

FOREIGN INTELLIGENCE.

FRANCE.

The *Moniteur* of Thursday announces that General Kisseleff, at a public audience, to deliver his credentials as Russian Ambassador, spoke as follows: "I shall esteem myself fortunate if, at the end of my career, I can contribute to cement between France and Russia that union which assures the general peace by one of the most durable of guarantees."

The Emperor replied:—"Monsieur le Comte—As soon as the Treaty of Peace was signed, it became my constant care, without weakening my ancient alliances, to modify by kind acts (*adoucir par de bons procédés*) all that which the strict execution of certain conditions might make severe. I learnt with pleasure that my Ambassador at St. Petersburg, animated by these sentiments, had succeeded in winning the goodwill of the Emperor Alexander. The same welcome awaits you here, you may rest assured, because, independently of your own personal merits, you represent a Sovereign who so nobly knows how to impose silence on sad reminiscences, which war too often leaves behind, to think only of the advantages of a sincere peace by entertaining friendly relations."

Madame Henri Rodriguez, the wife of one of the richest Israelitish exchange brokers in Paris, has, within the last few days, publicly abjured Judaism, and embraced the Catholic religion.

RELIGION IN PARIS.—The population of the city of Paris is 1,083,000 souls, amongst whom those profess a different religion from the Catholic scarcely number 28,000. The secular Clergy of Paris numbers 882 Priests, the majority of whom are attached to the service of the 49 parishes. There are 12 religious communities of men, and 48 of women. Amongst the former are the Dominicans, the Franciscans, the Jesuits, the Sulpicians, the Lazarists, the Brotherhood of St. John, the Brotherhood of Christian Doctrine, the Priests of Picpus, those of the order of Mercy, those of the foreign Missions, those of the order of the Holy Ghost, the Irish Seminary, and the congregation of St. Mary. Amongst the 48 female communities, which muster 5,400 women, is especially to be mentioned the Sisterhood of St. Vincent de Paul, which besides the original establishment, possesses in Paris 68 branch establishments, occupied by 596 sisters, who regularly visit at home, or nurse in the hospitals, about 15,000 sick patients, and instruct 20,000 children. To give some idea of the activity of the devout persons of both sexes, it will suffice to state that, of the 262 primary boy schools which exist in Paris, the Brotherhood of Christian Doctrine possesses 53, with 18,000 scholars; whilst of 324 girls' schools, there are sixty nine managed by the Sisters, which contain 14,000 scholars; of the 85 workrooms for girls, 47, with 3,000 little girls in them are managed by the Nuns; and of the 35 hospitals, there are 23 under the charge of 464 female devotees of the different communities.

Efforts of voluntary beneficence have attained a most gratifying degree of extension in Paris. To mention some of the principal instances, the subscriptions to the Society for the Propagation of the Faith amount to no less than 160,000*fr.* a year. The *Sainte Enfance* which has its head quarters in Paris, collects more than 600,000*fr.* from its young members, who are scattered about everywhere. The Maternal Charity gives relief every year to more than 200 families. The Cradle Charity receives annually 2,600 children.

The Society of St. Francis Regis, in a period of thirty years has caused 28,610 marriages to be duly solemnized, 18,000 children, and 80,000 individuals owe to its agency the amendment of their religious and civil condition.—The society of St. Vincent de Paul includes in the diocese of Paris 56 conferences attended by 1,800 members, who regularly visit and relieve 5,700 poor families every year.—*Journal des Debats.*

AUSTRIA.

We learn from Vienna, under date of Nov. 3rd, that Mgr. De Luca was received, on the 1st of Nov., at a public audience, by His Majesty the Emperor; when he handed to his Majesty his credentials from the Holy Father, as Apostolic Nuncio to the Imperial Court. Three of the state carriages, with six horses each, were sent to take up His Eminence and his suite, and afterwards reconducted them to their residence. The new Nuncio of the Pope has brought the Emperor an autograph letter from His Holiness, wherein the Holy Father expresses the great satisfaction which the marriage laws, lately promulgated, have caused him, and expresses the hope that the other organic laws which must arise from the carrying out of the Concordat, will be conceived in the spirit.

