

FOREIGN INTELLIGENCE.

FRANCE.

The hostility of Louis Napoleon to the Church is evidently on the increase, and the breach betwixt the Government and the Catholic Clergy is becoming wider every day. On this subject the correspondent of the *Weekly Register* writes in the following terms:—

You have no idea of all the annoyances practised against those who are suspected of *Clericalism*. Allow me to quote to you a few specimens of it; for it is the foreign press alone which can publish them, and serve to repress it. M. de St. Pierre, Sub-Prefect of Rheims, was to receive the Cross of the Legion of Honor. Not having received it, he asked for some explanation from the Minister, and it was answered him:—"It is because we have had accounts of you. You go to Mass, and you have even been seen to receive Communion. You must choose between the Cross and your Easter duty." M. de St. Pierre has preferred the Cross of Christ to that of Napoleon; but all do not choose so well. M. Cochlin's name is known in England. That eminently honorable man, who spends his whole fortune in good works, had built a church on his estate, near Corbeil, and he wished to have in it a seat for his family. It took a year to secure this unfortunate seat, and when the grant came before M. Roulan (the Minister for Public Worship) for approbation, it was rudely rejected, because M. Cochlin writes in the *Correspondant*; which, by the way, is to contain in its next number, an article by the Prince de Broglie, on the famous maxim, "A free Church in a free State." I have not yet seen anything written in favor of the temporal power of the Pope, which seemed to me so neat and conclusive. But let us return to our big Rouland. He has proposed to the Council of State to abolish the order of nuns, called "Dame de l'Union," whose chief house is at Douay. M. Gomel, who had to report on the matter, concluded that it could only be done by a decree, because they had been authorised by the State, before 1825. "You can find some flaw in the authorisation of 1825," answered the Norman Minister. The Council refused to commit this piece of pettifoggery; but Rouland, in spite of the opposition of the Douay municipality, has, from his own authority, dissolved the community of that town, and no journal has even dared to make known that illegal and savage act. I was well informed, when I warned you, in my last letter, that the Conferences of St. Vincent de Paul were threatened. However little esteem I feel for M. De Persigny, I did not think he would have alleged, for that act, a law of 1792, proposed by Danton! Persigny was spoken of as a clever sergeant, who had a few lucky ideas. He turns out now to be a mere corporal, who throws his plates out of the window when he has dined.—He is going to be named Duke of Chamaraude, and Cardinal Morlot is to be made a Count of the Empire. There is a great talk also of re-establishing the Corps of Court Pages. All this will not deliver us from the food crisis, nor from the industrial and financial crisis into which we are only entering.

The *Augsburg Gazette* says:—"The measures taken against the Society of St. Vincent are very significant, for it is a blow struck at the Clergy. The Minister of the Interior breaks one of the Clergy's chief weapons, and seeks to make it powerless. Is not this a sign that the Government contemplates some step which is sure to meet with the opposition of the Clergy? This can scarcely be any other step than the final solution of the Roman Question, which will undoubtedly agitate France much more deeply than at first sight seems likely. The conviction acquires strength daily that the fall of the Pope's Temporal Sovereignty will necessarily involve a modification of the position of the Pope towards the Clergy of the several Catholic States. A Government will scarcely concede any but honorary rights to a Pope dependent on a foreign and perhaps hostile Power. The revolution will spare the Pope's Spiritual Power just as little as it has spared his Temporal Power. But these changes affect only the externals of the Church; far more serious are those internal disturbances by which the Church is threatened."

The above is the view of the Protestant *Augsburg Gazette*, but by others a different interpretation is approved, and they think the dissolution of the Society of St. Vincent de Paul is a concession to "disciplined democracy," partly to atone for the delay in the execution of the plot for the destruction of the Papacy, and partly because the blow struck at the Society of St. Vincent will be accepted as a satisfaction for some measures against the Revolutionary societies, which the Emperor contemplates.—*Tablet*.

It is said that the Senate will be convoked early in December to deliberate on the partial reform of the Constitution, with a view to placing it on a wider basis, so as to allow more latitude to the members of the Legislative Corps in the discussion of the Budgets. The financial condition of the country is certainly and avowedly far more cheering. The responsibility of this condition is too much for the Government to assume on itself alone, and the Emperor naturally desires that the representatives of the nation should take their share of it.

