

## FOREIGN INTELLIGENCE.

## FRANCE.

## FRENCH "PARLIAMENTARY" INCIDENTS.

Some curious scenes have been taking place in the French Assembly. The first occurred when M. Berenger, of the Left Centre, brought forward a motion for taking the Electoral Bill first, in spite of the recent vote which overthrew the late Government. He coolly explained, that he and his friends had voted in the majority on that occasion, for priority to be given to the Municipal Bill; but that was not because they thought that the Municipal Bill should have the precedence, but because the Duc de Broglie had said that he should make it a Cabinet question, and they wanted to upset the Government. This being happily effected, they were ready to take up the Electoral Bill. Of course, there was a storm of disapproval from the Extreme Right, the Bonapartists, and the Left, who all for various reasons, object to the Electoral Bill itself; and M. Depyre, on behalf of the late Ministry, was very severe on M. Berenger and his friends for their cynical want of principle, but the substance of the motion was supported by both the Right and Left Centres. It was lost, however; and the Municipal Bill remained first on the business paper. It was read for the first time on Monday, but the Ministry do not intend to carry it quite in its present form; for M. de Fourton has given notice of an amendment taking from the Municipalities the right of electing their Mayors, subject to the veto of the Prefect and the President, and reserving to the Government the nomination of those functionaries. To an outsider the battle about the priority of the Bills seems very like sound and fury signifying nothing; for, as there must be an interval of five days between the first and second reading of the Municipal Bill, the debate on the Electoral Bill was taken in the interval. This gave rise to the second incident. M. Brisson, of the Left, moved the previous question; attacking the Bill as an attempt to mutilate universal suffrage, which, as it would be most distasteful to the country, would put a weapon into the hands of the Bonapartists—that criminal party which had "led France from the 2nd December to the abyss of Sedan." This, of course, immediately drew the eighteen or twenty Bonapartists, who rushed on to the floor of the House and howled at, and were howled at by, the Extreme Left. The Bonapartist squad seems to have been the more articulate of the two. "Never mind," shouted M. Levert; "the day will come when we will make you hold your tongues." "Secondarily lot," cried another Imperialist, and after him M. Prax-Paris: "Oh, oh! you voted the dechance; that vote is cancelled now." This last taunt was too much for the Left, and about a hundred members are described as rushing from their seats and confronting the Bonapartist group with clenched fists and yells of defiance. Nobody, however, knocked anybody down. On Wednesday the interest was concentrated on a speech from M. Ledru-Rollin, who attacked the Assembly and insisted on the necessity of dissolution, and proved a miserable failure. Everybody had been looking forward to hearing the orator of 1848, but his speech produced nothing—except from the Left—but laughter, and cries of "What intolerable stuff!"—*Tablet*.

**THE FRENCH NATIONAL PILGRIMAGES.**—To enable all Catholics in France to take part spiritually, if not corporally, in the Pilgrimages of Reparation to the Sacred Heart, Father Devron, S. J., the spiritual director of the movement, has issued the following "Adhesion" to the cause to be made by every parish:—"Act of Adhesion to the National Pilgrimages to Paray-le-Monial, 1874:—Jesus, the Saviour, in these days of trial and anxieties in which we live, thousands of pilgrims hasten to crowd around the sanctuary where the love of Your Divine Heart has manifested itself. Separated by distance, held back by difficulties, we find ourselves unable to accompany them; but our hearts follow them, our love unites itself with theirs, our prayer is their prayer. We also hope for, as they do, the blessings which can come alone from You. Adhering with all our soul to the movement which attracts them to Your Divine Heart, we all sign, with the greatest happiness, this declaration, which, although weak, is yet earnest, of our confidence and of our love. It will go into Your Sanctuary, bearing with it our hearts and our desires, crying loudly in company with all Christians, with all the French people who there prostrate themselves: 'Heart of Jesus, preserve the Church! Preserve Pius IX! Preserve France!'"