The German newspapers announce that the Cabinet of St. Petersburg has come to a decision relative to the succession to the throne of Greece. "It will be Prince Ypsilanti, the only scion now living of that illustrious family, who will be called to the throne after the death or abdication of King Otto." It will hardly be maintained, we imagine, at this moment, that any "decision" upon such a question is to be made by Russia, otherwise than an agreement with France and England.

ITALY.

NAPLES.—According to advices received by the *Augsburg Gazette*, from Rome, it is positively known that the Neapolitan Minister of Justice is drawing up a new list of the persons who are to be amnestied. The Pope is employing all his personal influence on King Ferdinand II., and hopes to be able to persuade him to put an end to his misunderstanding with the Western Powers "by a judicious compliance with their wishes." His Holiness has made a strong appeal to the religious feelings of the King, and it is generally believed at Rome that there will very soon be an honorable compromise between Naples and the Western Powers.

The King of Naples, in a good-humored and gentlemanlike tone of superiority, has charged the police authorities to see that English and French subjects undergo no inconvenience from the absence of the French and English legations, and has good-naturedly taken them under his own protection. "Our own correspondents"

are thoroughly crestfallen, and have the greatest difficulty in filling their respective letters. He of the *Times* is impressed with the idea that the present is a splendid opportunity for the King, now that none can doubt his victory or his strength, to grant an amnesty, which is an appeal, *ad misericordiam*, that sounds strangely from such a quarter. Among the mass of undigested falsehoods, long since swallowed by the English public, the myth of Poerio is the one of whose existence one is most frequently reminded. "This worthy, who might have his liberty if he would ask for it, and beg pardon for his crimes, is imprisoned for complicity in a conspiracy, the aim of which, if we remember rightly, was to explode a barrel of gunpowder in a square while the Pope and the King of Naples were standing on a balcony.—*Tablet.*"

A letter from Rome states that the decennial census of the population of the Papal States has just been completed. The total number is 3,100,000 souls, being an increase of 300,000 during the last ten years.

TURKEY.

CONSTANTINOPLE, Nov. 3.—The Russians have made another attempt to land at Serpents' Isle. They sent a steamer there to land provisions for the several men, as well as different materials for the lighthouse. Captain Vansittart, of her Majesty's steamer *Magicienne*, informed the Russian steamer that he would not allow her to land, but that he was ready to take off in his boats the provisions, but not the materials for the lighthouse, as the latter was in a perfect state. He offered likewise to take the commander with him on shore to communicate with his countrymen. While the conversation was carried on a boat pushed off from the Russian steamer towards the island, but was prevented landing. The Russian steamer departed, after giving over the provisions and clothing.

CHINA.

We have received from a source upon which we can place reliance some few particulars of the atrocious murder of a Catholic priest by the authorities in the province of Kwang si, which we now proceed to give. They are of a nature to make humanity shudder.

The Rev. M. Chapdelaine, pursuing his missionary work in the northern part of Kwang si, was seized by the authorities on the 14th of February last, it is presumed under the notion that he was there exciting the people to rebellion. Without anything in the shape of a trial, indignities the most gross and cruelties the most barbarous were heaped upon him. The Mandarin who ordered his seizure caused to be administered to him 100 blows on the jaws with the sole of a shoe, from which the poor missionary suffered intensely. He was immediately afterwards thrown to the ground, when he received three hundred blows from a rattan. Uncomplainingly did M. Chapdelaine receive the cruel punishment, not uttering a word, on which his brutal judge, attributing his silence to some enchantment, ordered a dog's throat to be cut, with the blood of which he was sprinkled. In a state of great weakness and suffering he was conveyed to prison, where, from an admirable constitution, he soon so far recovered as to be able to stand up and walk. But his sufferings had not ended. In the belief that he had some connection with the secret societies adverse to the government, while they only allowed him one meal a day, they prepared it of all the meats reputed to be unclean and abhorred by the members of these societies. To testify to his tormentors that he belonged to none of the illegal associations he freely eat of all put before him. After being in prison for five days, and having made no confession which it would appear to have been the object of the Mandarin to obtain he was loaded with chains and placed in the cangue. At the end of that time he was forced into a cage, carried from his prison and publicly decapitated. His head was then hung to or placed on a tree, and the boys of the town amused themselves by throwing stones at it until it fell. It is not known what became of the body, but it is asserted that the Mandarin soldiers opened it, took out the heart, cut it into pieces, fried it and eat it.

