

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Jan. 17.—The Bishops are following up their attacks on the Minister of Justice with episcopal vigour and tenacity. It is not at all probable that their letters will produce far more impression on the people of the provinces than the Encyclical would have done had they been allowed to publish it. They strive to attain their object in another way, for they deliver sermons in their cathedrals rendering an account to their flocks of the interdiction laid upon them, and of the reason alleged for that interdiction, and of their correspondence with the Minister, purporting to show their utility, and the real character of the document incriminated. In fact, they have in this indirect fashion brought it to the knowledge of everybody, as much as if they had been at liberty to read it in their pulpits, not to speak of the comments and reprimands which it has given rise to. In his letter to the Minister the Archbishop of Toulouse says:—

"It is greatly to be regretted that it is at the very moment when the Government is said to contemplate the extension of public liberties that it imposes restrictions on the most sacred of all—that of the Catholic Church. By adopting this line the Government renounces its right of imposing a moderation of which it no longer sets the example. It disseminates among our Catholic populations alarm which is taken advantage of by public malevolence; and it may give rise to real while it only deprecates imaginary danger. In a word, this measure of yours gives satisfaction only to those who are as much the enemies of the Emperor as of religion and of order in the country."

The Bishop of Nevers, though a little sentimental, is as emphatic in his protest:—

"I am deeply pained to be obliged to tell you (the Minister) that we are all equally terrified and afflicted. We have no fears for the Church, for the Church has the promise of immortality; but that promise is only for the Church. Heaven forbid that I should attack, ever so slightly the principle of authority which is now but too seriously disturbed; or offend you who, by your kindness towards myself, have every claim on my gratitude. But you cannot but admit the embarrassment we are in; we who are the successors of the Apostles, and who cannot forget that as in circumstances of a similar kind, the Holy Ghost will not inspire us with any other answer or trace any other rule of conduct than this,— 'It is better to obey God than man.'"

The Bishop of Beauvais, Noyen, and Senlis has not only written to the Minister, but has addressed a long circular to the clergy of his diocese. "We told his Excellency," he says:—

"How many things our public law tolerates. It tolerates the most direct attacks on the existence of God and the divinity of His Son. It tolerates impiety and materialism; and can it not tolerate a teaching whose greatest fault in the eyes of its adversaries is that it opposes ancient principles to modern opinions? If it be permitted in France to outrage the Pope and to scoff at the doctrines of which he is the organ, why should the bishops be prohibited from laying his acts before the faithful with the respect and affection which are due to the representative of God upon earth?"

He recommends his clergy to adhere in heart and spirit to the teachings, the decisions, and condemnations emanating from the Holy Roman Church, the mother and mistress of all Churches; and with regard to their conduct to be "prudent and circumspect in their words, and without even yielding where principle is at stake, not to exasperate by untimely discussion the mistaken and the prejudiced." He hopes that with time and patience the present clamor will cease, and that the people will end by understanding that "the Holy Church, the great civilizer of the world, has never been and never can be the enemy of true civilization and of legitimate progress."

Certain passages of the letters addressed to the present Minister of Justice, on the occasion of his circular, by some of the prelates seem to be in the category of "imaginary calamities," of which M. Delangle complained. For instance, the Archbishop of Rennes says:—

"As to what refers to the Government of the Restoration, Your Excellency knows, as well as I do, what were the motives of its conduct in 1829; and whether, by this sort of satisfaction given to what was then also called 'Liberal opinion,' it succeeded in disarming its implacable enemies. A year had hardly passed after that act of weakness when the descendant of Henry IV. and of St. Louis fell from the Throne which had stood 300 years, and once more entered on the path of exile."

And the Bishop of Angers says:— "Do not suppose, M. le Ministre, that we are hostile to the Government of His Majesty the Emperor. God forbid! We know the duties which respect for authority imposes upon us, and we shall always render to Cæsar, as to God that which belongs to God. Our disquiet, our apprehensions, are revived on seeing how impious writers day after day sap the basis of all authority, Divine and human, and attack with impunity the Church, the Sovereign Pontiff, and ecclesiastical institutions. Such things are but too often the precursors of tempests in which Governments themselves are the victims, and the past should teach us to be apprehensive and provident of the future. May our prayers, our devotedness, and our prudence avert such calamities!"

