE OF ORANGE BULLIES.—On Monday last two young men, named James Bellion and Robt. Daniels, were brought up at the police-court charged with a series of assaults and creating a disturbance at Saint Francis Xavier's Church, Salisbury-street. The following is a summary of the evidence against them:—Whittaker Edmunds stated that he was going into the church about 8 o'clock on Saturday evening last, when the two prisoners, who were both drunk, came up singing a party song. One of them followed him up the church-steps, and when he attempted to close the door to prevent his entering, seized him by the throat and struck at him, the other encouraging him and calling out, "Slip into him Tommy." Both the prisoners afterwards struck him repeatedly about the head and body and knocked him down. They said they were Orangemen, and would fight any b—papists in the street. Margaret White, a married woman, stated that she was in the church when she heard some men outside calling for any b—Papist to come out, and they would have his life. On coming out of the church shortly afterwards she saw one of the prisoners struggling with a man (Edmunds) on the steps, and the other ran up to her and struck her with all his force on the side of the head. He struck her several times, and the other man on leaving Edmunds struck her also. James Cullen saw the two prisoners at the gate trying to break into the church. The taller of the two took off his coat and challenged any b—Papist to come out and fight him. They said they would go in and trample on the altars and pull them down, and that then they would go to the Nunnery and pull it down too. He then ran for the police and had them taken into custody. Esther Edge, a servant girl living opposite, deposed that, as she was putting the children to bed, she saw, through the window, two men making a disturbance, at the church-door, and heard them calling out for any Papist that would insult them, or would stand up for any Papist priest. She ran out to look for a policeman, and went to the house of one officer in Church-street, Soho. The policeman's wife said he was in, but she would not let him go.—Witness afterwards returned to the church, and tried to get in to lock the doors. As she was going up the steps the two prisoners rushed up also, and attacked Mr. Edmunds and Mrs. White. The prisoners pleaded intoxication as their excuse, one of them admitting that he was too drunk to know anything at all about it, and that it was no use telling lies; the other alleging that Edmunds struck him first. The stipendiary magistrate (Mr. Mansfield) severely reprimanded the prisoners, observing that Catholics were entitled to the protection of the law, and that as Christians and fellow-countrymen, it was the duty of all men to respect the religious rights of their neighbors. However, he was not disposed to consider this a very grave case, being rather inclined to attribute it to the pernicious influence of intoxication. He did not, therefore, think it necessary to bind them over to keep the peace, because he thought that, as men of proper feeling, they would not again permit themselves to be led away by any excitement to commit such an outrage as was there charged against them. He would take it as a common case of drunkenness and disorderly conduct, hoping that his indulgence would induce them to be more cautious in their conduct, and to behave better in future. The decision of the worthy magistrate created some surprise in court, as well it might, for he let off those men of proper feeling, or, rather, this brace of ruffians who had brutally struck a woman, and attempted to break into a church, threatening to pull down and trample upon its altars, with a fine of five shillings each and costs! On Saturday evening, when the prisoners were on their way to Bridewell, the mother of one of them was bewailing his captivity; when he called out, by way of consolation, "Never mind, mother; they can do no harm to an Orangeman!"—The result would seem to show that he was not much out in his calculation of impunity; but whether this is a feeling which can safely be encouraged by the magistrates, in such a town as Liverpool, is quite another affair.

"MORAL SCOTLAND!"—This is the title of a paper in *Chambers's Journal*, from which we learn, that in forty cities and towns in Scotland, every 149 of the population supports a dram-shop, while it requires 981 to keep a baker, 1067 to support a butcher, and 2,281 to sustain a bookseller. A farm-servant, recently describing Scottish life in the laborer's booties, says that "gaming; drinking; singing; of profane songs, cursing, uttering unseemly jests, annoying or jeering any one who may bring forward anything useful," is the occupation of their leisure; and if there be one day in which we were more vicious than another, it was the Sabbath; (that is, the day on which railroads are closed, steamboats are laid up, and dram shops are in full flow).

PROTESTANT WITNESS AGAINST THE CHURCH OF CHRIST.

The readers of the *Tablet* remember the statements made by Robert Gilbert against the Convent of Mercy, Nottingham, and published in the *Sunday Times*, Feb., 1851:—

"A Nun had three several times attempted to escape, but failed, and at length the poor thing was sent away to be immured in a French nunnery," &c., &c.

