

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Nov. 5.—The note which M. Drouyn de Lhuys has addressed within the last few days to the French Charge d'Affaires at Turin, in answer to that of the Italian Government, and which was itself an answer to the last note of M. Thouvenel, will, with the rest of the correspondence, be laid before the Italian Parliament at an early sitting. These documents will also be published in the *Moniteur*.

PARIS, Nov. 5.—The following circular, referring to the accession of M. Drouyn de Lhuys to the French Ministry, has been addressed to the prefects by M. de Persigny:—

"M. le Prefet.—The Emperor has just summoned M. Drouyn de Lhuys to the Ministry of Foreign Affairs. That modification in the Cabinet in no way changes the policy of His Majesty's Government. It has always endeavoured to conciliate two great conflicting interests, and neither to sacrifice the Pope to Italy nor Italy to the Pope. An eminent statesman, who enjoys the advantage of being entirely unfeared by the negotiations of the last few years, may effectively serve the solution of that great and difficult question. The population will await the result with confidence. As for you, M. le Prefet, remain faithful to the great principles which have not ceased to guide you in your action on the public mind; and be assured that I shall take due note of the pains you will take in maintaining the populations in the confidence which they feel in the noble and generous policy of the Emperor.—Receive, &c."

A Paris letter (Nov. 4) says:—"A rumour which I have just heard is hardly credible, but if it prove true it is one of the most unexpected conversions we have witnessed in our times. It is that M. Persigny, from having been one of the most anti-Papal, anti-clerical, anti-federal ministers going, has become all at once vigorously opposed to a united Italy. He is even reported to have said to M. Ricasoli (I, of course, only give it as a report) that there could be no greater calamity for France, as well as for Italy, than the withdrawal of the French army from Rome. If the story be unfounded it will be contradicted."

The *Gazette de France* publishes a letter from the gallant Count de Christen, inquisitively sentenced to ten years hard labour in Naples, addressed to the Vicomte Charles de Saint Priest. Count de Christen says:—"I have just learned that Lord Palmerston having asked, through Sir James Hudson, for the liberation of the Bourbonists, as well as of the Red Shirt heroes, has been informed by M. Ratazzi that the latter should be released; but that as to the Bourbonists, a portion of them should be liberated in exchange for the capital of the Christian World, and that the other portion should be detained for unforeseen exigencies."

The Count appeals to his friend to use his influence to procure the interference of France on his behalf. And the *Gazette* says, M. de Thouvenel had promised his good offices on behalf of the brave but unfortunate prisoner, but that it hopes that M. de L'Huys will be more successful than his predecessor. It is the intention of a certain number of Senators to bring the case of M. de Christen before that august body when it re-assembles, but it is to be hoped that the French Minister will before that time have procured his release.

We copied in a recent number a notice from the *Catholic Week* of Montauban, announcing that at the request of a large number of Bishops, the Sacred Congregation of Rites had given its approbation to the "Litany of the Holy Name," with a grant of an Indulgence of three hundred days to those who shall recite with devotion the said Litany. A respected clerical correspondent writes to us to say that this notice is not sufficiently correct, and may possibly lead to misapprehension. The exact statement about the matter is, that at the time of the great meeting of Bishops in Rome at the last Canonisation, a supplication was made on the part of forty-five Cardinals, Archbishops, and Bishops from Europe, Asia, Africa, and America, to the Sacred Congregation to obtain the approbation above mentioned. The Holy Father, in reply, granted the petition, and accorded three hundred days' Indulgence to the Faithful of the dioceses of those Prelates who had signed the petition. It is therefore obtainable by, though not actually granted to, the other Prelates of the Church.—*Monde*.

ITALY.

The *Monde* remarks on the air of triumph with which the *Opinion Nationale* announces that an address has been signed by nearly 9,000 Italian Priests, urging the Pope to renounce his temporal power. These, it says, are sensible Priests. But we are surely entitled to ask, if so much stress is laid on the opinion of nearly 9,000 Italian Priests, who have signed such an address, what weight is to be attributed to the sentiments of the remaining 40,000 Italian Priests who not only have not signed any such address, but who are known to be one in heart with the Pope? Then there are also the Bishops of Italy, and all the Prelates and Clergy throughout the world. Is any weight to be given to these witnesses against the (nearly) 9,000 "liberal" Italian Priests? Another consideration presses. Who vouches for these nearly 9,000 signatures? The answer is, the Rev. Father Passaglia. But we had occasion of late to question the accuracy of signatures guaranteed by Father Passaglia. Their falsity has, in very numerous instances, been clearly shown.