I have already mentioned that the Bishop of Poitiers pronounced in his cathedral pulpit a solemn censure on several of the Paris papers for their remarks on the Encyclical. Those papers are *La France Politique*, the *Constitutionnel*, the *Pays*, the *Debat*, the *Siecle*, and the *Opinion Nationale*. "We hereby censure, reprove, and condemn them," says the ardent prelate.

"As erroneous, false, insulting to the honor and orthodoxy of the ancient clergy of France, insulting to the Apostolic See, to the authority of Jesus Christ and the Divine rights of His Gospel and His Church; subversive of religion and of Christian obedience; conducive to schism

and heresy; in a word, schismatic, heretical, and impious. Wherefore we admonish all the faithful who recognise our authority to accord no credence to these publicists, nor to other writers of the same color."

There can be no doubt that by this denunciation by name he has rendered himself liable to the judgment of the Council of State; and that not merely on the requisition of the law officers of the Crown, but of any of the writers in the journals thus held out to public reprobation. The cases of abuse, as specified in the 6th of the 'Organic Articles,' are—usurpation or excess of power, contravention of the laws and regulations of the State, infraction of the rules sanctioned by the canons received in France, attacks on the liberties, franchises, and usages of the Gallican Church; and any act or proceeding which, in the exercise of public worship, may affect the honor of the citizens, trouble their conscience, and degenerate into oppression, outrage, or public scandal against them. The 8th Article provides that any person interested is at liberty to have recourse (*recours pour abus*) to the Council of State; and when a private individual makes no complaint, it devolves on the Prefect to do so.—*Times Cor.*

PARIS, Jan. 12.—The *Moniteur* of this morning contains the following:— "Monsieur de Dreux Brezé, the Bishop of Moulins, has believed himself empowered on Sunday last the 8th January, to read from the pulpit of his Cathedral the Encyclical of the 8th December, 1864, even in the portions whose reception and publication have not been authorized."

In accordance with a report laid before the Emperor by the Minister of Justice and Public Worship, Keeper of the Seals, and approved by His Majesty, legal proceedings have been commenced before the Council of State against Monsignor the Bishop of Moulins for an excess of his functions."

The following is the letter of the Bishop of Moulins upon the subject of the Encyclical, addressed to the Clergy of the diocese:—

"M. le Cure.—At the Cathedral this morning, after the Gospel of the Solemn Mass for the Epiphany I communicated to the faithful the documents which recently emanated from the Apostolic See. It appeared to me further desirable to precede them by reading the annexed. It will show you how, in the midst of the difficulties with which you are acquainted, I have endeavored to reconcile my duties towards my flock in the eyes of Peter, and as Pastor with regard to myself. "Lastly, speaking as I have done, not in my name only but in yours, I have wished to tranquillise your conscience, and permit it to await in peace the instructions I intend to forward to you subsequently. Receive, M. le Cure, the renewed expression of my sincere attachment,"

PRESB. Bishop of Moulins.

"N.B.—This letter and the accompanying document are not intended to be read from the pulpit."

"Allocation pronounced by Monsignor the Bishop of Moulins, after the Gospel of the Solemn Mass for the Epiphany, January 8, 1865.

"Our Holy Father Pope Pius IX., gloriously reigning has designed to address to you a copy of the Encyclical letters published by him on the 8th December, 1864, the tenth anniversary of the dogmatical definition of the Immaculate Conception of the Blessed Virgin; together with a summary of 50 errors condemned by him in various letters and Encyclicals issued since the commencement of his Pontificate."

Wherefore, remembering with St. Ambrose, 'that there where Peter is, is the Church,' with St. Jerome 'that whoever does not gather with the successor of Peter disperses,' with St. Augustine, 'that when Rome has spoken, the case is decided,' and above all with St. Paul, 'that the justice of the faith contained in the heart sufficeth not for salvation if it be not followed by the confession of the mouth,' and desiring, as is our duty, to give this twofold testimony of our filial adhesion to the various matters defined in the said Encyclical, and of our absolute reprobation of the errors announced in the summary by which it is accompanied, we have considered it our duty ourselves to read the said letters from the pulpit of our Cathedral church in token of our submission to the word 'which binds and looses, and whose privilege is to be never bound.'"

In equal obedience to the Holy Father, we reserve to ourselves the subsequent fulfilment of another duty, in showing to you, as time and circumstances may afford the opportunity the danger of the condemned errors, as also in announcing to you the period of the jubilee and the conditions to be fulfilled in order to profit thereby.