The tale was, especially at that time, too good to be rejected or examined. An argument might be made out of it to suit the Protestant taste in such matters; a prejudice might be created or deepened in the Protestant mind. Accordingly it was spread abroad through the provincial papers, printed in tracts, and distributed by pious ladies from house to house. There is no telling what the result might have been, had not the editor of the *Sunday Times* been induced to visit Nottingham: He there made every personal enquiry on the subject, and concluded that the whole account was a gross, slanderous fabrication. A lengthened article to this effect appeared in the *Sunday Times* of April 20th. There the matter ended; the tale was soon lost sight of, and its author suddenly vanished from Nottingham. Nothing further was heard of him until the autumn of last year, when he again appeared before the public:—

"CHARGE OF FORGERY.—At Cambridge on Wednesday, September 21st, 1852, a serious charge of forgery was investigated before the magistrates. The accused, Robert Gilbert, for some time a resident in Nottingham, is a tall, gentlemanly-looking man, about fifty years of age. For two or three years past he has been engaged in travelling through the eastern and midland counties, representing himself as the recognised reporter for the London morning journals. He was charged, at the instance of the authorities of the London and County Bank, with having forged a bill for £100., and uttering said bill with a guilty knowledge of said indorsement being a forgery. The antecedents of the prisoner are not of the most favorable character, as some 14 years ago he suffered six months' imprisonment in Cambridge for obtaining money under false pretences, the circumstances being somewhat similar to the present. He was tried at the Cambridge assizes March, 1853, before the Lord Chief Baron Pollock. A verdict of guilty was given in against him, and the judge, in passing sentence, observed—"This was not the first time the prisoner, Robert Gilbert, had been called before the bar to receive sentence for his villany, and therefore he could not allow him to remain any longer in this country. The sentence of the court is, that he be transported for ten years." He was sent off to the convict depot some three weeks ago."

These extracts are taken from the *Cambridge and Nottingham papers*. The whole thing is old, though new; it has happened, and will happen again. The very existence of the Church as Christ's Church implies its continuance. At one time it is Jeffries appealing to the public against the cruelties practised in a secluded monastery; at another time it is "a converted Polish nobleman" detailing the corruptions, &c., of the "Romish" Church. Now, it is a Father Gavazzi flaunting in his Barnabite habit through the country, and "making faces" at Popery, and now it is a poor, miserable, impure thing, flitting up and down here and there uttering its foul lies against Priests and Nuns. It may eventually turn out that Jeffries is cast into prison, and Theodore publicly denounced as a liar, &c., &c.: still Protestantism, true to its instincts as a heresy, will crowd around them, and call them saint, martyr, &c., and do homage to them; and accept their words as revelations, and their testimonies as true. There has been a long succession of such witnesses against the Church of Christ. Doctor Achilli was not the first, nor will Robert Gilbert be the last.

UNITED STATES.

Archbishop Mosquera, of Bogota, has been presented with a superb gold ring, by the Catholic Clergy and laity of New York, as a testimonial of respect for his recent conduct during the troubles in New Grenada.

UPWARDS OF FORTY-FIVE PERSONS KILLED.—SPRINGFIELD (MASS.) MAY 6, 7:30, P.M.—A melancholy accident occurred on the New York and New Haven Railroad, at a draw bridge near Norwalk (Connecticut) this morning. It appears that the train which left New York at 8 a.m., was proceeding along at the usual speed, and had arrived nearly to the draw bridge east of Norwalk; and though the draw was open, and signals displayed, the engineer of the train saw it not, and the train was not stopped in season.—The engine went through first, then the baggage car, and two passenger cars were thrown over the side of the bridge, into the river. The third passenger car was split in two, one half of which went into the river. Up to four o'clock 45 bodies were recovered. At that time the tide was going down, and persons were searching for more. A great many of the passengers were ladies. The Catholic Bishop of Connecticut, the Rev. Bernard O'Beilly, it is feared, was on board the train—also, the Rev. Walter Clark. The engineer and conductor were arrested. The cars were completely smashed.

ACCIDENT ON THE MICHIGAN CENTRAL RAILROAD.—The entire road in the vicinity of the catastrophe was covered with the ruined cars and the dead and dying. One by one the wounded and uninjured crept from beneath, and the shrieks of the women and groans of the dying added to the horror of the scene. One poor woman, with both her legs broken, lay with a dead child in her arms, and two little ones uninjured clinging to her. A young woman stood by the dead bodies of her father, mother and brother, shrieking like a maniac. Three children, from eight to ten years of age were taken out and recognized by their father, who is left alone. Beneath the edge of a car appeared the bald head and hand of an old man, a leg of one and the mangled body of another. The scene at the depot was awful in the extreme. When the remains were brought in, the floor was covered with blood, and a heap of limbs gathered together in a corner, while many bereaved ones were searching for lost friends and relatives.—*Boston Pilot*.

DR. NEVIN.—The Rev. Dr. Nevin, whose name has so often appeared in our columns, has been elected President of the Franklin and Marshall College, an institution under the care of the German Reformed denomination. This act, by Protestants of other persuasions, is regarded as an endorsement of the Doctor's "Romanizing" views, and causes much anxiety to the Protestant press. The *New York Evangelist* holds the following language:—[*Catholic Herald*.] "The appointment is hailed by the journal of the German Reformed body as universally acceptable. We