WHAT THEY SAY OF EACH OTHER.

MORAL AND SPIRITUAL CONDITION OF THE WELSH IN LONDON.—A Welsh Episcopalian, signing himself "Clwyddydd" writes thus to the *Cardiff* and *Merthyr Guardian*. "The Bishop of Llandaff has just published a very remarkable sermon on the moral and spiritual condition of the Welsh in London. He very properly dedicated it to all persons in Wales who profess to call themselves Christians, whether Churchmen or Dissenters. And this is a dedication, I trust sufficiently solemn to attract and engage the attention of all men who really have a regard for the religious and social welfare of their fellow countrymen."

There are, it appears, in London 38,000 people speaking the Welsh language. Of this number, 28,000 attend no place of worship whatever, either English or Welsh. Infidelity in all its degrees, from that of the Sceptic to that of the Atheist extensively prevails among them. Some of them have become avowed Papists. And here, as elsewhere, one of the most crying evils amongst them is drunkenness.—Also cases of immorality are found which, from their very enormity, cannot be specified in a public report: and then, as might be expected, many of the parties who are guilty of these enormities are utterly ignorant, not only of ordinary knowledge, but of the very first elements of religion.

Now these facts are not mere assertions of the Bishop, but the sayings and doings of city missionaries, and Welshmen writing to Welsh publications; publications not in the interest of the Church, but started, circulated, and upheld by Welsh Dissenters; such as "Y Traethodydd," and "Y Drysorfa." Alluding to these enormities, one of them says:—"Behold your own countrymen, your old neighbors, your near connections, your children, and children's children, who have been brought up in your schools, have been hearers in your chapels, have been nurtured in your churches, but who, after coming hither, for one reason or other springing from the general depravity of our nature, altogether estrange themselves from the religious associations, corrupt themselves in the vilest manner, harden their hearts, many of them to such a degree, that at last they deny the right of the Supreme Being to rule over them, dishonor the Sanctuary, blaspheme our Saviour."

Another dissenting writer, quoting the same authority—that of the city missionaries—tells us that "no such fearful infidelity is found in any class of persons as those who come from Wales and Scotland." Here, one naturally asks, can this really be the case? It is a frequent boast of our countrymen that Wales is a land of great light and religious privilege.

But is this reconcilable with the fact, that no sooner do her children leave their homes and are exposed to the temptations of the wide world than they inevitably forget their principles, renounce their religious profession, and abandon themselves more than any others to infidelity and vice? Let Dissenting Ministers put this question earnestly to themselves; let them for awhile forget their hostility to the Church and to one another, and let them seriously ask—Whence is it that their hearers go forth ill-prepared for the conflict they have to sustain? This is a question of real vitality, and one which demands a faithful and a practical answer. They lay claim to great and high privileges; let them prove to the world that these are real, or we shall consider their efforts as nothing but wind and vapour. A Dissenting Minister can make his flock believe anything—the practical morality of the Gospel excepted—if this account be true. There must be something in these accounts, and in the general intemperance and immorality of our countrymen, which proves that Dissent, as a system, does not meet the religious want of a people.—If these accounts are false, let them disprove them.—If they are true, let them mend their system. One or other must be false, or Blue Books, City Missionaries, and Welsh Dissenting publications, would not be, year after year, bringing the same changes: When we look back to old Dissent, to the days of John Elias and Christmas Evans, we find a very different state of things prevailing. The Gospel was really preached then; strife and politics, lecturing and magic lanterns are almost the only gospel now. Who is the best electioneering agent?—Who is the best canvasser?—Who stirs up the mud most in every parish or borough? Truth evokes the answer—the Dissenting Minister! Besides, is there a chapel in all the land, from Holyhead to Penarth, which is not divided into two or three, or more sections? And are not these sections, wrangling and jangling with one another perpetually? Now it is the deacon against the flock, and the flock against the deacon. Presently flock and deacon unite against the preacher, who poor creature, must go to the wall to dig or to starve. This is the result, and no other could be expected of a religion simply amongst neighbors and equals. When a teacher is on a level with the taught and sometimes below in intelligence, and position, his influence is gone. For his subject must be only what is palatable to his hearers.