This present reading shall also serve as a sufficient communication of the apostolic documents to our whole diocese, the publicity which the liberty of the laical press has given them having already brought them to the knowledge of the faithful by other ways than the accustomed channels of the ecclesiastical hierarchy.

The *Times* Correspondent says:— The Bishop of Moulins, by the way, showed something of *race* of the old Dreux-Brizé, in the cool manner with which, without deigning to reply to M. Baroche, he stood up in his high place and recited the forbidden scroll. It required some courage to do so, for Monsignor de Moulins does not now for the first time expose himself, of his own seeking, to such safe martyrdom as the censure of the Council of State involves.

The Cardinal Archbishop of Besançon is in a more delicate position. In virtue of his rank in the Church he is a senator, and as a senator is the sworn conservator of the constitution of the Empire which the Encyclical is assumed to attack. The example set by these two may be followed by other prelates, and we may witness in Imperial France something like the case of the 'Seven Bishops' in England, except that the English Bishops were tried for not reading in their churches the Royal Encyclical, whereas the French Bishops would be prosecuted for reading the Pope's. The Government is much irritated at this open braving of authority, and it is not certain that the reprimand of the Council of State will this time be a harmless thunderbolt. People are beginning to talk of the circular addressed to the Procureurs-Generaux by M. Delangle, when Minister of Justice and Public Worship, in 1861, and to inquire whether it will not now be carried into effect.

By the organic laws made immediately after the Concordat between the Holy See and the first Napoleon, it is provided that no Bull, Brief, Rescript, or other document emanating from the Holy See, no matter what its nature, shall be received, printed, or published in France, without the sanction of the Government. But the strange part of the affair, as regards the inhibited Encyclical of the 8th December, 1864, is that it has been received, printed, and published, and discussed by all the newspapers in France, without the authorisation of the Government, and that the privilege of publishing it is denied to the Hierarchy alone, and that the Clergy alone are forbidden to comment upon it. In this respect, though the precedent of the Restoration *quod* the prohibition of the reception and publication of a Papal Encyclical by the French Bishops is severally followed by the Empire, there is a wide difference in the conduct of the two Governments. In 1829 the publication of the Encyclical of Pius VIII. regarding public instruction and civil marriages was absolutely forbidden in France, and the tongues of the Bishops were tied the pens of the

journalists were arrested.—Now the privilege of publication and comment is denied to the Prelates and clergy alone.

We have said that the Bourbon precedent has been servilely imitated by the Minister of the Second Empire. We lament to be obliged to add that M. Baroche uses almost the very words of Mgr. Feutrier, Bishop of Beauvais, who was Minister for Ecclesiastical Affairs under Prince Polignac. But one should suppose that the very date of the Ministerial Circular in 1829 would have warned the Minister of Public Worship in 1865 from following so ominous a precedent. The letter of the Bishop of Beauvais to the Bishops of France forbidding them to publish the Pope's Encyclical of the preceding month of May, and urging the expediency of abstinence by the Priesthood from 'discourses of a nature likely to be misinterpreted,' is dated the 30th July, 1829. That day twelve months were the Bishop of Beauvais? where was Prince Polignac? where was Charles the Tenth? where were the Crown, and the Throne, and the Monarchy of France? All swept away by the bloody torrent of the Revolution of July, which completed its work on the 30th July, 1830, as the inscription on the column in the Place de la Bastille, not more than half an hour's walk from his office in the Place Vendôme, will inform the Imperial Minister of Public Worship, if he should have forgotten the date.

ITALY. PIEDMONT.—The Minister of Justice has addressed a circular to the Italian Bishops, reminding them that the Encyclical Letter and the document appended thereto must be submitted to the Royal Exequatur. The circular further states that the Government reserves to itself the right of declaring, by decree with what restrictions the Encyclical Letter and Appendix may be published, and what portions thereof must be suppressed as contrary to the laws of the State.