The "Venerable" of the Masonic lodge at Beasnon, France, died recently in that city. We are happy to state that before his last hours came, he sent for a priest, abjured his errors, and after receiving the Blessed Sacrament, expired with the crucifix in his hand. The Masons of Beasnon did all in their power to prevent his conversion, but, thank God, their efforts were in vain. This is the third important Masonic dignitary in France who, on the approach of death, has hastened to make his peace with the Church after formally denouncing Masonry as both dangerous to religious and civil society.—*Catholic Review*.

## ITALY.

**THE MINISTERIAL CRISIS.**—The downfall of the Minghetti Cabinet seems imminent.—The Opposition succeeded in defeating the Bill for the nullifying all unregistered transactions, and on this Bill the Cabinet resolved to stake its fortune. By great exertions, by summoning deputies from every quarter, and by profuse promises, Minghetti had managed to force the several articles of this Bill through a reluctant House, but eventually, when the entire Bill was put to the secret scrutiny, it was thrown out by a majority of one. The Bill was most unpopular, and with good reason, for it compelled the immediate registration of all business transactions. Buyers and sellers would

have been obliged to make it their daily vocation to attend at the registry-office and get their contracts stamped. Failing this, no contracts could have been enforced in a court of law, and no other evidence of a supplementary or collateral kind would have been admitted. On the rejection of this Bill, Ministers tendered their resignations to the King, but His Majesty refused to change his Cabinet. Accordingly, Minghetti told the Chamber that his resignation being refused by Victor Emmanuel, he and his fellow Ministers would retain their places. He expressed his intention of abandoning all new measures of legislation, and of asking the House to vote necessary supplies for the conduct of Government. The Chamber, the day after this announcement was made, voted, contrary to the suggestions of the Ministers, several extraordinary expenses for repairing some of the Southern ports. As there are no funds to meet these expenses, the vote of the Chamber will have no effect. Probably the vote itself was a mere device of some Southern members to ingratiate themselves with their constituents. Minghetti made no open mention of an approaching dissolution of the Chamber of Deputies, but the *Opinion*, the official organ of the Government, states distinctly that the King will dissolve Parliament shortly, and that a general election will take place in September or October. Crispi and Mancini, the leaders of the Opposition, ought, according to precedent in England, to be asked to form a Cabinet; but every one feels that a Mancini Ministry is out of the question.—Perhaps the constituents will send to the next Parliament members more favorable to the policy of retrenchment, and less disposed to pursue the ruinous system of lavish expenditure on unproductive and unnecessary works. The abolition of the Religious orders and the confiscation of their properties has in no way lightened the burden of Italy. Convents have been emptied of Monks and Nuns; schools and institutes maintained by the priests have been closed; the clergy have been diminished in number, and religion has been disordered by the State. On the other hand, the prisons have been filled, and the poor have been taxed to starvation point; the army has been kept up to an amount far exceeding the necessities of the nation, while the soldiers, ill-fed and badly clothed, are incompetent to take the field against the enemy; brigandage and murder, and robbery have largely increased; bread riots and disaffection prove in various provinces the inefficiency of the Government; trade and commerce suffer from the condition of affairs; everything betokens an approaching crisis in the Italian Peninsula, and fears are entertained that the Constitutional Government of Victor Emmanuel will hardly bear the strain to which it will be subjected in the struggle which is apprehended.—*Roman Cor. of Tablet*.

**AN OMINOUS ALLIANCE.**—Both the *Opinion* and the *Liberta* give accounts of the meeting of Italian Freemasons held in Rome. The Grand Master, Mazzini, pronounced on the occasion a speech in favor of unanimity—a unanimity of the Freemasons—necessary for battling with "the eternal and common enemy of Masonry—obscurantism," by which they mean the Church of Jesus Christ. At the same time the Masons of Germany were, not by chance, holding a conference in Berlin, and their Italian brethren addressed to them a telegraphic despatch counselling unity of idea and action. A Roman correspondent, writing on this subject, well says:—"When one is aware of the intentions of the sect (the Jews), of whom these Freemasons are the most powerful agents, one can hardly fail to see in their reunion in Rome the commencement of the 'abomination of desolation.'"

