

FOREIGN INTELLIGENCE

AN INFAMOUS SORCERER.—The *Voce della Verità* makes the following editorial announcement:—"We apprise all whom it may concern that it has come to our knowledge that Anglican Protestant clergymen, belonging to the sect of Puseyites or Ritualists, are travelling in Italy, and even in Rome, dressed exactly like our priests, and that two of them are boasting of having celebrated a sacrilegious Mass in an Italian Cathedral." This is Ritualism all over—at once cowardly, sneaking and sacrilegious, thinking it a fine thing to impose upon the sacristans and clergy on the continent by a lie and a disguise. Noble, high minded fellows, worthy descendants of the perjured rascals who made the Reformation in England! Worthy sons of that Church whose whole history is a foul blot, the great disgrace of all human annals. These wretches are sure to meet with condign punishment at the hands of that God whom they have mocked.

GARIBALDI WEARS HORNS.—Garibaldi is as unfortunate in his domestic relations as Victor Emmanuel. The hero of Capriera is suing for a divorce from his second wife, the Marchesa Raimondi, of Milan. Ugly stories are current of the behavior of Mrs. Garibaldi. Surely now is the time for the American admirers of "the noble old man" to interpose their good offices. The morganatic spouse of "Victor Emmanuel," the Countess di Mirafiori ("thousand-flowers"), who formerly kept a milliner's shop in Turin, appeared recently in gorgeous robes in the royal box of the San Carlo Theatre of Naples, and now she demands of her good-looking husband that she shall forthwith be proclaimed Queen of Italy—or else! The aristocratic ladies of the pinchebeck kingdom consider her conduct "cheeky." By the bye, it is the offspring of her alliance with Victor Emmanuel who has been forging his father's name to bills for immense sums. Hopeful boy! Happy household!

THE PERSECUTION AT GENEVA.—A fresh outrage against the decencies of religion is reported at Geneva. The Carteret administration have deliberately desecrated the Church of Notre Dame, which in defiance of law and justice has been taken from the Catholic body, although it was built with their money and guaranteed to them on the faith of the city. The use of the sacred edifice was granted to a set of performers belonging to the theatre as a music hall. The performances were but thinly attended, and the audience was not select. The outrageousness of the proceeding was not diminished by two circumstances. The profane concert was given in the church on a Sunday, and a law suit is still pending in which the Catholics are seeking, though without much hope of success, to establish their right over the edifice as against the Cantonal Government. In common decency the authorities should have at least refrained from making any use of the property until their right to its possession had been placed beyond question. At present they only hold it by the strong hand.

On the 2nd of April the so-called Old-Catholics of Wiesbaden took possession of the Catholic parish church in that town in a very violent manner. Having found the door locked, they demanded the key from the parish priest, and when it was refused they began hammering at the door until they broke the lock and nearly destroyed the whole door. Then the heretical mob, headed by their would-be "bishop," Reinken, entered the church in great triumph. The Holy Sacrament had been removed the day before to the chapel of a religious community. The whole number of independent Dollingerites in Wiesbaden is supposed to be under 280; and for such a set of unbelievers, 15,000 Catholics are robbed of their rightful property! The parish of Wiesbaden sustained another loss that will be deeply felt by Catholic parents. By order of Dr. Falk the excellent Catholic school founded and directed by the Rev. Mr. Weyland, and highly appreciated by the Prussian school authorities themselves, was closed on the 1st of this month, in spite of the parents' protest and petitions to both Emperor and Minister. A deputation composed of the most respected citizens of the town had even gone to Berlin to solicit a prolongation of six months, until the parents should have found other suitable schools for their children, but—will it be believed?—they were unceremoniously refused admittance by the over-bearing Minister.