Whatever Italy may hereafter become, and how ever abundant its productive powers, it now is unquestionably a poor country. It has its gold mines but time must elapse and circumstances change before it can be profitably worked. There must be a good prospect of permanent peace, a serious suspension of armed men, a *bona fide* reduction of exorbitant armies and costly fleets to the peace establishment, before confidence can be commanded and capital flow in. The present state of things paralyses peaceful progress. So long as the Italians maintain their threatening attitude towards Austria, it will be very difficult to develop the resources of the country. General Della Marmora lately said, when charged with disarming the North Italian fortresses, that the guns were still there, although they were not paraded open-mouthed upon the ramparts, and attended by gunners with lighted matches. But, morally speaking this is the very position Italy keeps up towards Austria; her guns are always pointed and her matches alight; and very few Italians will admit that a change in this respect is practicable. They trust to the generally unsettled aspect of affairs in Europe, to the Emperor of the French, to the chapter of accidents, for bringing about a war that shall end in giving them Venice. Many are sanguine that 18 months will not elapse without this coming to pass. The army has been reduced, it is true, but to what extent? You send a few score thousand men to their homes knowing that the first breath of war will bring them back to their colors, but you preserve the cadres, the expensive framework and organization, the costly establishment of officers. The change made is of no great value as a diminution of expenditure, and of none whatever as a guarantee of peace. Until this latter be given, the capitalists will keep aloof and no important increase of revenue can be expected. Italy wants public works, especially roads; she needs an impulse given to her agriculture and trade, which languish and lag behind the rest of the world. But her dissatisfied mind and her warlike attitude destroy confidence and credit. If war alone can put an end to this state of things, the sooner it comes the better. By her population and military forces Italy might claim the title of a great Power; she has five million inhabitants more than Prussia, and a greater number of men actually under arms, while her fleet is, in all respects, far superior to those of Prussia and Austria combined. But not in millions of men and in fleets and armies alone does the greatness of a country consist, but also in its ability to bear those burdens which great enterprises necessarily entail. It is easy to say that Italy is a populous and rich country, and can bear a great deal more taxation, but a little investigation shows that this is not the case, and that, while maintaining enormous military forces and aspiring to difficult conquests—or, as it is here called, to the rescue of the national territory from foreign rule,—she is, in fact, below much smaller nations in essential elements of power, and especially in those powers which are indispensable to great wars.—*Times Cor.*

The probability of war with Austria does not seem so great as it was, if the press may be taken as a criterion; but on the other hand, the idea of territorial concessions to France gains ground, and the *Movements* states that the return of Minghetti to office is almost certain before long.

The Turin Parliament, called to meet on the 5th instant, could not muster in sufficient number, only 50 deputies being present. Most of the Neapolitan and Sicilian deputies have declared that they will not come again to Turin.

The Budget for the next year in the model kingdom of Italy still bears with it a deficit of £12,000,000. What is to be noted is that in 1861 the army, which consisted of 231,617 men, cost £11,830,000; now, the army, which consists of 253,275 men, is to cost only £7,200,000. It is true that in 1861 the army contained 6,500 Garibaldian officers and 5,000 Garibaldian non-commissioned officers and soldiers. The telegraph announces, as a wonderful discovery that a box has been seized at Leghorn, which came from Marseilles and contained medals of Pius IX. with the inscription of "Long live Pius IX., Pope and King!"

The Religious of the monastery of San Vittoria, near Milan, have received orders from Victor Emmanuel's agent to leave their monastery in five days' time!

The *Times* give the following telegram from its own correspondent:— TRIN, Jan. 11.—The report of the Committee on the Events of September in Turin says:— "There was no provocation justifying or excusing the violence exercised by the Executive. The committee regrets that the Government did not display that unity of action, energy, and foresight, required by the gravity of the circumstances. It also regrets that the nation was misled concerning the nature of these occurrences."

ROME.—The Holy Father appears in flourishing health, says a letter of the 5th ult., and has seemed so cheerful as since all the hounds of revolution are barking at him for his Encyclical. The year 1864 terminated in Rome by an urgent demonstration of the people in honor of the Sovereign Pontiff. It is characteristic of the imperishable vitality of the Holy See, that at the periods when, according to mere human calculation, it energies should be either paralysed or exhausted, it should furnish the most striking proofs of unimpaird activity and vigilance of the great interests confided to its keep. The history of the Church supplies abundant evidence of this truth, and indeed it is attested by many events in the present and late Pontificate. Thus at a time when the anxieties and solicitudes of Gregory XVI., were roused by the revolutionary agencies at work in central Italy, threatening an unhappy consummation, which it was reserved for his illustrious successor to witness, he administered to the then arch-bishop of the Church in Poland, the Emperor of All the Russias, the memorable reproof of which the particulars have never since transpired, but of which probable conjectures were deduced from the altered and subdued bearing of the antocrat, as he made his