The circular of the Minister of the Interior to the Prefects on the suppression of the Provincial Councils of the Society of St. Vincent de Paul is still warmly commented on by the press both of Paris and the Departments. The cautious *Journal des Debats* publishes an article on the subject from the pen of M. Prevost-Paradol. "We in no manner," observes the writer,

"Undertake the defence of this society, nor do we pretend to guarantee that it has never departed from the observance of its rules. But it is sufficient to glance over these rules to reduce to their just value a considerable part of the charges under which it has succumbed. It was, for instance, reproached with giving an exclusive character to its charities, and employing them for the propagation of its religious tenets. Nothing would be more legitimate than such conduct; but the reproach is unfounded, and if the

Society of St. Vincent de Paul exacted the profession and the practice of the Catholic religion from all who wished to join it in order to relieve the indigent, it exacted nothing of the kind in exchange for its acts of benevolence.—It relieved Protestants, and still more the followers of that religion so common in France, and which consists in having none. The Society of St. Vincent de Paul was accused of being the instrument of the clergy, whereas, on the contrary, it always kept aloof from all influence, administrative or ecclesiastical. No priest was at its head, and its conferences always wished to remain distinct from the parochial charitable committees as well as from the Bureaux de Bienfaisance. Finally, it was accused of mixing in politics, and we do not pretend to say that its members had not political opinions, or that these opinions agreed generally with those of the Government or our own; but the most positive of its rules was the prohibition of anything approaching to politics being mixed up with works of Charity. It is owing to this prudent prohibition that the Society of St. Vincent de Paul has, up to the present time, successfully passed through our civil troubles; and it carried this rule so far as to abstain from making any collection in its body for the victims in Syria or for the Peter's pence. But, we are told, the Society is not dissolved; the Government only desires to recognise it. We are aware that this is the name given to the measure, and that official language is rarely confounded with the common language of mortals. Silence, for instance, is not imposed on the press; it is only 'saved from its own excesses.' The freedom of elections is in no way interfered with; the electors are merely protected against error and lies, &c. We know this vocabulary well, and they who now use it have not invented it.—They have found it open on the table where for the last sixty years are registered the acts of our ephemeral Governments. They turn over its leaves in their turn, and according to all appearance they will so bequeath it to their successors. But the abuse of words does not alter the nature of things; and to take from the Society of St. Vincent de Paul the General Council which maintained its rules, and the Provincial Councils which distributed its funds, is purely and simply to dissolve it. There may still subsist isolated associations, which can place if they so desire it, their acts of beneficence under the patronage of St. Vincent de Paul; but the community of spirit and of action which existed between them has disappeared—the moral being has ceased to exist."

The Conferences of St. Vincent de Paul distributed in France more than two millions of francs (£80,000) yearly, in the shape of every kind of relief. It is real madness on the part of the Government to cut off such a resource at the time when winter promises to be so severe. But passion guides men more than interest. M. Baudouin, the President-General of the Conferences, has immediately consulted several of his colleagues on the resolution to be adopted.—Every one has been of opinion to submit purely and simply to the prescribed dissolution, without having anything to do with any further organisation under the direction of the Government, whose accusations would seem to be justified by any petition on their part. The end of the Society was exclusively charitable. The Government having thrown suspicion upon it, any obstinacy in keeping it up would allow it to be thought that, under the cloak of charity, there was really some hidden intention. The Council does not mean to countenance any such false suppositions. The Brother were carrying on a good work; the Government thinks it dangerous; the Brothers leave it alone. It will now be the turn of the *Siccie* to give bread, fuel, and clothing to the thousands of distressed families who have lost their Budget.—*Weekly Register*.

