COTTO YARD.

The second of the

THE VELLY MADE, VIDNOYS, PRINCE, 1981.

STORY OF THE PRINCE OF THE PRINC



FRENCH HIGH LIFE. HOW THE UPPER TEN THOUSAND WOO AND WED.

(Paris correspondence of the London Daily News.)

An indirect results of the 4th September Revolution has been to multiply weddings in the Fashourg St. Germain. It would be hard to enumerate all the old families who have profited by the sunshine of M. Thier's Republic without Republic and the Royalist Republic of the Duc De Broglis, to give their sons and daughters in marriage. One of the principal social duties of the Marshall President has been since Eastes to act as witness at aristocrable weddings, and to propose brides' healths at nutylial banquets. On the anniversary of the battle of Magenta he and the Duchest passed the morning and atternoon at the bride of Mile. De Ladmirsulf, who had esponsed the head of an old Vendean family which was associated with



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afternoon at the bridal of Mile. De Ladmirwitt, who had expoused the head of an old 
Vendean family which was associated with 
the Duchesse De Berri's romantic attempt 
to get up a cival war in favour of her infant 
son. In the evening he was present at the 
Boirce de Contract of a distant offshoot of the 
house of Castries, and the other day he congratulated, in the vestry-room of St. Clotilde's, the Viconte De St. Blanca on his 
matriage with a daughter of the Duc De 
Brisac.

A French marriage in high life has little in 
common with a Hanover square wedding beyound the fresh toilets of the gress, the 
favour worn by the servants, and bride's paraphernalia Every part of the programme, 
except the kissing and handshaking in the 
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Anneas, with musical cadegoes with his silvermounted staff of fibe. One feels that there
is no romanic undrearment nor side plot at
the stately ceremony goes forward. It is
handless like as the siming of a boostcomparison of the similar boost of the
sight of her mother or her governess; yet
this youthful creature betrays no more agitaiton than if she were going to lead off a
quadrille at a child's party. She does
cradit to her dancing-master as she curracys

The time has come when the tarched linen coat rises from the starched linen coat rises from

mussin in brides' toilets. The reason is that is Sainte Mousseline is associated with the first communion and conventual processions. Wearing muslin is, at Faubuurg St. Germain weddings, more a sign of political reasons than evidence of a wish to follow in the matter, of simple sttire St. Paul's injunctions. The other day, when inspecting a bridal troussean with a country counsi (a lady, of course, I fresh from England, at a lashionable mantua-maker's, we were told that nothing was better for trade than holy muslin. My counsi is a frequent reader of Keble, and was pained to hear of the mercantile advantages of a mode, having as a he imagized, a religious origin. But, not perceiving the shade which passed over her coruntenance, the fluent tradeswoman ran on expatiating on the "floods of Malines lace," which were needed "to give the proper Journize to a bride descended from the Crusaders." There were Malines insertions, and quillings, and flat and gathered applications, and cascades and pouts, and finally a veil sufficiently long and ample to fall into complished his fell we complished the fell we complished his fell we complished the fell we can be complished his fell we complished his fell we complished his fell we can be complished his fell we can b

The Rev. Mr. Parry, of Worossen, Massings, the supplied boundeding and the exhortalization to young couples entering the worn the Legislaties and the Day of Montgore Dupanioup has not been offered to the Control of Montgore Dupanioup has not been offered to the Montgore Dupanioup has not been offered to the Control of Montgore Dupanioup has not been offered to the Montgore Dupanioup has not been depended to the Montgore Dupanioup has not been depended to the Montgore Dupanioup has not been depended to the Godes through the agency of a materimonia because, were attached to each other from the Montgore Dupanioup has not been depended to the Godes through the agency of a materimonia because were attended to each other from the Montgore Dupanioup has not been depended to the Godes Warner of the Montgore Dupanioup has not been depended to the Godes Warner of the Montgore Dupanioup has not been depended to the Godes Warner of the Montgore Dupanioup has not been depended to the Godes Warner of Montgore Dupanioup has not been depended to the Godes of the Montgore Dupanioup has not been depended to the Godes of the Montgore Dupanioup has not been depended to the Godes of th