exit from the Audience Chamber:—Then we know that the preliminary measures for the definition of the Dogma of the Immaculate Conception originated during Pius IX's exile at Gaeta; and now we have the same Pontiff in his 'Encyclical' of the 8th of December, addressed to the Universal Church condemning, as contrary to faith and morals, eighty of the principles received in modern rationalistic circles and amongst them certain propositions relating to Freemasonry in France, and the temporal power of the Holy See. It is to be hoped that on this latter subject the unorthodox views so openly expressed by some *souhait* Catholics will henceforward give place to opinions more in consonance with the doctrine and teaching of the Church so clearly defined in this recent Encyclical of our illustrious Pontiff.—*Weekly Register.*

Pius the Ninth has done much for the interests of Christianity during his long Pontificate, the establishment of the Hierarchy in England and the definition of the Immaculate Conception—but no act of his has better deserved the gratitude of Catholics than the Encyclical. The maxim of *In dubiis libertas* has been stretched to such a pitch of tension that it was difficult to defend its antecedent sentence of *In necessitatibus unitas*, and the debateable land had become a very foraging ground of theological moss troopers, laymen for the most part, who not content with holding lax opinions themselves were bent on forming a school of Liberalism, which would have ended in sapping every outwork of Catholic truth, if not the stronghold itself.

The neutral territory exists no longer. The Pope has spoken 'ex cathedra,' and all good and loyal Catholics, who might have been in danger of seduction, will see the peril in which they might have been, and will bless the fatherly hand which has snatched them from the brink of the abyss on which they stood. All disagements are impossible, and there will result a reconstruction of the Catholic party throughout the world, which is an absolute necessity if we are to make successful head against the flood-tide of mingled bigotry and Atheism which is menacing Catholics in every land, and nowhere more than in England and Ireland. We have now a standard by which to gauge thought, and pen, and speech. Our tactics are raised from a guerrilla warfare to a definite and organized campaign; and if it is one of a defensive character, it will not the less tax the moral courage of many among us, and will prove the touchstone by which the Holy See will know who gathers and who scatters. Its acceptance by the Catholic world at large is not a matter of doubt, and though the publication may be prevented in countries where the free action of the Church is impeded, the Episcopate will not be turned from their duty by bribes or menaces.

In France, of course, the sensation is tremendous, for it is a virtual condemnation of the principle of popular vote on which the actual dynasty is founded and its effects cannot be estimated short of a nominal excommunication. Nothing so detrimental to the reigning dynasty could have emanated from Rome, and it is well-known that the Emperor writes under the infliction, for none better than the nephew of the exile of St. Helena knows what it is to enter into open war with the Holy See.—*Tablet.*

We are beginning to enjoy the benefit of the 'mezz moral' of Piedmont to liberate the enslaved Romans, and a large number of arrests—most of them of Mazzinian agents—has taken place this week. Four were, in the first instance, arrested at the *café* near the Porta Angelica, and in the room occupied by one of them an armchair stuffed with arms, money, and papers of a most compromising character was found and searched. The men themselves were Poles, and noted agents of the Revolution, and had come with express instructions to renew the threats of the National Committee, and organize an internal revolutionary movement, which might force the hand of the Italian Government. Four more were captured on previous information on their arrival from Viterbo, furnished with Italian passports; and these being Romans, immediately denounced their accomplices, seventeen in number, and living over a coopermaker's in the Via Lungara, who were also immediately arrested. We expect no change at present; the garrison gives no sign of diminution. The works at Civita Vecchia, at the expense of the French Government, are steadily progressing, and the officers look for no present transfer. A meeting of emigrant Neapolitan nobles has been held in Paris; it is said to press for autonomy at any price, and I have good reason to believe it will result in a Marston movement of a very important character. In that case the occupation of Naples by the French is only a matter of time.—*Cor of Tablet.*

A very good *mel* is in circulation regarding the Encyclical. M. de Saragès, speaking the other day of some revolutionary agents who were being proceeded against, said, "Et ou s'a pas syllabe ces caquins là!" "Non, Excellence," replied the Prelate with whom he was conversing, "On ne syllabe pas la petite caquille, c'est une distinction que nous réservons pour la grande!"