A Paris letter in the *Nouveliste* of Rouen states that M. Ratazzi has mentioned to some person the details of his interview with M. Thouvenel:—"He said," the writer declares, "that after he had pointed out to the French Minister of Foreign Affairs the different embarrassments created for the Government of Victor Emmanuel by the situation of Rome—the impossibility of pacifying the Neapolitan provinces, and of proceeding with the internal organisation of Italy, so long as the new kingdom should not have its capital—and lastly, the incessant progress of Mazzinian agitation so long as the *status quo* should be maintained, M. Thouvenel replied that, while comprehending those difficulties, the Imperial Government had not the power of putting an end to them, as was wished, by recalling its garrison from Rome. That, in fact, France was responsible for the Papacy to the Catholic Powers, and that in that point of view it did not depend on her alone to solve the political question. In a word, from those considerations, the Imperial Government could not indicate at what period its troops would quit Rome."

The work of M. Guizot, "the Church and Christian Society" is making a great sensation in Paris. The *Debat*, hitherto entirely one with Guizot, protests its total disagreement with him. M. Guizot seems to have the greatest difficulty unknown to himself, in maintaining Christianity without falling into Catholicism. The Paris correspondent of the *Guardian* says:—"That the publication is a blow aimed at the still tottering fabric of the Italian monarchy, it is impossible to deny. Every strong expression of opinion in so premeditated a form from such a man as M. Guizot must be formidable to those against whom it is directed."

A NEW DISCOVERY.—A Trappist named Delalot-Savin, of the Abbaye de la Grace-Dieu, has made a discovery which will probably produce a revolution in the system of lighting and heating public and private buildings. He has invented a new pile, much stronger, and at the same time much cheaper than the pile of Bunsen. By means of his photo-electric apparatus he produces an electric light as cheap as gas, and with his thermo electric pile he supplies caloric or economic terms hitherto unknown. Several of these apparatus have been constructed, and one is at full work in the Abbaye de la Grace-Dieu. Manufactories for the public are shortly

to be established in Paris and Lyons. The apparatus for producing gas will not be given to the public until after the exhibition at London next year, but that, for heating buildings, will be made public on the 16th of December next. The inventor has been authorised to make public experiments with his system of lighting on the Place St. Jacques in Paris, and on the Place Belle-cour at Lyons.

MORTALITY AMONG INFANTS IN FRANCE.—At a recent sitting of the Academy of Sciences Dr. Bouchut presented a statistical account of the mortality of children within a period of 20 years—viz., from 1839 to 1859, taken from the registration of the Administration of Public Assistance. One of his tables comprises 48,525 children deposited at the Foundling Hospital; another table comprises 24,169 children sent to nurse by the Administration. The principal results at which our author arrives are as follows:—1. Mortality among children in France amounts to one-sixth during the first year of life, while formerly it was one-fourth. 2. Within the same period the mortality among males, taken alone, is one-fifth; and amongst females, one-sixth. 3. Mortality is greater among the children of the poor than among those of the rich. 4. Cold weather increases the mortality of newly born infants; and in winter children cannot without danger be taken either to the mairie or the church. 5. Among foundlings the mortality is 11 per cent. during the first ten days of life, and 55 per cent. within the first year. 6. Dry-nursing, or bringing up by hand, greatly increases the chances of death among foundlings. 7. The mortality among children of the middle class sent out to nurse is 29 per cent. within the first year. 8. Within that period mortality is greater in the 13 departments which lie around Paris than in any other department in France; and this is probably owing to the greater number of foundlings they contain, to the want of necessary care by the nurses who receive the children, and to the influence of the endemic or epidemic disorders that prevail in the capital.

DISCOVERY AT COLOGNE.—The high-altar of the Benedictine monastery at Cologne was lately removed, to be replaced by a new one, and, in taking down the pedestals of the chandeliers, they were found to be full of bones, partly enveloped in white linen. Among the bones were found fragments of paper, in a state of decomposition, but on one of them were the words "Ossa Lotharii." From this circumstance it is assumed that they are the bones of the Emperor Lothaire, grandson of Charlemagne, who was known to have been interred in that church.

ITALY.