Quarter day is a solemn time—the plate going round is a serious matter, when a wife and ten children are dependent on the circuit. The fact is notorious, that the ear must be tickled, let the heart be ever so rusty. The bare truth begets only a bare cupboard. They are some illustrious exceptions, but as a general rule this is the system. Truth can be only brought forward in whispers, and in anonymous publications. The press teems with complaints, while the pulpit is fair and smooth.

When religion is taught there, it is of a spiritual soul—not practical to the body, condemning its practices and keeping down its passions. The flock hold the purse strings, and the minister must withhold his doctrine. The system may be aptly illustrated by a case in point, of which there are many.—Not long ago, in the works of South Wales, one of the lord deacons was given to recreating himself on Saturday and Monday nights. He was a disciple of John Barleycorn, as well as of John the Baptist, and he was not so cautious in his recreations as his fellow elders would wish him to be. His habits were becoming a scandal, and worse than that, they supplied pointed arguments to the opposition sanctuary erected on the other side of the way. A special society was held, the culprit was tried, convicted, and expelled. Now, mark the result. The deacon was a foreman of some two or three hundred men; his brother elders were workmen under him. The following Saturday night two of the most scrupulous of them received their wages, and were told to take their tools away, as their services were required no longer. The same thing occurred the next Saturday and the Saturday after that, until in fact, the whole conclave of elders were one and all dismissed, and not inebriate hints held out that the whole church would be in time! This was a very serious matter. The church was forthwith called together. The crisis was discussed, and as might be expected Elder Ebenezer Soaker was duly reinstated lord paramount of the chapel, and spiritual head-chief of the people. Such is the System. They who know it need not be told why the Welsh people in London are worse than any other.—*Catholic Miscellany.*