The *Opinion Nationale* bids us remark that these (nearly) 9,000 Priests have had to brave suspension, a *divinus*; that is to say, starvation, when they signed the address. Indeed! We thought they were subjects of the "King of Italy." Are these the clergy whom His Majesty's Government is persecuting at this moment with fine, imprisonment, and exile? We should have thought they were in the way for promotion. Father Passaglia himself seems not to be doing badly (in a temporal sense) at Turin, since he was disowned by his religious superiors. There are snug berths in the gift of "the Minister of Worship." The *Opinion Nationale*

speaks of a Priest who has been starved at Paris because he would not subscribe the dogma of the Immaculate Conception. We are sorry that heresy provides so badly for heretics. Is the Pope expected to make a special provision for them out of the Peter's Pence? What are the Freethinkers about? Is it a part of their system to leave to those who join their ranks the full credit of disinterested confessorship.

TURIN, Nov. 1.—The *Monarchia Nazionale* of to-day confirms the rumour of the despatch by the French Government of a note in reply to General Durando's circular, and continues:—"The note is said to indicate no change in the policy of France towards Italy, but to open the way for fresh negotiations on the Roman question." It is asserted that the Minister of Marine has appointed a committee of inquiry into the state of the Italian navy. The following statement appears in "Reuter's Telegrams":—"A letter has been published, addressed by a portion of the Italian clergy to the Pope, praying His Holiness to renounce the temporal power. The letter bears 8,948 signatures, and is accompanied by a statement, signed by Father Passaglia, on the number and standing of the priests signing the letter."

TURIN, Nov. 3.—The *Discussion* of to-day says:—"On the 1st inst. an encounter took place on the right bank of the Po, upon the Austrian frontier, between a body of Italian Carabiniers and some Austrian soldiers. The Italians fired upon the Austrians, and after a few shots the two parties engaged in a hand-to-hand contest, without regarding the boundaries. The Austrian armed Customs' guards were repulsed from Italian territory. The Austrians were finally compelled to take flight." Serious inundations have taken place in Tuscany. The railway between Empoli and Siena is interrupted. The Crown Prince and Princess of Prussia have arrived at Syracuse.

TURIN, Nov. 4.—The *Monarchia Nazionale* of to-day says:—"Rumours are current that the Ministry wishes to dissolve the Chamber; but, as the present state of affairs requires not only the activity of the Ministry, but the participation of the whole country, in promoting internal organisation and furthering the aims of external policy, the agitation of fresh elections could not be regarded as opportune. On this account the Government would not resort to such a measure, unless compelled by events which it could not prevent. Let us hope that this complication will not occur, and that those sections of Parliament which uphold similar principles will remain united to resist the attacks of parties of extreme opinions."

"The very contrast," says a letter from Turin, "between the parsimony of the Government and the splendid liberality of individuals has also given grave offence; and I myself heard a Garibaldian, a man of note and station, declare in the open street his shame that while the very bed Garibaldi lay on was the gift of an unknown Englishman, who had never seen, and might in every likelihood never see Garibaldi, his own grateful country had contributed to him a pair of worn-out sheets and twelve leeches."

A Turin letter of the 29th ult. has the following important announcement, which seems to have escaped the vigilance of M. Reuter's agents:—"The Ministry intends to withdraw the bill presented by M. Contorti against the excesses of the clergy. That measure, which was at first favourably received by anti-clerical passions, and it must be admitted, founded on some real excesses, has not stood the test of reflection. If the wish is to have the Church really free, some little toleration must be shown. Freedom of religious worship is always an embarrassing thing. Nevertheless the withdrawal of the bill will be favourably received."