The Turin Correspondent of the *Morning Star* writes:—"The news from Paris respecting the Roman question is not very consolatory. The Emperor cannot take any definitive resolve. He looks for a solution from time and the pressure of public opinion. He manifests the most lively sympathy with the Italian cause, but he cannot face the embarrassments created for him by the Catholic party. He reckons on the financial difficulties of the Court of Rome. This is nearly the substance of the news M. Benedetti brings from Paris. The vexation felt by the Emperor at the continuance of Baron Ricasoli as Minister of Foreign Affairs cannot be avowed. The substitution in the place of him of a more pliable minister dare not be demanded. Signor Ratazzi has left for Paris with a letter from the King for the Emperor. He has no official mission from the Government. The King addresses Napoleon III. in order to smooth away the difficulties created by the presence of Ricasoli in the Foreign Office, and to ascertain if possible the real thoughts of his Imperial Majesty. Signor Ratazzi is a very subtle-minded gentleman, polished, even honeyed in his manners, and an intimate friend of Victor Emmanuel."

The *Armonia* (Turin) of the 16th has an article headed "The Archbishop of Spoloto and the Priest of Lucca." Lucca is the native place of Passaglia. It is a history of the life of Marc Antonio de Dominis, a man better known by reputation to English Protestants than to Catholics, either here or abroad. Born of a noble family, on one of the islands of the Dalmatian coast, in 1580, he early entered the Society of Jesus. But he had not found his vocation, and after some years he obtained his dismissal from the Society and promotion in the church (from which its members are excluded by the rules of the Order) until he became Archbishop of Spoloto and Primate of Dalmatia. While in this situation he was surrounded by flatterers who tempted him to join the Anglican party. He came to England published some books against the Catholic system, and a good deal of mutual flattery passed between him and James I. and his Divines. But he was not satisfied. In a very few years he sought and obtained permission to return to Rome, where he abjured his heresies. Yet many months had not passed before he relapsed; and was committed by the reigning Pope Gregory XV. to the Castle of St. Angelo. He was seen there by an English traveller, who was little edified by his state of mind, and there he died. The *Armonia* says:—"We are far from comparing the case of the Priest of Lucca with that of the Archbishop of Spoloto. But he has commenced the downward path, and unless he takes care, will fall after him down the precipice."

I have before me a late letter, written by an English lady long resident in Florence. Her picture is not a favourable one, but I believe it is quite a true representation of the present state of that city. The blasphemies and indecencies performed in the public theatres, the prints exposed for sale in the shops, correspond precisely with what others have lately described to me, and are quite consistent with, if not necessary to, the rule of the Galatunom. All this is the case in Naples at the present time. Lord Shaftesbury would hardly be edified by the sight of a Protestant Bible garbished by a profusion of those Parisian prints whose public sale is quite forbidden in moral London. Yet such things meet the eye constantly in these and other cities to which the blessings of freedom have been recently granted. It will seem strange perhaps that in the midst of all this licence and corruption the Protestant Propaganda should be up and doing, not to combat such evils and horrors, but to try and raise money for church-building, by railing against the errors of Rome. It is certain that Florence, Naples, Modena, &c., &c., never knew a society so disorganised, nor means of corruption so varied, as they have become familiar with since Protestantism entered their gates hand in hand with infidelity, and welcomed by the cheers of the Ghetto.

Yet, by way of mocking accompaniments, they must have churches subscribed for to teach them the "pure faith," whose "works" are manifest to every citizen! "CIRCULARS." "Subscriptions will be received by _____ to build _____ an independent Italian church, already permitted by the Royal Government, with an Apostolical establishment, as in the ages when the Church had a Bishop and not a Pope, without the weight of Confession to the Priest, and other injuries to conscience, added by Popes for their own ambition and interests; the church is to have the Episcopal Book of Prayer of the Churches of England and America."

The abolition of the Confessional probably occurred to the framers of the circular as a strong bonus held out to the Florentines, whose demoralization is so fast progressing. "A church in which faith is everything, and works, good, or bad, count for nothing, is just the thing for a society turned topsy-turvy."—*Cor. of Tablet*.