## SWITZERLAND.

**CATHOLICITY IN THE JURA.**—A correspondent, writing from the Jura, says, that at the supplementary elections of Deputies to the Grand Council of Berne, the Catholics have gained a fresh victory. The radicals were even more thoroughly beaten than at the former election of the previous month. In the district of Bassecourt, the Radical received but 100 votes, the Catholic 1,000; and in Franche-Montagnes the Catholic had a walk-over, the Radical not putting in an appearance. The correspondent adds that these two victories sufficiently prove that in the Jura the old heretics form but an insignificant minority, who, without the tyranny and the brutal despotism of the Bernese Government, exercised in their favour, would almost at once cease to exist.

## GERMANY.

The brave champion of the Catholic cause, both in the German Reichstag and in the Prussian Landtag, Dr. Von Mallinckrodt, who in the very last sitting distinguished himself most remarkably, has been unexpectedly taken away by death. No sooner was the session of the Landtag closed, than a cold confined him to his bed. Soon after he was attacked with violent inflammation of the lungs which brought him to the point of death within a few days. On May 26, in the morning, he departed this life, holding a crucifix in his hand, after having been fortified with the Holy Sacraments, far away from his native country, and in the presence of his mourning and deeply afflicted wife. His remains were not interred at Berlin, but were taken to his own province by his relations. All the German Catholics will ever keep him in grateful remembrance.—*R.I.P.*

At Bonn the new sect of the so-called Old-Catholics held a fresh meeting in the week after Whitsun Day. Even before this gathering it had already clearly appeared that those heretics were no longer of a mind to adhere to the decrees of the Council of Trent, as they pretended when they broke away from the Church. Therefore it can be no matter of surprise to read the proposals which have been put forth by some member of the sect—viz., to abolish celibacy—to abolish the restraining power of private confession on the part of the sinner—to abolish prayers addressed to the

Saints, as well as the festivals kept in their honor, with the exception of the feast of All Saints and All Souls. The same "reforming" hands are very likely to cut off many other institutions, but we fear for most of those who are already Old-Heretics there will be perhaps, little more to be cut away. They have already almost entirely abandoned all religion as well as religious practice. However that may be, they think they would not be wise to refrain from taking advantage of the favor of the Government, and on that account these heretics intend to make a claim for a church for their service at Cologne, and they are very likely not to meet with invincible obstacles.

In opposition to those sectarians the German Bishops are constantly favored with fresh fines.—Thus the President-General of Westphalia has imposed upon the Right Rev. Bishop of Paderborn another fine of 4,800 thalers, on account of his not having filled up the vacancies in six parishes already frequently mentioned, though his Lordship has not even candidates for them. Should these appointments be delayed any longer, the fine will shortly amount to 5,000 thalers. The President-General would do well to spare himself the trouble of increasing the fine; for the Bishop will no more be induced to yield by a fine of 10,000 than he would be by one of 6,000 thalers; nor will he pay the 6,000 any more than the 4,000. Besides this, his Lordship has been called upon, in accordance with a sentence of the new Prussian Court for Church Affairs, to reverse the suspension imposed by him upon a contumacious priest; and for refusing to comply with such a monstrous demand, he was fined 500 thalers. Upon the service of this latter sentence, containing at the same time a threat of 800 thalers, his Lordship gave the following brief and pointed answer:—"Your Excellency, as being a Catholic, cannot be unaware that, by executing the sentence of the Royal Court of Justice, I should break the sacred oath taken to my God and to the Church. Therefore to the new writ, attended as it is with fresh threats of fines, ordering me to put into execution the sentences above mentioned, I answer by expressing my request that your Excellency may remain convinced that I never will, on any account, break my sacred Episcopal oath."—*Catholic Times*.

