

THE JESUIT'S MICROSCOPE.

THE 'Southern Cross,' a journal published in the Argentine Republic, relates the following:—

A curious fact is related of what happened not long since at the death of a German Jesuit. The Jesuit, whose name was Tanner, a man both pious and learned, was going from Prague to Innspruck, in hopes that his native air would re-establish his health. Unable, however, to bear the fatigue of the journey, he died in a village upon the road. The magistrate of the place immediately repaired to the house, and in taking an inventory of his luggage found a little box, the extraordinary structure of which made it appear mysterious and suspicious, for it was black and composed of wood and glass.

But how great was the surprise of the first who looked through the glass at the top. He drew back with affright, exclaiming: "I renounce thee, Satan!" The same effect was produced upon all who were hardy enough to look through the glass. The fact was, they saw in the box a living animal, black, enormous and frightful, of immense length, and armed with threatening horns. The terror was universal, and no one appeared to know what to think of so terrible a monster; when a young gentleman, who had just finished his course of philosophy, observed that the animal which was in the box was much larger than the box itself; that in the present instance the contained was larger than the container, which was contrary to every principle of philosophy, and could not be according to the order of nature; whence he concluded that the animal in the box was not material, but that it must be a spirit in the form of an animal.

This observation was received with universal applause, and every one was persuaded it was the devil himself who was in the box. Of the person who had carried the box with him it was concluded with the same evidence, that he could not have had it but for some evil end, and that he could have been nothing but a sorcerer.

The report of this circumstance spread far and wide, and immense crowds of people came to the house for the purpose of having a peep into the box, and each one said to all he met: "I have seen the devil to-day."

The judge condemned the deceased to be deprived of Christian burial, and left an order for the priest to perform the exorcisms of the Church for the purpose of expelling the devil from the box and driving him out of the country. The sentence of the judge extended no further, but the politicians of the village carried their reflections to a prodigious length. The witchcraft of Father Tanner, according to them, was common to all the confraternity, and therefore they thought it right and just that a sweeping sentence of banishment should include them all.

Whilst each one was busy in giving this wonder, or rather scandal, his own interpretation, and the minds of all were in inexpressible agitation and ferment, a Prussian philosopher happened to pass through the village. The inhabitants did not fail to entertain him with the news of the day; but when he heard them mention the Jesuitical conjuror, and the devil confined in a box, he laughed heartily at both the news and the newsmongers. Being, however, visited by the principal inhabitants, and earnestly pressed to come and see with his own eyes the wonderful thing he would not believe on their relation, he yielded to their wishes; and on the magic box being shown him, wondering, he exclaimed: "Is it possible that the invention of the microscope should not be heard of in this part of the country? This is a microscope—a microscope, I tell you."

But nobody knew what he meant. The term was as little understood as the thing itself. Some even began to suspect him also of being a sorcerer, and would have condemned him as such had he not quickly destroyed the charm and dissipated the illusion. Taking the box, he removed the cover in which the lens was enclosed, and turning the box upside-down out came a little horn beetle and crawled upon the table. The philosopher then explained this optic mystery in a manner suited to their comprehension. New admiration now succeeded their fears, and the animal appeared as laughable an object on the table as it had been frightful in the box. All suspicion was now banished, the good name of the Father was restored, and each one returned laughing to his home.

A singular little boy turned up at the Bow street Police-court the other day—a boy who pleaded that he had "no regular father and mother." The police found him a neglected urchin of nine—he appeared to be younger. He was not without good parts, however, and the police, to test his powers, gave him the "shipping intelligence" of the daily paper to read, which he did very well. The boy, named John Cronin, moreover, boasted that he could do "summing," and told the magistrate that he could draw. Asked what he could draw, he said "a mug of beer," and evidently did not mean it in the "bar" sense. The mug of beer, being a familiar object, was apparent in his mind as something he had drawn, possibly in chalk, on the park palings. John Cronin's explanation about not having "a regular father and mother" was simple enough. His father died, and his mother married again. Then his mother died, and his stepfather took to himself another wife. John Cronin was thus unclaimed property, and goes to the union. A sharp little fellow who will pay for looking after, but not as "a young workus." John Cronin has become a public character. He will probably get into some home and be put on a fair course. There are a multitude like him with "no regular parents," but plenty of wits. These are the boys who should be trained for our army and navy.—*Overland Mail.*

The Yew trees of Britain are of wonderful longevity. One lived at Fountain's Abbey, Ripon, for 1,200 years; there are some yews at Crowhurst, in Surrey, 1,450; a yew at Fontigal, Perthshire, 2,500 to 2,600; a yew at Bradburn, Kent, 3,000; and a yew at Hedso, Bucks, twenty-seven feet in diameter, 2,300 years.

THE POLICY THAT ATTACKS THE JESUITS.