PROTESTANT SECTS.—From the second number of the "Christian Union" tracts we take the following sketch of Protestant Sects reviewed through a Protestant medium.—The Episcopal Section of the Church of Christian kingdom divided against itself, a conglomeration of several parties, there are Puritans, High Church, Low Church, Broad Church, Narrow Church, &c. Ministers, some regarding the others with feelings little short of personal hatred. All cannot be right, some must be misleading their hearers. The other sections as well as the Episcopal one are likewise in the state of division. The Plymouth Brethren are rent in twain throughout the kingdom, the two sections being in bitter hostility to each other while in some towns there is even a third party agreeing with neither of the others. The Society of Friends may be said to be divided in this country, into young and old Quakerism, the former yielding a reluctant obedience to many of the distinguishing characteristics of the sect, being apparently desirous of becoming more like the rest of the religious community, while in America, a large America, a large if not the largest portion of the body has sunk into Unitarianism. The expensive nature of the dresses of many of the Lady Quakers, and the very eager pursuit by the male Quakerism of the present day, of that, the love of which the scriptures designate as "the root of all evil," are not only wide departures from the simplicity and unworldly spirit which the sect originally advocated, but when occurring in a professedly religious body, they may be taken as very significant indications of decay. The sect is not only increasing, but even appears to be diminishing in numbers. Baptists are in several parties. The Presbyterians of Scotland have, within the last few years, divided into two great sections, while the English Presbyterians remain as a third body, unconnected with the other two. "The English Presbyterian Church still adheres to the principle for which the Westminster Divines contended against the Long Parliament, namely, the independence of its spiritual courts. It has always been opposed to the interference of the civil magistrate, and to the claims of patronage. Consequently it regards the cause of the Free Church of Scotland with deep sympathy, and has contributed liberally towards its support. It seems indeed not improbable, that the English Orthodox Presbyterians, will finally merge into the Free Church of Scotland. A project to this effect is at present, we believe, under consideration." The divisions amongst the Methodists are matters of common notoriety. The independents have long believed that their peculiar ecclesiastical system protected them from dissensions similar to those which the other sects have suffered from, while they have viewed with no small amount of self-complacency, the fact that none of their Ministers have been tainted with the miserable childish delusion of Puseyism, which has caused so great a disturbance in the ranks of the Episcopalians. Now, however, they have cause to remember those passages of scripture which saith, "Let him that thinketh he standeth take heed lest he fall," (1 Cor. x. v. 12) and "Why beholdest thou the mote that is in thy brother's eye?" (Luke vi. v. 41). Of late years in the journals, and amongst some of the Members of Independence, there has been a considerable indulgence in a boastful tone, regarding the high state of perfection to which they, only, have attained; that they were in fact, not only equal, but in some respects superior, to similar establishments in other sects; and while admitting, what indeed could not be very readily denied, that God had, at the commencement of the Christian era, made

use of "ignorant and unlearned" men, such as "bold Peter and John," (Acts i. v. 13) for speaking the Gospel, and that in subsequent ages, down to the present times, similarly comparatively uneducated persons had often been efficient, when superior ones had failed; still, particularly, they seemed to countenance the view, that none, but the most highly educated, were of any worth in the present age. That in fact a man could only have a call to the Ministry in virtue of his intellectual attainments.—The consequences have been, that of late years a small crop of young ministers have arisen in London, with one or two in the Provinces, whose minds are cast more in the philosophical than in the religious mould, and who preach in a style that renders them objectionable, if not objects of suspicion, to the more evangelical portion of the Independent Ministers and Congregations. In fact, they seem to bear the same relationship to Biblical Christianity, which Channing bore to Unitarianism, when he said, "I am but little of a Unitarian." A third, and increasing source of discord, may be found in the tendency which has been shown of late years by a portion of the Independent Community to a High Church, or even semi-Puseyite spirit, in the style of their chapels. They, in fact, in the style of these buildings, depart from the simplicity which characterizes the Christianity of the New Testament, just as the philosophical young ministers of whom we have spoken depart in their preaching from the spirit of the New Testament. The one forms a counterpart of the other, in the tendency to lead astray and corrupt the taste of the Christian Church. The great mass of the Independents are understood to be in union with the spirit of the New Testament, rather than to gratify a love of luxury and display. There is this difference between the Puseyism of the Church of England, and the High Church semi-Puseyism of the Independents:—in the former instance it is the ministers who have led the way of error, drawing the laity after them; in the latter, it would appear to be the laity who strive to lead the ministers astray. The men of Episcopacy and the men of Independency are alike in their passions; but the possession of a State Hierarchy and State support by the one, fosters inconsistencies and weakness which would germinate as freely in the other body under similar circumstances.