**BAVARIA AND PRUSSIA.**—There is a serious split between the Bavarians and the Prussians. "Our good friends of 1870," as the latter are wont to style the former, are now accused of embarrassing the Prussian spirit, and of seeking to break the bond of national unity, which, as everyone knows, was cemented in torrents of blood and tears. A recent speech of Prince Luitpold (uncle to King Louis of Bavaria, and his probable successor), delivered on the occasion of the presentation of colors given by the king to the Bavarian Military Association, has excited the anger of the Prussians to an immense degree. The Prince, speaking for the king, said that His Majesty had charged him to deliver, in his name, the Bavarian (not the Prussian) colors to the Association of Veterans of the capital, and he was persuaded that they would hold firmly and nobly by that blue and white flag, while calling to mind the glorious example of their ancestors, who ever pressed, faithful and immovable, round the national banner in defence of their legitimate sovereignty and of their dear country. "You," he said, "will follow that example, and you will outlive your forefathers in the faithfulness and steadfastness of your devotion. It is for that and that I place in your hands the flag of the king, the palladium of fidelity to Bavaria." When that speech was reported, its tone being unmistakable, the whole Bismarckian Press felt foul of the Prince and denounced him for his hatred to Germany, and as being at once the soul and the weapon of an "Ultranmontane and unpatriotic clique"—"unpatriotic" being the term ever bestowed on those who do not so much care for Prussian supremacy in all things. These symptoms are all the more significant inasmuch as they synchronize with the fact—one that has positively stupefied Prussian supporters—that the Bavarian Minister of War has asked for a supplementary credit of 51,430,000 francs in addition to the ordinary vote of 45,000,000 francs. These figures are sufficient cause in themselves for the disquietude remarked in Prussian diplomatic circles, whenever the relations with Bavaria come on the tapis.

**GERMAN PERSECUTION.**—The two English journals which most cordially approve the Bismarckian legislation against Christianity, on the ground that the State is above the Church and can brook no rival, are the *Daily News* and the *Pall Mall Gazette*. It is only a fresh proof that godless oppression finds its readiest advocates in Liberalism and unbelief. The Berlin correspondent of the former frankly admits that "no specific crime," on the part of Catholics, "can be named, because there is none," and that "the movement against the Church," in a country where Protestantism has ended in total abostasy, "was governed by considerations with which the conduct of the Church herself had nothing whatever to do." The admission deserves to be noted. The sole motive he confesses, is "to reduce the Church to proper subjection to the civil power." It is, says the *Pall Mall Gazette*, with the same cynical candour, "to separate the Catholic Church in the German Empire from the Vatican," that is, to make it cease to be Catholic; and where as the amiable Fredrick William II. was so weak as to desire only "good and pious Bishops," his more robust successor is resolved to have only those who are "obedient to the State." It is impossible to describe the real character and objects of the German persecution with more frankness.

Catholics have two things to say in reply to such apostolism of one of the most shameless persecutions which has ever raged since pagan times. They observe, in the first place, that if the Apostles had consented to do what is now required of the German Bishops, Christianity would not have lasted three weeks. It would, in fact, never have existed at all. Jesus Christ and his Apostles took no more account of the decrees of the civil power in spiritual things than the cries in the streets. They died rather than obey them, and they conquered by dying. It was thus that Peter vanquished Caesar. Opposition to the State, the only sin recognized in the ethics of Liberalism, was not only a virtue in the first Christians, but was at once the cause and condition of the triumph of Christianity.

Catholics observe, in the second place, that to forbid obedience to the Pope, is to forbid the Catholic religion. He is, by God's appointment, the "Rock" on which the Church is built, the supreme pastor of sheep and lambs, the centre of unity, the only unfailing witness of truth, and the source of all spiritual jurisdiction. Take away the Pope and there is an end of Christianity. Therefore, the gates of hell rage against him. But unless the end of the world is at hand, they will fall now, as they have always failed before. The persecutor may seem to triumph for a moment, but we know what his end will be. And meanwhile, like our martyred forefathers, we bid him do his worst. Christians we are; and, in spite of all that men or demons can do, Christians we shall remain.—*Tablet*.

## AUSTRIA.

**VIENNA, May 28.**—THE EMPEROR AND THE CHURCH.—I am able to give you some authentic facts of interest in reference to the "Confessional Laws" with which our Liberal masters and ministers are about to bless us. Since the project of these laws was brought into Parliament the Primate of Hungary, and also the Cardinal Prince Schwarzenberg, have explained in personal communications to the Em-