GARIBALDI'S HEALTH.—REPORT OF PROFESSOR NELATON.—The French medical journal, the *Gazette des Hopitaux*, publishes a long letter from the eminent French surgeon, Professor Nelaton, containing a technical account of his visit to Garibaldi. In describing the probing of the wound, he says that the stylet penetrated the wound very easily without causing the least pain. Piercing it transversely, at 2½ centimetres, he was stopped by a hard body, giving, on being struck, a dull noise, very different from the sharp sound which results from contact with the bone. This, he has no doubt whatever, was the ball. The general state of the patient is as favorable as possible, when it is remembered that for 30 days he was without sleep. There is no fever, the skin is fresh, the appetite good. The sleep is sufficient and restorative. An immediate extraction of the ball would, he thinks, be injurious. The proceeding most simple and devoid of danger consists in dilating gradually the canal of the wound up to the point where the foreign body is present. This dilatation is to be effected by the introduction of little cylinders of gutta serena of increasing size, for which may be substituted in a few days a fragment of prepared sponge. The probabilities are that the ball can then be seen and touched and seized by the forceps. With regard to the proposition of an amputation, Professor Nelaton says: "I do not admit this extreme resource, except in the case, contrary to all probability, of some grave complication arising, such as a deep abscess, abundant and inexhaustible suppuration, evident deterioration of the constitution, in a word—a danger of death."

The following letter has been addressed to the editor of the *Standard*:

Sir,—If any doubt remains, after recent events, of the thoroughly anti-Christian tendency of the Garibaldian movement, I think a glance at the Garibaldian catechism, of which I enclose you the copy printed in Genoa, and extensively circulated in the revolutionised provinces, may serve as a warning to Englishmen, who to that proud title add the dearer and holier one of Christians, how they encourage a sect whose negation of the lowest standard of moral order, of honor and decency, has never been more openly and flagrantly displayed than in this most blasphemous issue of the Milanese press. Shocking as it must be to all Christian ears, it would be well those at home should know what are the principles they are openly supporting in, let us trust, ignorance of what they are upholding; and if you can give some of its more prominent passages a place

in your columns I think it may serve to make thinking men pause ere they lend a hand to a revolution so subversive of the common tenets of every Christian sect, that no Protestant, even the most bigotted, can read its manifestoes without a shudder. I have frequently called your attention to the wholesale perversion of youth carried on here by means of the press, paid and authorised here by the Piedmontese and revolutionary committees; and I esteem the occurrence which threw this tissue of irreligion and profanity into my hands so far fortunate that it enables me to lift the mask from the specious pretext of a Popery cry, and to demonstrate that the Mazzinian press is now endeavoring to sap, not any form of Protestantism, but Christian truth—not to overthrow the Papacy or the Temporal Power, but to pervert the Decalogue. And to prove this I call attention to the infamous exceptions openly made in the parody of the Holy Commandments. Let any man read these and say what is the morality of a cause so advocated. Let him turn to a paraphrase on the Lord's Prayer, where the name of a soldier of fortune is substituted for that of Our Father in Heaven, and let him say if that Father is not far more grossly insulted by men who denounce the Temporal Power of the Pope than it has ever been since Pere Duchene and *L'ami du Peuple* vomited forth blasphemy at the foot of the guillotine in 1793.

There is yet time to halt; but in the name of Christian England let us renounce all complicity with such a cause as this before it saps all belief, all morality, all honor between man and God. We are taking the serpent to our heart. Let us shake off the unclean thing before it turns and stings us in the vitals. It is not a political point; it is Christianity and social order that are at stake, and the sooner we realise this the better, or it will be too late.

Yours faithfully,

ANGLICUS.

Naples, Oct. 18.

GARIBALDIAN DOCTRINE.—A Catechism for Young Italians from Fifteen to Twenty-five Years of Age.

PART I.—LESSON I.

Question. Make the sign of the cross.
Answer. In the name of the Father of our country, of the Son of the people, of the Spirit of Liberty! Amen.

Q. Who created you a soldier?
A. Garibaldi created me a soldier.
Q. For what end did he create you a soldier?
A. He created me a soldier to honor, love, and serve Italy.