The wholesale defection of Protestants in Germany from common Christianity takes place quietly and without much demonstration; people simply abstain from frequenting places of worship and refuse all ministrations from their clergymen. "But, now and then, the intellectual leaders of Infidelity in order to spread their destructive doctrines, make a show of their numbers. Thus quite recently an assembly of 3,000 persons in Berlin declared openly and unanimously that they had separated from all religion, believed in no God, and promised to exercise all their influence to destroy among the people the absurd notions of the existence of a Divinity. In England such a public declaration would not escape punishment, but in Prussia God may be blasphemed and denied with impunity; only these feel the severity of the law who speak disrespectfully of Bismarck and his officials. In the course of this week not less than five editors of Catholic papers had to appear before police courts to be tried for offences of the most absurd nature. Another gentleman was punished for having been disrespectful to a policeman. The latter having scolded him for some neglect in front of his own house, the gentleman remarked in a quiet tone: "You have nothing to say to me." For these seven words the gentleman was condemned to five days' imprisonment.

MIRACULOUS CURE AND CONVERSION BY MEANS OF THE WATER OF LOURDES.—The following account of an event which excited the wonder of all who were so happy as to witness it is taken from a letter written at Tananariva, Madagascar, by Rev. Father Ailloud, of the Society of Jesus, which was published in the *Annals of his Propagation of the Faith*:—"In the month of February, 1874, Sister Athanasia, a Nun of St. Joseph of Cluny, was called into a Protestant family of high rank to see a child who had been for some months seriously ill. As the sickness appeared to be of a dangerous nature the Sister baptized the child and gave him the name of John Baptist. Four days later, they sent for her again; the child was dying. There was no longer any hope, but they still wished to have remedies applied, and thought that if friction were used, heat might be restored to the little body that was gradually losing its vitality. Sister Athanasia went to her Superioress, Mother Gonzaga, and briefly described the state the child was in. 'Well,' said the Superioress, 'give him some of the water of Lourdes to drink.' The Sister then went to the dying child and put some drops of the miraculous water into his mouth. Scarcely had he swallowed it when he opened his eyes; a second dose was administered, his eyes grew life-like, and his little hands began to move. An exclamation of astonishment burst from the lips of all present. They covered the dear child with kisses, though they were still afraid to give full expression of their joy. However, every vestige of apprehension was banished by the appetite which he presently showed. 'It is certainly a miracle!' the Sister could not help exclaiming, 'and a miracle of Our Lady of Lourdes!' And she invited the family to go next day and hear what was meant by the waters of Lourdes. The first result has been that on the same day the mother of the little John Baptist, who up to that time was a Protestant, sent her two daughters and eight young slaves to the Sisters' schools, promising at

the same time that John Baptist should always remain the child of the Fathers.

PREMATURE BURIALS.—PRECAUTIONS AGAINST IT IN MUNICH.—I pity the stranger who dies within the gates of Munich. Every one here is treated with equal injustice, be he high or low, friend or foe. The body of the deceased is taken almost immediately to the cemetery, where there is a chamber of death for its reception. A row of windows look in upon the many couches, and almost every hour there are anxious faces peering in through these windows at the bodies that are laid in state, side by side until the hour of burial. Each body is dressed in its best; there are those who are borne to the exhibition hall in bridal robes; some are attired tastefully and some gaudily, for it is thought that their bodies may yet breathe again, and every precaution is taken to make this awakening as agreeable as possible. There are wires attached to the hands or breast, so that the least motion will communicate with an alarm bell, and at this strange summons the watchmen are prepared to rush to the assistance of the poor soul that has not yet escaped the trials of his life, but is delivered up to a new suffering and a second death. Tradition says that once or twice this bell rang, and the watcher arrived in terror to bring away the half-conscious body ere it had knowledge of its gloomy surroundings.—(Charles Warren Stoddard in the *San Francisco Chronicle*.)