The Rev. Henry Newland, a Puseyite Clergyman, has published a book called "Forest Scenes in Norway and Sweden." We do not think it worth while to trouble our readers with a review, but select from it some illustrations of Protestantism. Here is Protestant toleration. "In Norway, no man is at present molested for any religious opinions he may please to hold; he simply loses his civil rights by seceding from the national religion." And while the unrepented law still imposes on all who leave the Establishment the penalty of banishment. The following passage curiously illustrates in Sweden, the same process which has gone on in England:—"The rule, to this day, is that every one is required to make private confession to the [so-called] Priest before communion. In practice, the custom continued till 1686. A royal ordinance then appeared, not for bidding the practice, but depriving every one of the power of choosing his own confessor, requiring him to confess to the incumbent of the parish. Since that, the remains of it now is, that money is still paid, called 'confession money.' As to the success of this Protestant Church:—"There is no country in the world where the standard of popular education is so high, and the standard of popular morality so low." Such as it is, however, the "Bishop of London" has authorized the Lutheran superintendent of Gothenburg to confirm for him."

COURTSHIP AMONG THE ARABS.—The courtship is somewhat of this character:—"The candidate for the matrimony makes his inquiries for a woman who has the particular talent wherein his household is wanting, and, having obtained the desired information, presents himself at the tent of the father. After a long conversation upon different matters, the lover remarks, 'I am inclined to marry your daughter.' "With all my heart. How much will you give for her?" "I don't think, from all I hear, that she is worth more than five-and-twenty duros (25)." "Sidi Ab-Alla! 25 duros! You must be joking with me. I refused 50 only yesterday. I wonder very much at that, for I am told that she been divorced twice, and they say she has only one eye." "Well, what if that should be so? Did not your informants tell you that there is not a woman in the tribe who is her equal in making the quobela haiks?" "That is true, or you would not have seen me here." "Twenty-five duros, Sidi Abdel-Kader!" (Not the warrior, he is observed, but a certain prophet of Bagdad.) "Twenty-five duros for a woman who cooks and works like Fatma?" It may be little but I can afford any more for her, and I can have Ayesha for half the money." "Well, well, give me the 25 duros down, and you shall give me an obligation before the kadi for 30 more. (Apart.) With this obligation I'll hold you in hand, my man, and sooner or later make you pay." "God be praised! Between men like us such small matters are soon settled. The bargain is made. (Aside.) You old Jew, if ever you see the shadow of those 30 duros call me a Christian." "When shall the marriage take place?" "To-morrow. My three wives have prepared everything for the feast, and I have gunpowder enough for the fantasia." "Agreed." "Agreed—go in peace." "Rest in prosperity." On the morrow Fatma is conducted to her happy home, with shouts and frequent discharges of fire-arms. There she cooks, and spins, and fetches water from the distant well, fights with her sister wives, and when her lord and master is disturbed in his sublime contemplations by the distant sound of strife, receives her share of the heavy thrashing which he distributes all round. It is not surprising that Fatma plays her husband false when she has an opportunity or that her lord has no great faith in her affection. A French lady told me that she once asked a wealthy Arab, who dwells in a house and who much affects French society, whether he was not afraid to leave his wives so entirely to themselves, while he passed all his evenings abroad. The husband's only reply was to put his hand in his girdle and produce a very large key, which he placed on the table with a smile. The Arab's contact with the French has taught him no more than this—utterly to despise the Christian system of domestic arrangements, and more deliberately to believe in the superiority of his own. It must be admitted that the specimens of the European domesticities which he sees in Algeria are not favourable. He does not think one whit better of a Frenchwoman than he does of one of his own Arab wives.—*Times' Correspondent in Algeria.*

ANTIQUARIAN DISCOVERY.—A glass has been discovered at Pompeii, about the size of a crown piece, with the convexity which leads one to suppose it to be a magnifying lens. Now, it has been said that the ancients were not aware of this power, and the invention is given to Galileo by some, to a Dutchman in 1621, by others, while a compound microscope is attributed to one Fontana, in the seventeenth century. But without a magnifying glass, how did the Greeks and Romans work those fine gems which the human eye is unable to read without the assistance of a glass? There is one in the Naples royal collection, for example, the legend of which it is impossible to make out, unless by applying a magnifying power.—The glass in question was found with a stone, ready cut and polished for engraving, thereon, which stone is now also to be seen in the Museum of Naples.