Q. What has he promised to those who love and serve Italy?
A. Victory!

Q. What is the happiness of victory?
A. The sight of Garibaldi, and every kind of pleasure without any kind of pain.

Q. Who is Garibaldi?
A. Garibaldi is a most generous spirit, blessed by Heaven and earth.

Q. How many Garibaldis are there?
A. There is only one Garibaldi.

Q. Where is Garibaldi?
A. In the heart of every honest Italian that is neither weak nor drowsy.

Q. How many persons are there in Garibaldi?
A. In Garibaldi there are three persons really distinct.

Q. What are these three persons?
A. The Father of his country, the Son of the People, and the Spirit of Liberty.

Q. Which of these is the greatest, the wisest, the most powerful?
A. They are all three equal, because they have the same greatness, the same power, the same wisdom.

Q. Which of these three persons was made man?
A. The second, that is the Son of the People.

Q. How was he made man?
A. He took a body and a soul as we have in the most fortunate breast of a woman of the people.

Q. How do you name the Son of the People made man?
A. Joseph.

Q. Why was he made man?
A. To save Italy.

Q. What did he do to save Italy?
A. He defeated the Austrians and the Bourbons and retired to Caprera.

Q. How many years did he stay there?
A. Not quite two years.

Q. What did he do after these two years?
A. He returned among us glorious and triumphant, never more to leave us.

SECOND LESSON.

Q. How many are the commandments of Garibaldi?
A. Ten.

Q. What are they?
A. 1. I am Garibaldi, thy general.
2. Thou shalt not be a soldier of Garibaldi in vain.
3. Remember thou keep holy the national festivals.

4. Honor thy country, that thou mayest live long in it.
5. Thou shalt not kill, save those who are in arms against Italy.
6. Thou shalt not commit adultery (except to the harm of the enemies of Italy) *sic in origine*.
7. Thou shalt not steal, except the Peter's Pence, which thou shalt devote to the rescue of Rome and Venice.
8. Thou shalt not bear false witness, as do the Priests, to support the temporal power.
9. Thou shalt not desire to invade the country of another.
10. Thou shalt not covet the cross of St. Maurice and St. Lazarus.

THIRD LESSON.

Q. What are the virtues proper to a Garibaldian, without which it is impossible he can conquer?
A. Three—Faith, Hope, and Charity.

Q. Repeat the act of Faith.
A. "I firmly believe there is one Garibaldi, who rewards the brave and chastises cowards. I believe there is only one Garibaldi, and that it is impossible there should ever be a second."

Q. Repeat the act of Hope.
A. "Oh, Garibaldi! because thou art most powerful, most generous, and most loyal, I hope that thou wilt grant me a free Italy, as thou hast promised, if I do the work of a good soldier, as I propose to do, under thy direction and thy command."

ROME.—Correspondence dated Rome, October 28, says:—

"The latest of European revolutions, that of Greece, has not produced so much excitement in high quarters here as the removal of M. Thouvenel from the French Cabinet. The Holy Father and those around him are more than ever confirmed in that tranquil confidence which in the Pope has never faltered for one moment. More than ever are they persuaded that all the changes of this world shall work together for the greater glory of God, and the greater good of His Holy Church. As for the Roman people, they are laughing, playing, and dancing, and quaffing the wine of the new vintage. We are in October, that month of Italian joy, when the ancient festivities of Paganism, chastened and made decent by Christianity, are still observed. How different is the reality from the fictions of 'own correspondents,' who paint Rome as a gloomy manse, where the people groan and die under

an iron tyranny and have but one sentimentality, tears for the fate of Garibaldi. It is not so gloomy, where the guillotine is not so treacherous. All that bad men can design to do against God and His Church may indeed, cast a cloud over the sunshine of the physiognomy of Pius IX., but under that cloud the faithful can discern the calm of a heavenly soul."

The Piedmontese soldiers on the frontier of the Papal States are doing all that in them lies to bring about a collision with the French. This is, I suppose, their way of protesting against the late ministerial changes. It is thought that their conduct will force the French authorities to stringent measures, probably to demand the evacuation of Orvieto, which has often been talked of. The other day an officer of King Victor Emmanuel's army entered the territory of Viterbo, at the head of a strong party of soldiers, and made prize of four Pontifical gendarmes, whom he marched to Orvieto, and paraded them through the streets, where they were exposed to the abominable ill-usage and insults of a brutal mob. The Piedmontese ruffian who perpetrated this outrage, murdered some time ago, a young boy by kicking and trampling him to death. It is said that the French general means to demand the restoration of the four gendarmes. The feelings of the military on our side are daily becoming more and more exasperated against the Piedmontese.