peror what injurious and unjust provisions they contain against the Church, and have implored His Majesty to recollect that the execution of those laws must bring terrible calamity upon Austria, and that he himself, in sanctioning them, would sever the last ties which unite him with his Catholic subjects. To this the Emperor answered, "I know it; but as I am compelled to sanction them, I am also determined to use all my influence that they shall be executed as mildly and sparingly as possible. The Catholic Church has nothing to fear during my reign." Although these words show clearly the Emperor's weakness towards his Liberal Ministers, whose requirements he is obliged to obey, he on the other hand has so far adhered to what he had promised. The other day the Ministry sent a circular to all the local authorities, ordering them to refer in every separate case to the Government, and giving them strict injunctions not to act in any instance without special instruction from head-quarters. Thus the Emperor imagines he shall be able to satisfy at once both the Liberal party and the Catholics, but in reality he satisfies neither: not the Liberals, because what they want is absolutely to destroy the Church's existence; not the Catholics, because they have a higher notion of the mission to which God has designated an "Apostolical" monarch than that he should coquet with the enemies of the Church. Such a policy surely never can bear good fruits for our country; and we must regret it so much the more, as we are at present powerless to do anything else than to pity the Emperor, and to beg the Almighty to enlighten him, that he may see, before it be too late, the precipice he is approaching. For ourselves we fear not, because we have the promises of Our Redeemer which are worth more than all modern wisdom; and relying on them we faithfully obey the Church, and carry out the advice of the great God, who says: "It becomes us well to submit to God, but to be unbending towards those who require of us to do wrong."

In Hungary a conflict with the Church also threatens. The Hungarian Government has requested the Austrian Minister, Herr Stresemeyer, to give them the plans upon which he elaborated the Confessional laws for the country on this side of the Leitha, in order that they may frame similar laws for the benefit of the Hungarian Catholics. But in Hungary the situation is very difficult, on account of the hot, fierce character of the people, and it may easily happen that the laws which the Liberals desire to force upon the Church may be executed on themselves. Already voices are rising, which declare that the Hungarians will never permit the Church's rights to be violated; but that they, as one man, answer for them; and, if necessary, in their own way, a way with which meddlers and interlopers, Pandours, and even Governmental officers, have, before now, got more acquaintance than they may have found agreeable. The point from which the Hungarians view the religious conflict is doubtless peculiar; but while they acknowledge that the Church prohibits all violent resistance to the Powers that be, they are, nevertheless, convinced that they will be doing a good and pious act if they can extirpate "modern ideas" and their partisans; and they believe that by so doing they will do their King and country a great service. As affairs stand at present, the conflict in Hungary could not last long; there may come a tempest, but it will terminate in the benefit of the Church and of the country. At any rate, we need not be anxious about the result of the "Confessional" enactments. We more confidently expect that the Liberals now in power will act, as they have done elsewhere, rashly and unadvisedly, and commit some fatal blunder that will incense the country and put an end to their despotism. The Austrian and Hungarian Delegations have finished their work, but in a manner which may easily astonish a stranger, but nobody who has experience in the special Austrian business. Through some weeks all parties stood and talked in the Delegations against the propositions of the Ministers; but in the last couple of hours they gave, in spite of all, their consent to the Ministerial desires in submission to the advice of their leader, who feared that otherwise one or the other of the Liberal Ministers might have the misfortune to tumble out of his seat. It was really shocking to see the man who was sent to preserve the welfare of the Monarchy and mind the just wishes of the different nationalities, neglecting his holy duties for the purpose of serving the Liberal party, a party which forms in Austria only the eighth part of the whole population. This evolution Count Andrássy brought about with his diplomatic boasting, and his declaration that the conflict with Rome will be pursued in a decided manner. Count Andrássy knows his people just as well as the circumstance that in a decisive moment he need only feed his people with Rome or the Jesuits, and they will consent to all that he or the other Ministers want. In such an unwarrantable manner our Liberal Ministers and Deputies play with the welfare of the land, the welfare of the people, and the authority of the Crown. In the middle of June, two Liberal meetings will take place in Austria, one at Krems the other at Wurnsdorf, for the purpose of forcing the Government to bring laws into Parliament decreasing the civil marriage, the expulsion of the Jesuits, and the acknowledgment of the Old-Catholic sect.—*Corr. of Tablet*.