Rome, Saturday, October 19, 1861.—In my last letter I wrote that I knew from a good source that Dr. Passaglia's pamphlet was under the examination of the Sacred Congregation of the Index. A few hours after, and after the post hour, was affixed on the walls of Rome the decree of that Congregation, which condemned, among other works of ecclesiastical authors, the anonymous pamphlet with the title, "Ad omnes episcopos Catholicos, pro causa Italiae, actores presbytero Catholicis." The anonymous authorship of that pamphlet was first unveiled by the Italian journals, and we can now no longer be in doubt with regard to the truth of their revelations; since Passaglia has openly declared to the Secretary of that Congregation, Father Modena, that he was the author. In consequence of that declaration, Father Modena communicated to Passaglia the condemnation of the Congregation, exhorting him to retract the errors professed by him in that publication. This communication of Father Modena's gave rise to a proud retort from Passaglia, which depicts and characterises the man completely. He answered that he had all reverence for the sentence, as a good citizen (the Catholic priest did not know how to say, as a good Catholic, and he submitted to it per *via di fatto* (by way of fact). Such a deportment on his part was the cause of his being immediately suspended a *divinis* by the Vicariate of Rome. However, such a condemnation and suspension were, I believe, in conformity with Passaglia's own wishes, who meanwhile continued to reside in Rome, with the hopes of more rigorous measures being adopted. But the Government only ordered a perquisition of his writings and correspondence, which Passaglia endeavoured to oppose by setting forth the English nationality of the lady in whose house he resided. I am told also that Passaglia went to the length of brandishing pistols. The Government has taken no step against him beyond this perquisition. I can even say that, to the present time, the salary which he enjoyed from his appointment has not been taken from him. Passaglia, seeing then that, his attitude of defiance did not bring on anything more, was obliged to content himself with his condemnation, suspension, and perquisition, and, adorned with such merits, he has made his entry into the "Italian Kingdom," by way of Rieti, where he was received with great ovations. What a fine triumph for a Catholic priest! Besides the said pamphlet, the printer, Lemonnier, of Florence, has published two other letters from Passaglia, an Excommunication and the Chair of the Roman Pontiff. These two new publications will increase his merits in the eyes of the party which he has now undertaken to serve; but they will also increase the blame he deserves, not only at the hands of Catholics, but also of the men who esteem, at least, consistency of character. In these pamphlets, Passaglia contradicts openly what he had professed in another pamphlet, published in 1860.—*Cor. Weekly Register*.

The Emperor, it is said, has recalled for a few days, General de Goyon. It seems that this General will find himself in Paris with De Gramont and Lavalette, the new Ambassador for Rome, and it seems that the Emperor wishes to hold, with these personages, a congress on the affairs of Rome. Ratazzi is going to Paris, and this coincidence gives great hopes to the revolutionists. Here in Rome, however, the party is also in great hopes. We shall see who will be satisfied. I say nothing more about the Pope's health. It is excellent.

NAPLES, Saturday, Oct. 19, 1861.—A letter from Caserta says:—"The reaction daily takes more threatening proportions in all the mountainous country of Taburno. Six hundred and thirty-two Calabrese have come to increase the bands which were already there. They all wear a red cockade on their hats, and a silver piastre, with the effigy of Francis II. on their breasts. For the last two nights we have had a great number of regular troops passing through to go to Capua, where the order has come to clear off all the sick from that stronghold, which is to be immediately placed in a state of defence." The reactionists entered three days ago into Cervino, and disarmed a strong body of Movable Guards. A part of these Guards took flight, while the greater part joined the insurgents. On the following day two hundred men were sent against them, but that unfortunate troop, surprised in a gorge, was obliged to lay down its arms, and to return to Naples disarmed. Desertions in the ranks of the Movable Guard are numerous, and I should even say continual. At Morrone and at Arlenzo many were missing at the roll-call, and had left with arms and baggage.

On the morning of the 12th, the Piedmontese vigorously attacked, were obliged to retire between Capua and Gaeta, and their General of Division arrived at Caserta with a very small escort. On the 14th the carriage of the courier was stopped near Madaloni, by the reactionists, who took possession of 2,000 ducats belonging to the Government, without touching, however, the bank policies and property belonging to private persons.

There was a fight near Simatola between the bands and the Bersaglieri. The struggle lasted several hours; but reinforcements having arrived for the reactionists, the Bersaglieri were obliged to retire with great loss, as far as the Salo bridge, a mile from Caserta; whence they went on the following day to Caserta Vecchia. The troops are discouraged, and completely disgusted at this kind of war. Numbers of officers do not refrain from saying it out loud. A Calabrian correspondence reports that a prolonged struggle took place between the Piedmontese troops and a Royalist column. As the firing lasted for several hours, and the Piedmontese artillery did great harm to the reactionists, these latter stormed the guns, took, and spiked them. The number of the dead is very considerable on both sides.