A letter from Rome states that the young Mortara has had confirmed upon him the minor ecclesiastical orders.

PARLUS.—The infamous conspiracy of the Liberal Press, and of the Revolutionary faction, against the beautiful and heroic Queen of Naples, is the most odious feature of an odious time. History reproduces itself, and a diabolical plot against the peace and happiness, the honour and the life of a lovely and Royal Lady is one of the characteristics of a revolutionary epoch. The sex and the misfortunes of the Queen of Naples have enlisted the sympathies of all generous men; her virtues and her noble qualities have kindled their admiration. But the Liberal Press and the Revolutionary faction have neither generosity nor manhood. They had rather strike a woman than a man. They hate Kings, but the bitterest venom of their spite they keep for Queens. They trample upon Royalty, and triumph in the subversion of a throne or in the fall of a dynasty; but their satisfaction seems always incomplete if they cannot see a queenly head bowed down in shame, if they cannot wring tears from a woman's eyes, or force a cry of anguish from a woman's heart. The discarded Queen of Naples had murdered one of her waiting women, by shooting her with a revolver, and that to conceal the crime she had burned the body of the victim, and scattered the ashes to the wind. It is only a few weeks since the *Daily News*, or the *Globe*, spoke of the Queen of Naples as "certainly an abandoned woman, and probably a murderer." It is horrible to have to repeat, what, however, is but a part of the deplorable truth, that thousands of obscene photographs, to the Queen's dishonor, were printed at Florence, and circulated over Italy; and that in spite of all the precautions of her attendants and the police, some of them, together with the newspaper which contained the foulest libel on her, were sent too, and reached the Queen of Naples herself.

Our readers cannot have forgotten, what no man can remember without shame, how the *Times* gave to the world a stupid and insolent calumny about the Queen of Naples, describing her as amusing herself by the torture of dumb animals, shooting at them from the windows of her palace, and killing the favorite Tabby of some Roman Prelate. This absurd libel was followed by an atrocious tale, reproduced in the London newspapers to the effect that the Queen of Naples had murdered one of her waiting women, by shooting her with a revolver, and that to conceal the crime she had burned the body of the victim, and scattered the ashes to the wind. It is only a few weeks since the *Daily News*, or the *Globe*, spoke of the Queen of Naples as "certainly an abandoned woman, and probably a murderer." It is horrible to have to repeat, what, however, is but a part of the deplorable truth, that thousands of obscene photographs, to the Queen's dishonor, were printed at Florence, and circulated over Italy; and that in spite of all the precautions of her attendants and the police, some of them, together with the newspaper which contained the foulest libel on her, were sent too, and reached the Queen of Naples herself.

The Vicomte de Rortays de Saint Hilaire has addressed to the Editor of the *Union* a long and eloquent letter, which appeared in successive numbers of that journal on the 3rd and 4th of this month. M. de Rortays de St. Hilaire lived for a year in intimate and daily relations with the *entourage* of the Queen, and his letter is, in reality, the vindication of the Queen, by the Duchess di San Cesario, Mistress of the Household, and the Queen's personal attendant who accompanied her from Munich to Naples before her marriage, and who has never left her since; who was at her side during her short reign at Naples during the fearful siege of Gaeta, during her residence in Rome, during her journey to Germany, and during her temporary visit to a Convent at Augsburg, which has been the last occasion of the malignant inventions of the Liberal Revolutionary Press.

The testimony of the Duchess di San Cesario to the amiability and virtues, to the heroic qualities, and to the sweet and loving nature of her Royal mistress, deserves to be read in the words of M. de Rortays de St. Hilaire. But he speaks from personal observation as well as from the evidence of others, when he describes the alteration in the Queen's appearance, and the falling health which made her physicians prescribe a visit to her native land, and a temporary residence there, as necessary. It would be no wonder if the Queen's health had given way under all the trials, hardships and reverses to which it has pleased God to subject her. But it was not so.

Those broken spirits, that wasted frame, that declining health were not due, either to the loss of a throne, or to the terrors and hardships of a siege, or to the sadness and the seclusion of the Quirinal, or even to mortification at the intrigues and treachery and incompetence with which the fortunes of the Royal exiles are still weighed. No, they are the results of the infernal malice of the Liberal Press and of the Revolutionary Faction. They are the triumph of Liberalism over a woman's outraged feelings, and over a Queen's wounded honor.