Many a man in this mournful life has sorrows of which a cold and unsympathetic world knows nothing. We met Mulready at a social gathering, a few nights ago, and we observed that he seemed to have lost his customary vivacity. Care sat upon his wan and hollow cheek, and a deep and terrible scowl brooded in the furrows which plowed his brow. He stood apart against the wall the whole evening, with his hands held behind him, while he glowered savagely at the company, and conducted himself like a stage-stricken undertaker who, while at a funeral, rehearses to himself the part of the sanguinary pirate which he is to play at the amateur performance in the evening. We felt for Mulready. Perhaps some of his relatives were dead. Perhaps, some dear one, who had entwined herself about his heart and planted her sweet image in his soul, had been swept away by the cruel hand of the destroyer. Perhaps, in some wild financial convulsion he had seen the little hoard accumulated for his loved ones sink into a fathomless abyss of ruin, and he stood there stricken, desolate, and broken-hearted. We determined to offer him consolation in the hour of his almost mortal anguish; so we asked him, in a kindly way, what caused his grief. He frowned fiercely for a moment, and then, dragging us to a corner of the room, he whispered with tragic emotion: "I've got a new set of teeth, my son, and they don't fit!" And then he flew out into the vestibule to swear and ease the pressure of his feelings.—*Maz Adler*.

**AN UNPLEASANT ADVENTURE.**—The sympathy of his friends will not compensate a gentleman named Smiley for the sufferings which he underwent during a recent journey from Pittsburgh to Philadelphia. Just before the train moved off a lady on an opposite seat asked him to see that no harm came to her babies—twins—while she hurried across the road to the chemist's shop. Smiley consented with accustomed politeness, and entered upon a charge which he was utterly unable to fulfill, but temporary nervousness changed it into extreme anxiety when the train moved without the lady. Being of a shy disposition, the criticisms of his fellow-passengers upon his awkward method of dandling a child on each knee afflicted him considerably; but as the conductor of the train absolutely refused to take care of the suffering infants, Smiley was forced to continue his ministrations. Throughout the weary night he watched over them as the train sped onwards, and when morning dawned his state of mind is described

as having been pitiable, while the twins were nearly starved to death. "He had nothing to give them to eat except plug-tobacco, or to drink except bayrum, which he carried for his hair; and, although ignorant of all that pertains to the nursery, he shrewdly suspected that neither of those condiments would prove nutritious. So far the story is not novel. Mothers have, and to relate, deserted their offspring, and palmed them off on unsuspecting strangers before now; but the mother of the twins had no such intentions, and when the train arrived at its destination, some policemen entered the car and, on the authority of a telegram from Pittsburgh, arrested the wretched Smiley on charge of kidnapping two children. After passing the night in prison he was released on bail, but what little affection he ever felt for infants of tender years has, it is said, departed."—*Standard*.

**DIVING WORDS OF A NOTED MEN AND WOMEN.**—"While you are in strength and health, labor to do good and to avoid evil, if you ever wish to escape the distress that oppresses me."—Sir John Hawling.

"Be good, be virtuous, my lord, You must come to this."—Lord Littleton.

"See in what peace a Christian can die."—Addison.

"So you will keep peace within, which will be a comfort in the day of trouble."—William Penn's Father.

"I have lived long enough."—Locke.

"It is a sharp medicine, but a sure remedy for all woes." "So the heart be right, it is no matter which way the head lies."—Sir Walter Raleigh.

"I am grateful to divine mercy for having left me sufficient recollection to feel how consoling prayer is to the dying."—M. de LaMarpe.

"Had I have served my God as diligently as I served my king, he would not have forsaken me in my grey hairs."—Cardinal Wolsey.

God bestow talents on your youth. Do see that they use them right."—Melancthon.

"All my possessions for a moment of time."—Queen Elizabeth.

"I have loved my God, my father and liberty."—Madame de Stael.

"Into thy hands, O Lord."—Tasso.

"I resign myself to God, and my daughter to my country."—Thomas Jefferson.

"It is well."—Washington.