AGOSTINO IMPRISTIS.—Signor Depretis, our new Italian Minister was originally from Stradella, and belongs to a family which was so noted for the number of priests which it produced that it was called *Casa di priati*—the house of the priests, whence the name Depretis. But Signor Agostino is a bitter enemy of the priests, one of the bitterest they have ever had, and there are not a few who predict before his rule is over, it will be dangerous for an ecclesiastic to appear in the streets of Rome in his clerical dress. He used to be a bosom friend of Mazzini, and his antecedents are by no means good. He will be prudent for a time, but before long he will show his teeth unless he turns on his party. The other Minister, Melegari, for foreign affairs is also a notorious freethinker and follower of Mazzini and Garibaldi. In 1834 he was in Switzerland doing no good, but fermenting a revolution against the government of the country. He belonged then to a party named Young Italy which was affiliated by his means to the party known as Young Germany. A little later Melegari went to Savoy and joined the Provincial Insurrectional government which had been formed in that country during the troubles that at that time reigned in Italy, and especially in the dominions of the King of Sardinia who was then also King of Savoy. In 1848 Melegari came to Turin and was created professor of constituting law in the University of that city. Cavour now took him up and he was made deputy through the influence of that minister. He next edited a paper called *Il Progresso*. In 1856 Melegari was the hero of a curious trial. Gallenga in his history of Italy, published in that year, insinuated that his friend was well informed in all political affairs of the highest importance concerning the revolution. Mazzini, in the meanwhile, took it into his head to write a letter to Federico Campanella, in which he declared that being in Geneva, Switzerland, in 1833 a youth came to him with a letter of introduction from my friend Luigi Melegari, now professor and editor in Turin. He came to speak to me about a political affair of the highest importance. This youth was Antonio Gallenga. He was recommended to me by Melegari and the affair of the highest importance he wished to speak about was the assassination of King Charles Albert the traitor of 1821 and the massacre (earnest) of his brother. Mazzini objected to the slaughter because he "judged that although Charles Albert was worthy of death, his death would not save Italy." Gallenga fought this objection and did all he could to persuade Mazzini to accept his offer to murder the King. Mazzini asked him what he wanted he said a passport. "I gave him ten thousand francs and informed him that he would find a passport at Bellinzona, the capital of the Italian Swiss canton of Ticino. He accordingly went there and found the passport as promised, on which he was described by the name of Mariotti. He went to Turin and had an interview with the Secret Revolutionary Committee. His offer was accepted and measures were taken to make the scheme successful." Mazzini then goes on to relate that a man named Scianora came to see him and that he gave him a dagger for Gallenga. This dagger was mounted in *lopis lazuli*. Scianora took the weapon and went to Turin, but Gallenga was tracked and obliged to fly once more into Switzerland. This letter of Mazzini's was published in the *Italia e Popolo* of Genoa on October 24, 1856, in number 249 of that newspaper. Gallenga, when the letter was published, wrote to contradict the statement that Melegari knew anything about the intended assassination of the king and tried to explain away the phrase in his book in which Melegari is described as knowing all the important secrets of the revolutionary tribunals. Melegari was however arrested and tried but afterwards liberated as the evidence against him was not sufficiently strong to convict him. One thing however was proved which ought in itself alone to have forever excluded him from the position of minister in any civilized community. He was convicted of being in correspondence with a man who wished and plotted the death of his sovereign. This person is the new foreign minister. No wonder that an ambassador is reported to have said: "I hate being minister to this country, one has to associate with thieves and rascals all round." It is not to be wondered, if with two such men as these at the head of affairs in Italy, the Catholics are anxious, but most people believe that things will go for a time longer as they do now.

THE PHILOSOPHY OF AFTER MARRIAGE.—"You love me no longer," said a bride of a few months to her better half in his gown and slippers. "Why do you say that Puss?" he asked, quietly removing a cigar from his lips. "You do not caress me, nor call me pet names, you no longer seek so anxiously for my company," was the tearful answer. "My dear," continued the aggravating wretch, "did you ever notice a man running after a car? How he does run-over stones, through mud, regardless of everything till he reaches the car, and he seizes hold and swings on. Then he quietly seats himself and reads his paper." "And what does that mean?" "An illustration, my dear. The car is as important to the man after he gets in as when he is chasing it, but the manifestation is no longer called for. I would have shot any one who put himself in my way when in pursuit of you, as I would now shoot any one who would come between us; but as a proof of my love you insist on my running after the car."

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He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will he ever prescribe, recommend or give but yours.

I also recommended it to another consumptive, but have not heard of him since, as he lives at a distant part of the Island. Hoping this will give you some encouragement.

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