The health that stood the scanty fare, the imprisonment in a casemate, and the accumulated privations of a long siege; the elastic spirits that quickened her light step as she passed mid bursting shells and crashing walls through the ruined streets of Gaeta, on errands of mercy to the wounded in the batteries; the high heart that never quailed before the roar of the enemies' artillery, or the deadly flight of their projectiles, and that bore up among the wounded, and the dying and the dead, without a care beyond her Royal husband and his faithful soldiers have, at last, been overcome. For a time, and please God, for a short time only, they have drooped and sunk. Malice and calumny and insult have won a short-lived victory over a woman's health. The Queen of Naples, at the request of her husband, and by the order of her physicians, has visited her native Bavaria, for change of air and of scene. And the Liberal Press and the Revolutionary Faction convert this effect of their own infamous malice into a new occasion of slander.

The King of Naples has caused the following paragraph to be inserted in the *Correspondance di Rome*:—"We are commissioned to contradict in the most formal manner the calumnies spread, concerning the journey of Her Majesty the Queen of the Two Sicilies and her retreat at the Convent of the Ursulines at Augsburg. The Queen is still under the influence of the painful impressions and sufferings which she has undergone, and of the physical shock which has been a consequence of the world's injustice. But everything favours the hope that her courage, restored by prayer and meditation, will make her despise the calumnious assertions of the newspapers, even as she bravely braved the shells of Orsini. A steamer awaits the Queen at Marseille to convey her to Civita Vecchia."—*Tablet*.

The conscription of sailors for the Piedmontese navy is being carried out in the Terric di Bari with

great severity. All men from 22 to 33 are included in the levy, even if they are fathers of families; and this is evaded by all the marine population emigrating to the interior when practicable, which is destroying the Southern fisheries. The mariners are all staunch Royalists; and will do anything rather than serve Victor Emmanuel, and it is curious to witness the delight with which the Neapolitan sailors haul down the Italian colours on board the *Messaggero des Deux Siciles* on entering the harbor of Civita Vecchia. "Gin. J. Bavdieri maladetta," an old sailor said to me a short time since, chuckling as he rested in the ropes and lowered the tricolor to the decks of the Capri. The national guard of half the communes in the south is being dissolved—here for Garibaldian, there for reactionary sympathies. The deserters who are excepted from the amnesty, have every reason to complain of the partiality which has excluded them from its provisions; but what is the hardship of their case to that of the thousands of Royalists whose last faint hope is over, and those who see an English Prime Minister advocating and submitting, in the person of his young countryman, to the tyranny which crushes them. Every hour of their detention in prison after the amnesty is accorded to the Garibaldians is a rank injustice, and as contrary to the feeling and humanity of Englishmen as it is against all sound policy. Does Ratazzi intend these thousands of prisoners to be his hostages for the cessation of Rome? Does he mean to make every man groaning in the dungeons of Abellino, Reggio, Chieti, and Naples, feel himself a martyr, not only for Francis II., but to the temporal power of Pius IX., and so awaken in their behalf the entire sympathies of Catholic France, Spain, and Germany?

GARIBALDI: OUD BY HIS FRIENDS.—The Marquis Massimo d'Azeglio has published, in the *Discussion*, a severe article on Garibaldi. He accuses him of double-dealing and deception, and says that his reputation is tarnished for ever, prepares Italy to expect enormous efforts from the party of action, with whom he closely connects General Garibaldi.

AUSTRIA.

VIENNA, Nov. 4.—The Viennese papers of to-day publish the following version of the recent conflict between the Austria and Italian troops:—

"MANTUA, Nov. 3.—A violation of the frontier by the Piedmontese troops took place yesterday at Crovitovano, which resulted in an encounter between Piedmontese Garibaldians and the Austrian Customs Guard. Quiet has been restored.