How TO CHOOSE AN ARCHITECT.—Lord Burlington sent in a design by Palladio for the mansion house at London: "Palladio!" exclaimed a common townsmen: "is he a Papist?" There was no denying it; and the cautious corporators accepted the plan of a Protestant shipwright!

THE MAN WHO LOVED FUN.—The story is familiar of the man who took passage on a flat boat from Cincinnati bound to New Orleans. He passed many weary restless days on his way down the Ohio and Mississippi, and seemed to be desponding for the want of exercise. Superficially he was quiet and inoffensive, practically he was perfectly good natured and kindly disposed. In course of time the craft upon which he was passenger put into Napoleon, in the state of Arkansas, for groceries. At the moment, there was a general fight extending "all along the front of the town," which at that time consisted of a single house. The unhappy passenger, after fighting and jerking his feet up and down, as if he were walking on red hot bricks, turned up to a "used up" spectator and observed—

"Stranger, is this a free fight?"

The reply was prompt and to the point.

"It is; and if you wish to go in, don't stand on ceremony."

The wayfarer "did go in," and in less time than we can relate circumstances, he was literally "chewed up." Groping his way down to the flat, his hair gone, his eyes closed, his lips swollen, and his face generally "mashed out," he sat himself down on a chicken coop, and soliloquized thus:

"So this is Na-pole-on, is it? Upon my word it is a lively place, and the only one at which I had any fun since I left home."

LADIES' FASHIONS IN FRANCE.—The French "tabou" process of inflation greatly conduces to general convenience, and likewise prevents the toilettes from being crushed. These "tabous" are pipes introduced into and meandering round the skirts and flounces of gowns, with a screw valve attached to the upper end of a pendant tube within the side pocket. This "littled tube" can be raised to the mouth, as to inflate the dress, or unscrewed so as to allow the air to escape. As ladies cannot well stoop to perform the act of inflating themselves, they apply to their *femmes de chambre* with a word of command equivalent to "blow me tight!"

MY WIFE'S NEW PIANO.—The deed is accomplished. My wife has got a piano, and now farewell to the tranquil mind, farewell to content, and evening papers, and the big cigars that make ambition yawn—O farewell! And O, ye mortal engines, whose rude throats the immortal Jove's dread clamours counterfeit! But stop—I can't bid them farewell, for one of them has just come. It came on a day. Six men carried it into the parlor, and it grunted awfully. It weighed a ton, shined like a mirror, and has carved Cupids climbing up its legs. And such lungs—when! My wife has commenced to practice upon it, and the first time she touched the machine I thought we were in the midst of a thunder storm, and the lightning had struck the crockery chest. The cat, with tail erect, took a bee line for a particular friend at the fence, demolishing a six shilling pane of glass. The baby awoke; the little fellow tried his best to beat the instrument, but he didn't do it—he beat him!

A teacher has been introduced into the house. He says he is the last of Napoleon's grand army. He wears a long moustache, looks at me fiercely, smells of garlic, and goes by the name of Count Run-away, and never-come-back-again-by-and-by. He ran his finger through his hair, then cocked his eyes up to the ceiling like a monkey hunting flies, then down came one of his fingers, and I heard a dreadful sound, similar to that produced by a cockroach upon the tenor string of a fiddle. Down came another, and I was reminded of the wind whistling thro' a knothole in a hencoop. He touched his thumb, and I thought I was in a peach orchard, listening to the braying of a jackass. Now he runs his fingers along the keys, and I thought of a boy rattling a stick upon a picket fence. All of a sudden he stopped, and I thought that something had happened. Then down came both fists, and O Lord, such a noise I never heard before. I thought a hurricane had struck the house and the walls were caving in. I imagined I was in the cellar and a ton of coal falling on my head. I thought the machine had burst when the infernal thing stopped and I heard my wife exclaim, "exquisite!"

"What the deuce is the matter?" The answer was;

"Why, dear, that's Sonnambula."

"Hang, Sonnambula," thought I, and the Count rolled up the sheet.