KINGDOM OF NAPLES.—*Emancipator* of Naples announces the decree by which Victor Emmanuel names as Visitor Apostolic of the Royal Chancery and of the Palatine Clergy of Naples, Mgr. di Giacomo, Bishop of Piedmont di Alife, senator of the Kingdom, &c. This means that out of eighty Bishops of the Kingdom of the Two Sicilies, two Bishops were found who formerly were all subservient to the Neapolitan Gallicanism of Ferdinand II., and who under Victor Emmanuel, have accepted the doubtful honours of the Royal Chancery. One is dead, and died impenitent. This was Mgr. Caputo. He has now, after a year's delay, had a successor appointed to him.

The Questura of Naples has just imprisoned a Priest for erecting a 'Giuche' or Bethel-house, in one of the streets, and assembling the little children to pray before it. Three facilitations near Benevento also rank among the Christmas festivities of the Sicilies. Prince Umberto is doing his best, in concert with Cardinal D'Andrea, to make the Neapolitans forget these and other unpleasant facts, by making himself popular as the Princeps of Savoy generally are in Naples.—*Cor. Tablet.*

AUSTRIA.

VIENNA, Jan. 10.—Although more than three weeks have elapsed since the Encyclical letter and the Syllabus (catalogue of errors) came to this city, it was not until the day before yesterday that the Imperial Government officially notified them. At the beginning of this month Dr. von Mühlfeld, the referendary of one of the committees of the Lower Chamber, gave the Minister of State to understand that when the Reichsrath resumed its sittings he should beg of him to make known to the representatives of the nation the intentions of the Government in respect to the Encyclical letter, and its annex or supplement. M. von Schmerling being desirous to avoid the public discussion of a question which is intimately connected with the Concordat—the great bugbear of the nation—referred the matter to his colleagues. I know not what passed during the Cabinet Council that was held on Saturday last, but it may reasonably be supposed that it was the question of the Papal Bull of the 8th of December, as the subjoined article appeared in the *Wiener Zeitung* of the 8th inst.—*Times Cor.*

VIENNA, Jan. 7.—On the 8th of December the Papal See published an Encyclical letter which was accompanied by a list of tenets described as erroneous (*ut Trithem beatus dicit S. L. Sc.*). This Encyclical letter will be communicated to the episcopate of the Austrian empire. In consistence of paragraphs 1 and 2 of the Imperial ordinance of the 18th of April, 1850, and of Article 2 of the Convention [Concordat] concluded with the Papal Chair in the year 1855, the Imperial Royal Government can exercise no influence on the Austrian bishops in regard to the form or manner in which they may think fit to make public the Encyclical letter, &c. &c. The Imperial Government does not enter into a

critical examination of the above-mentioned publications, as there is at present no need for its doing so. In them it sees but the expression of the views of the Papal See, which in themselves are not calculated to bring about any alteration in the laws and institutions which exist in the empire of Austria.

The Imperial Government would fain look on the Encyclical letter and the Catalogue of Errors as documents which do not directly concern the State, but every member of the Cabinet must know that in matters of religion the subjects of the Emperor Francis Joseph are the bondslaves of Rome. The second article of the Concordat, to which the Minister of State refers, runs thus:—

As the Roman Pope has, by Divine law, the primacy of honor and jurisdiction throughout the whole pale of the Church, the direct communication between the bishops, the clergy, the people, and the Papal chair, in all spiritual and clerical matters, is a necessity. This communication has not, therefore, in future to depend on the ruler of the country, but is to be completely free."

The *Fremdenblatt* alone of all the Austrian journals declares openly in favor of the pure and simple annexation of the duchies to Prussia, on condition of an absolute engagement taken by Prussia to assist Austria in case of any attack whatever from abroad on her rights, interests, or possessions.—*Id.*

PRUSSIA.

BRUNN, Jan. 13.—The *Nord-Deutsche Allgemeine Zeitung* of to-day says, in reference to the publication of the Encyclical Letter of the Pope:—

It is scarcely doubtful that, according to paragraph 16 of the Constitution, clerical publications, so long as they do not violate the criminal law, are not amenable either to administrative or preventive measures; and there is no reason why the Government should depart from this point of view on the present occasion.