The *Armonia* says that there has just been published, at Vienna, a book, with the title "Galatolog Provincie Austriac Societatis Jesu inuenta anno 1862." According to this book, the total number of the members of the Company of Jesus is at present 7231. Of these, according to the catalogue, there are, in the Province of Austria 349; in the Province of England 265; in the Belgic Province 542; in the three Provinces of France 2203; in Gallicia 136; in Germany 561; in Ireland 126; in Spain 742; in Maryland (America) 246; in Mexico 19; in Missouri 402; in Naples 206; in Holland 201; in the Province of Rome 462; in Sicily 267; in the Province of Turin 277; in the Province of Venice 226. Total 7231.

The *Armonia* says that these statistics are taken from the *Perseveranza* of October 30, and adds: "If we mistake not, before 1848 the Jesuits were 5,000, now, after so much persecution, they are above 7,000. They may say, like the primitive Christians, *plures efficitur quoties mitimur*."

GERMANY.

MUNICH, Nov. 1.—The King and Queen of Greece arrived here to-day, and were enthusiastically received.

MUNICH, Nov. 3.—The official *Baierische Zeitung*, of to-day publishes a leading article stating that all newspaper reports of a new dynasty being summoned to the Greek throne are incorrect. The writer points out that the proclamation of the Provisional Government only pronounce the deposition of the King and Queen hitherto reigning, and contains no mention of the abolition of the Bavarian dynasty.

A GREAT SUFFERER BY REVOLUTIONS—King Louis of Bavaria, who abdicated after an insurrection in 1848, sees his family extensively affected by the dynamic changes which have taken place since 1859. His second son is Otto, the ex-King of Greece, born on the 1st of June, 1815; his third, Luitpold, is married to a daughter of the Grand Duke of Tuscany; one of his daughters is the Duke of Modena; and one of his grandsons, or his youngest son Adalbert, was to have succeeded Otto on the throne of Greece. Lastly, the Queen of Naples and her sister, the Countess de Trani, belong to a collateral branch of the Royal family, that of Maximilian, Duke of Bavaria. The House of Wittelsbach has therefore suffered most materially from the revolutions of Germany, Italy, and Greece.—*Le Temps*.

POLAND.

BERLIN, Nov. 1.—According to advices received here from Warsaw, numerous arrests have been made among the working classes. The arrival of the Emperor at Warsaw was expected. It was said that no conscription would take place next year in Poland. Count Bernstorff has been appointed Prussian Ambassador at the Court of St. James's, and not, as was stated, Envoy Extraordinary and Minister Plenipotentiary.

SPAIN.

MADRID, Nov. 5.—It has been decided in an extraordinary Council of Ministers that the Spanish Government shall demand the punishment of the Americans who have violated the Spanish flag.

The Queen has given an audience to the American Minister, who expressed his regret at what had taken place, and assured Her Majesty that the American Government had not authorised the acts of Captain Montgomery.

TURKEY.

The Turkish Government has been thrown into much agitation by the Greek revolution, and a council of war has been held in Constantinople for the purpose of taking measures with a view to repel any possible attack from the side of Greece. It is said, however, that France and England have warned the Greeks not to raise the portentous "Eastern question," but to respect the Ottoman territory.

UNITED STATES.

THE DIOCESE OF PHILADELPHIA.—This diocese was established in 1809, and then comprised the States of Pennsylvania and Delaware. As early as 1866, three years after the foundation of Philadelphia, William Penn speaks of an old priest among its inhabitants. In 1708, Penn wrote from England to inquire about a rumor concerning Mass being celebrated here; and he styles our Divine Offering a scandal and an injury to his colony. The first chapel in Philadelphia was a small frame building on the northwest corner of Front and Walnut streets, and it was dedicated in 1686. In 1736, a second chapel was erected on a corner of Chesnut and Second streets; and there was a mob raised to destroy it, but it survived. In 1729, a small church was erected by Miss Elizabeth McGawley, about half way between Frankford and Nicetown. Its site was long marked by the tomb-stone of Rev. John Michael Brown, the priest attached to that mission; but now there is no mark, for in 1844 the tomb was violated and the stone destroyed. Rev. Joshua Groaton became a "professed Father" of the Society of Jesus in 1719, and was sent from St. Inigo's, Md., to Philadelphia in 1730. After three years of labor here, he bought a lot on Fourth street, and built the Church of St. Joseph. He endured, many severe trials, for then the Roman Mass-house was contrary to the statute of William III.—*Catholic Herald*.