**INDUSTRY.**—A noble heart will disdain to subsist a drone upon honey gathered by others' labor, like a vermin to filch its food out of the public granary, or like a shark to prey upon the lesser fry; but will rather onto his private obligations to other men's care and toil, by considerable service and beneficence to the public; for there is no calling of any sort, from the sceptor to the spade, the management whereof with any good success, any credit, any satisfaction, doth not demand much work of the head, or of the hands, or of both. Is a man a governor, or a superior in any capacity, what is he but a public servant doomed to continual labor, hired for the wages of respect and pomp to wait on his people; and he will find that to wield power innocently, to brandish the sword of justice discreetly and worthily, for the maintenance of right and encouragement of virtue, for the suppression of injury and correction of vice, is a matter of no small skill and slight care; and he that is obliged to purvey for so many, and so to abound in good works, how can he want business? How can he pretend to a writ of ease.

**A FOSSIL PALM-TREE.**—A fossil palm-tree is reported in Colorado, twenty-one miles south of Denver, which is probably the largest specimen of fossil vegetation ever discovered. It is in two sections, measuring together fifty feet in length. One section is thirty-nine feet long, with a diameter at the largest end of about twenty-two feet. The other is twenty-one feet long, and is nine in diameter midway from the ends. The tree is now stone hard, and flinty as porphyry. Some of it appears like agate, finely veined and delicately tinted, while other portions are as white as snow, showing a polished surface like chalcidony. Portions of the trunk are honey-combed, and the cavities filled with delicate crystals, which, brought to the light, sparkle like diamonds. Specimens of the bark have been chipped off, which display all the lines and marks of the original formation. The tree is literally a great curiosity.

It has been stated that Saint Ulric, of Augsburg, was "the first subject of Papal canonization, having been enrolled in the calendar by the Council of Rome in 923." St. Ulric was canonized by Pope Julius XV., in the above year. In ancient times, however, all the Bishops were in the habit of canonizing Saints, so that a canonization by a Pope was nothing unusual or exclusive. But Pope Alexander III., who succeeded Adrian IV., in 1159, reserved the right of canonization to the Pope, and St. Gaithier, Archbishop of Rouen in 1153, is the last example of a Saint not canonized by the Sovereign Pontiff.—*Rev. Dr. Hussenbich in Notes and Queries*.

A Missouri clergyman stopped his discourse to cut off a liberal piece of plug tobacco from his mouth, and when one of his hearers reproved him, the preacher started for Kansas, where the folks aren't so particular, and where plug tobacco and patriotism go hand in hand.

Some unscrupulous trifler lately copied Walt Whitman's "Prayer of Columbus" and sent it to a Western paper for publication. The editor declined it, with the remark, "If the author will let whiskey alone he may yet rise to be chief deck hand of a canal boat."

"Dennis, my boy," said a schoolmaster to his Hibernian pupil, "I fear I shall make nothing of you; you've no application." "An' shure enough, sir," said the quick-witted lad, "isn't it meself that's always being told there's no occasion for it? Don't I see, every day, in the newspapers that 'no Irish need apply at all, at all!'"

A happy home must have integrity for its architect and neatness for its upholsterer. It must be warmed by affection, lighted up with cheerfulness, and industry must be the ventilator, bringing in fresh salubrity day by day.

Live to be useful. Live to give light. Live to accomplish the end for which you were made, and quietly and steadily shine on, to do your duty. For those who are enabled through grace to shine as lights here, shall shine as suns and stars for ever and ever.

Mr. Przybylowicz is the name of a hotel-keeper in Lawrence, Kansas. It takes two men and a boy to pronounce it.

A Dubuque girl received three pounds of candy and a serenade by starting the story that she had fallen heir to \$40,000.

A Milwaukee boy has swallowed half a dozen steel buttons, and his mother doesn't have to scream for him when he is out on the street playing with those Cluckerson boys. She just brings a magnet to the door, and he flies to it like a needle to the pole.

There is an old lady in Virginia who believes it to be a Bible doctrine that for seven years before the end of the world, no children are to be born; and that gives her comfort, for at every fresh birth she hears of she says to herself: "Well, the seven years at least have not begun."

The rule for gracefulness is in one word—nature. Whatever is done in an unaffected manner is done well.

The soul needs a certain amount of intellectual enjoyment to give it strength adequate for the daily struggle in which it is involved.

The greatest thoughts seem degraded in their passage through little minds. Even the winds of heaven make but mean music when whistling through a key-hole.