Yesterday the National Guard of Miano was disarmed by order of the Government, because it was said to be favorable to the reactionists. Our city is more than ever given up to robbery, assassination, and excesses of every kind. You may judge of it by the following:—A few days ago a band of about thirty individuals some of whom wore the cap of the National Guard, and others were dressed as police guards, surrounded the house occupied at Naples, in Largo Petroni alla Salute, by the Archbishop of Salerno, who, compelled to fly from his Episcopal city, had come to seek an asylum in the capital. After having commanded the most complete silence to the neighbors, telling them that they were about to proceed to a perquisition, these wretches knocked at the Archbishop's door, and, as the servant would not open it to any more than the prelate, they cried, "Open, open, in the name of the law." They had scarcely entered, on the door being opened at last, than they immediately bound the Archbishop and his servant, and took possession, at their ease, of all they found in gold, silver, and objects of value, as chalices, ciboria, and all that was in the prelate's chapel: after which they quietly withdrew, without any judicious proceedings having been instituted for so audacious an outrage.

I was in the street of Toledo, when General Cialdini was returning from reviewing the National Guard. The General was preceded and surrounded by Carabinieri on horseback, and marched with a downcast look, with his hands negligently resting on the neck of his horse. His attitude struck everybody, and gave rise in the public to a number of commentaries but little to the credit of Victor Emmanuel's eighth lieutenant.

All the windows were closed, and not a Viva was heard in the street. It looked like a funeral, and the escort of a man overcome with remorse, and who has lost here his military reputation. Borjes, whose forces already amount to eight thousand men, and who sees daily gathering under

his flag hundreds of volunteers, is attending with the greatest activity and intelligence to giving to his army a true military organization, so as to be able to march incessantly forward and strike a great blow. He persuaded that a terrible insurrection will break out in Naples when the Calabrian army, joined to the columns of the Basilicata, under the command of General Borjes, will march on the capital.—*Cor. of Weekly Register*.

The substitution of General La Marmora instead of General Cialdini at Naples, has given rise to some murmurs. In the first place, many do not believe that Cialdini was altogether fairly dealt with by Baron Ricasoli's Government. Cialdini had shown himself to be "the right man in the right place" in spite of the checks and hindrances he met with on the part of the central power. The combination of the civil with the military authority in a province which was already a grievous anomaly, only to be tolerated in consideration of the almost open civil war raging at the time, of the peculiar character and abilities of a man to whom no one ever better knew how to make himself loved and dreaded at the same time, and also of the title of Royal Lieutenant which invested him with a mission of an extraordinary and temporary nature. But now Government abolishes the Royal Lieutenant, and sends La Marmora out only as a prefect, or civil governor of the province of Naples, but at the same time as General Commander of all the forces in the ex-kingdom. It may be that the Neapolitans will find no fault with this very irregular arrangement, and that La Marmora's great firmness may not degenerate into harshness; but some people look upon this appointment as an inauguration of a sabre Government, and Ministers may prepare themselves to hear no trifling clamour about it at the first sittings in Parliament.

PROTESTATION OF THE BARRISTERS OF NAPLES AGAINST THE RIGOURS OF THE PIEDMONTSE PENAL SYSTEM.—To Messrs the Secretaries General of the Department of Grace and Justice, Rome and Police.—Two months of arbitrary severity have now ruled in the direction of prisons. The prisoners cannot see their relations or friends, or counsel, without submitting to orders which limit the days of audience and the number of persons admitted. The Barristers of the great Criminal Court of this city had hopes to this day that this unusual rigour would soon cease. But that trust has disappeared before reality, and to tolerate any longer that reality would offend their noble mission, and would be also detrimental to the imprescribable right of mankind. After stating that preventive imprisonment is in itself sufficient injury to uncondemned prisoners, the remonstrants say, "And yet, at the present time the prisons are only opened to the relations and friends of the prisoners three days in the week, and such a consolation is granted in two prisons only."