A LITTLE time ago we found it desirable to draw the attention of our readers to the fact, that attacks upon the Jesuits were invariably made for the purpose of advancing some immoral and disgraceful line of conduct. The following paragraph which we take from the 'Catholic Review,' much confirms our statements:—

"To what lengths prejudice, and especially the anti-Jesuit prejudice will carry a man, was not badly illustrated some time since in the Prussian 'Landtag.' One of the Catholic deputies, the Baron Schorlemer-Alst, spoke of the deplorable condition to which the public schools had been reduced, and among other instances cited a book called the 'History of Simplicius Simplicissimus,' which was commonly given as a premium to children of both sexes who attend these schools. This volume, which has been publicly commended by Minister Falck, the author of the infamous 'May Laws' against the clergy, as a publication well suited to keep alive patriotic sentiments, the Baron denounced as containing an incredibly large number of very obscene passages. He offered to quote them in support of his allegation if the galleries were first cleared of the ladies present. A government commissary rose in defence of the work, and while admitting the obscenity alleged, claimed in excuse or justification that 'similar passages were found in the Holy Scriptures, which were also freely circulated among children of both sexes.' Before Baron Schorlemer-Alst had time to reply, Dr. Virchow, a man whose scientific reputation is not less widely known than his atheism, rose in his place and re-echoed the condemnation pronounced by the Catholic deputy. He had, he said, in his possession a copy of the book in question, but he kept it 'carefully locked up in order that it might not fall into the hands of his children. Its obscenity was most gross.' Such a declaration, coming from such a source, created a great sensation, and Minister Falck could only stammer, in defence of his published eulogium of the volume that he 'had never read it with the exception of the preface, which pleased him on account of its attacking the Jesuits.' He promised that the evil should be remedied in the future, but it will need a dozen Jesuit houses to undo the evil already accomplished by the most successful of the weapons employed against them—lying, and the presentation of stimulants to the baser passions."

The Dublin 'Freeman's Journal' says: "Two more conversions of Oxford clergymen are announced. They are those of the Rev Edmund S. Grindle, M.A., curate of St. Paul's, Brighton, and Rev. Frederick W. Willis, curate of Brooking, the late vicar of All Saints' Church, Wellingborough. Mr. Willis is the third clergyman who has been converted to the Catholic Church within the last week."

Pottstown, Pa., can boast of as great a curiosity, says the Philadelphia 'Press,' as nearly any town in the Union. We speak of the Ringing Rocks, that are situated three and a half miles northeast of Pottstown post-office. We started early in the morning, and walking through and gazing on as fine and picturesque scenery as can be found in this State, we came in sight of the rocks. A wilder looking place it is hard to imagine. On the rocks are advertisements and autographs of people from all parts of the country. There is an eating and refreshment stand close by for parties, etc. On striking the rocks with our hammer they sent forth as rich and delicate sounds as the finest music-box. By striking different rocks we could get sounds of every note of an octave, and it is certainly the oddest freak of nature we have ever seen. The rocks cover about one acre of ground, and are a perfect mass of confusion, being piled together as if they had been upheaved by an eruption. They are visited every summer by hundreds of people, and no doubt will be visited during the Centennial year by thousands.

THE New York 'Herald,' in a recent number, thus describes some of the effects of the preaching of the revivalists:—"The powerful exhortations and zealous and fervid appeals of Messrs. Moody and Sankey have had an effect outside of evangelism that is not generally known in the community. The fact is that there has been since the beginning of the revivals at the Hippodrome an increase in the number of people who annually lose their reason from outward excitement or from some peculiar frenzy monomania that may take possession of them for a time, to the exclusion of all other ideas. At some of the up-town station houses it has been noticed within the last 30 days that, coming on to the hour of midnight, men, and in a few cases women, have been brought into the station house charged with drunkenness and disorderly conduct whose appearance would be an absolute denial of the charge. These respectable well dressed people were discharged, of course, as the station house calmed them instantly, and extricated them from their religious frenzy, which was the cause of their arrest and seeming drunkenness. Sensitive organised people are of delicate fibre, and their constitutions are easily overpowered by the tremendous appeals made nightly by Mr. Moody, and there have been many cases of religious mania, resulting from the revivals, within the last three weeks, but in nearly every case the friends of the unfortunate subjects of religio-mania have hurried them out of sight, either to give them private or close family care, or to have them sent to one of the many private lunatic asylums of the State."

A Detroit widow owns and occupies a cottage under the shadow of a church steeple which is supposed to be in danger of falling when a high wind blows. At midnight, a few nights ago, when the wind blew fiercely, she got up and dressed, called the children up and then dressed them, and folded her arms, with the remark: "Now, then, if that steeple falls and kills us, people will know that we were a respectable family, anyhow. George you brush up your hair a little more, and Sarah you take your feet off the stove-hearth, and pin your collar more to the left!"