He calls it music, but for the life of me I can't make it look like anything else than a rail fence with a lot of juvenile negroes climbing over it. Before that instrument of torture came into the house, I could enjoy myself, but now every woman in the neighborhood must be invited to hear the new piano, and every time the blasted thing shrieks out like a locomotive with the bronchitis. I have to praise its tone, and when invited guests are playing, I have to say, "Exquisite! Delightful! Heavenly! and all such trash, while at the same time I know no more about music than a codfish."

THE PERPETUITY OF THE CATHOLIC CHURCH, THE PROOF OF ITS DIVINE ORIGIN ACCORDING TO NAPOLEON.—"What a mysterious symbol the instrument of punishment of the Man God. His disciples were armed with it. 'The Christ,' they said, 'God has died for the salvation of men.' What a strife, what a tempest these simple words have raised around the humble standard of the punishment of the Man God. On the one side we see rage and all the furies of hatred and violence. On the other there is gentleness, moral courage, infinite resignation. For three hundred years spirit struggled against the brutality of sense, conscience against despotism, the soul against the body, virtue against all the vices. The blood of Christians flowed in torrents. They died kissing the hand which slew them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed."

"You speak of Caesar, of Alexander; of their conquest, of the enthusiasm which they kindled in the hearts of their soldiers. But can you conceive of a dead man making conquest with an army faithful and entirely devoted to his memory. My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends."

"Can you conceive of Caesar as the eternal Emperor of the Roman senate, and from the depth of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His Church. Nations pass away, thrones crumble, but the Church remains. What is then the power which has protected this Church, thus assailed by the furious billows of rage, and the hostility of ages? Whose is the arm, for eighteen hundred years, has protected the Church from so many storms which have threatened to engulf it?"

"Alexander, Caesar, Charlemagne and myself, founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for him."—*Napoleon in conversation with Gen. Bertrand, at St. Helena.*

As the great conqueror died in the bosom of the Catholic Church—his last hours being consoled by fervent missionaries sent by Pius VII—it is easy to tell of what Church Napoleon speaks in the above remarkable words. Our modern enemies may learn a lesson.—When their persecution shall be over and themselves forgotten, history shall say: "But the Church remains."—*Pittsburg Catholic.*

THE MAN WHO LOVED FUN.—The story is familiar of the man who took passage on a flat boat from Cincinnati bound to New Orleans. He passed many weary restless days on his way down the Ohio and Mississippi, and seemed to be desponding for the want of exercise. Superficially he was quiet and inoffensive, practically he was perfectly good natured and kindly disposed.

In course of time the craft upon which he was passenger put into Napoleon, in the state of Arkansas, for groceries. At the moment, there was a general fight extending "all along the front of the town," which at that time consisted of a single house.

The unhappy passenger, after fighting and jerking his feet up and down, as if he were walking on red hot bricks, turned up to a "used up" spectator and observed—

"Stranger, is this a free fight?"

The reply was prompt and to the point.

"It is; and if you wish to go in, don't stand on ceremony."

The wayfarer "did go in," and in less time than we can relate circumstances, he was literally "chewed up." Groping his way down to the flat, his hair gone, his eyes closed, his lips swollen, and his face generally "mashed out," he sat himself down on a chicken coop, and soliloquized thus:

"So this is Na-pole-on, is it? Upon my word it is a lively place, and the only one at which I had any fun since I left home."

LADIES' FASHIONS IN FRANCE.—The French "tabou" process of inflation greatly conduces to general convenience, and likewise prevents the toilettes from being crushed. These "tabous" are pipes introduced into and meandering round the skirts and flounces of gowns, with a screw valve attached to the upper end of a pendant tube within the side pocket. This "littled tube" can be raised to the mouth, as to inflate the dress, or unscrewed so as to allow the air to escape. As ladies cannot well stoop to perform the act of inflating themselves, they apply to their *femmes de chambre* with a word of command equivalent to "blow me tight!"