It is still more serious that these abusive restrictions should be also imposed on the advocates and the defenders of the great Criminal Court. And, what is worse, such an abuse is pretended to be justified by law. The learned remonstrants, after a most powerful confutation of any such pretence, conclude as follows:—"On all these considerations, the advocates and patrons at the Great Criminal Court of Naples claim that the restrictions to which the prisoners are subjected should quickly cease. They recall the important opinion of Demosthenes, pleading against Timocrates, an opinion confirmed by Tertullian in his Apologetic:—"In countries freely administered coercive formalities are more scarce and mild, in deference to the liberty of citizens. On the contrary in countries submitted to a despotic government, imprisonment, severity against prisoners, tortures, and capital executions, are things more frequent." The document is signed by fifty barristers.

PORTUGAL. LISBON, October 16.—Another attempt has been made to stir up discord and ill-feeling by the celebration of a Mass for Cavour, but it has failed.—The *Camara Municipal*, or Town Council of Lisbon, have authority over the material of the Church of St. Antonio, near the Cathedral; they have lately beautified it, and have erected a fine new organ, by Grey and Davidson, of London, and they determined that the religious function should take place within its walls under the sanction of their body; but the Parish Priest not only refused his consent, but expressed himself very strongly on the subject, adding that he was quite sure his Sacristan would not even condescend to light the candles on such an occasion. So at present the advocates of this political-religious demonstration are at fault.

PRUSSIA. Prussia recoils from the recognition of the kingdom of Italy. M. Brassier de Saint Simon, Prussian Ambassador here, avows with regret that his Government is not sufficiently convinced of the possibility and reality of a united and independent Italy, and that it does not wish to enter into any engagement in the face of possible events. This is said to have been the definitive reply of King William to the Emperor at Compiegne. Hopes are entertained, however, of overcoming this stiffness, which is rather personal to the present Minister of Foreign Affairs of Prussia, who cannot forget his former attachment to the Bourbons, whom he officially represented at London during the suspension of diplomatic relations between the courts of Naples and St. James.

POLAND. The *Times*' correspondent writes:—"The streets of Warsaw are full of encampments of drunken soldiers and a domineering military authority. It had been announced that on the 15th inst. the anniversary of the death of Kosciusko should be celebrated; and on the 14th, an order was issued prohibiting the shops being closed under a penalty of 100 roubles. The merchants, well knowing the feeling of a despairing nation, were aware that they conform to this order, and all the shops and manufactories were closed. About 10 a.m. the people assembled in the churches of St. John, the Bernardines, the Holy Cross, and the Reformers, and as soon as prayers had commenced these churches were surrounded by the soldiery. The greatest confusion and alarm prevailed everywhere; mothers were looking for their children and wives for their husbands, and all who came out of the churches were immediately arrested by the soldiers. In the midst of this confusion a troop of Cossacks and Circassians were let out upon the people, whom they trod under foot and struck with their whips and pikes. It was with the utmost difficulty that I made my way through the streets; the larger ones were completely blocked, and the smaller filled with drunken Cossacks galloping madly along. Two of them fell from their horses before my eyes and narrowly escaped being trodden to death. When I reached Senator-street I was again stopped by a battalion of infantry charging at the double and striking with the butts of the muskets at the people whom the Cossacks were driving before them from the opposite direction. True, there was no firing; but everything in the way of injury and outrage short of that was perpetrated by the drunken soldiery on the people. The Rev. Mr. Otto was beaten with sticks before the Post-office, and a lame man, who was hurrying home, was struck by an officer of Cossacks with his stick in the open street before my eyes. The sound of the galloping of horses and the oaths of the drunken troops fill the city. Numbers are missing, and it is impossible for their relations to ascertain their fate.

The incincerity of the Government in promising us reforms is evident from the fact that it has sent numerous agents about the country to excite the peasants against their landlords. It may interest English readers to know what those of the Russians who are disposed to treat Poland humanely and fairly say about the Polish question.—The most liberal Russians, then, do not, and apparently never will, agree with the Poles as to the nationality of the western provinces of Russia or the eastern provinces of Poland—whichever "Ruthenia" and a portion of Lithuania be con-