PRUSSIAN MARRIAGES.—It has recently been determined by the Prussian authorities that marriages concluded simply by dissenting clergymen, and not by the ministers of the Evangelical or Catholic Church, have no official validity. All the children of such marriages are declared illegitimate, and are to have none of the rights assured by the law to legitimate children. In all official lists (as the census, police, catalogues, &c.), and in all judicial proceedings, the mother is to bear only her maiden name, and the same is to be the case with her children.—*Standard.*

The Liverpool *Mercury* of Tuesday says:— "We believe it is not premature to announce that Liverpool may look forward to an early visit from the illustrious Italian patriot who last year made a brief sojourn in this country. General Garibaldi has, we understand, accepted an invitation to become the guest of our townsman Mr. J. R. Jeffery, in the course of the ensuing spring, and there can be no doubt that the reception accorded to him will be such as to deepen and to strengthen the impression which he has formed of the hospitality of Englishmen."

THE PILGRIMAGE OF TWO FAMOUS PHILOSOPHERS.—There is nothing so beautiful, so affecting, in our dear friends, as the ceremonies of religion. The celebrated Bernardine de St. Pierre and Jean Jacques Rousseau have themselves spoken of them with enthusiasm. "One day," says Bernardine de St. Pierre, "having gone to walk with Jean Jacques on Mount Valerien, at a short distance from Paris, when we arrived at the summit of the mountain we took it into our heads to ask a dinner from the hermits who live there. We soon reached their dwelling; it was not yet their dinner-hour, and they were still at church. Jean Jacques proposed that we should go in and say our prayers. The hermits were reciting the Litany of Providence, which is very fine. After we had prayed a while in the little chapel, and the hermits were gone to their refectory, Jean Jacques said to me with much feeling: 'Now I realize what is said in the Gospel: Where two or three are assembled together in my name, behold! I am in the midst of them. Here there is indeed a feeling of peace and happiness which penetrates the soul.' I answered him—'If Fenelon lived you would be a Catholic.' 'Certainly,' he replied, with tears in his eyes, 'if Fenelon lived I would be his lackey, hoping one day to become his *vaut de chambre*, that I might speak to him freely.' Such were the sentiments and admissions drawn from these infidel philosophers by the beauty of our religion. Let us take delight then, my dear young friends, in practising its duties all our lives.—*Désobrois, Histoire du Mont-Valerien*, 43.

Doctor Bolin, who was very angry when a joke was passed on his profession, once said, 'I defy any person whom I ever attended to accuse me of ignorance or neglect.' 'That you may do safely,' doctor, replied a wag, 'dead men tell no tales!'

A schoolboy was caught stealing from the teacher's desk, and his father was at once sent for. He came, and after administering a mild rebuke to his son, he turned to apologise to the teacher, saying: "You see, my son has a mind so large, that he thinks everything he sees belongs to him." "What plan," said one actor to another, "shall I adopt to fill the house at my benefit?"—"Invite your creditors," was the early reply.

The Hindoo mythology contains no less than 330,000,000 of deities!

A woman is jealous of her whole sex, not because her husband, but because all other men run after it.

Why is a lovely young lady like a hinge?—Because she is something to adore.

Marrying a disgraceful woman for the sake of money is swallowing a silver-coated pill.

ONTOGROPHY.—Not a hundred miles from Harlepool, the following enlightened notice is given in a shop window:—"Superer Segares and Tobucker sold Here."

A cat, even if she be friendly, never approaches thee by a direct course. No more does a truth, O friend; but, winding round thy stupidities, and rubbing up against thy prejudices, it reaches thee gently, and then, perhaps, scratches.—*Punch.*

By the character of those whom we choose for our friends, our own is likely to be formed.

Has one served thee? Tell it to many. Hast thou served many. Tell it not.

Some are unwisely liberal, and more delight to give presents than to pay debts.

The number of fixed stars seen at any one time by the naked eye is estimated at 1,000.

Elephants live for two hundred, three hundred, and even four hundred years.

It does not depend upon one's self to prevent being spoken ill of; it is only in our own power that it is not done undeservedly.

Time will neglect him who neglects time.

A DIFFICULT QUESTION.—Are the minutes relating to an affair of honour always drawn up by the seconds?

Mrs Partington considers that washerwomen are particularly silly people to attempt to catch soft water when it rains hard.

Smith asked Jones what the high price of meat was owing to. 'A considerable part of it is owing to my butcher,' said Jones; 'for it is two months since I have paid him.'

It may seem to be rather anomalous, and yet it is nevertheless true, that while a man who makes a din is generally regarded as a nuisance, there are but few persons who do not like a good dinner.