

FRANCE.

ANNIVERSARY OF THE DEATH OF LOUIS THE XVI.—The *Pat'ie* mentions the following fact which took place at the Tuilleries:—"On the 20 h Jan. there was a soiree at the Tuilleries. Some minutes before midnight the Empress caused the dancing to cease, and the fete was terminated at once and before the hour when the

decides that things look very badly for Italy; that the Italian patriots have made fearful discoveries about Cavour's policy, character, and disinterestedness; that Ricasoli, to whom history will not refuse honorable mention, is the last man of honor and statesman who holds to the idea of Italian Unity, which, on his retirement from the Ministry, will pass away in vapor, smoke, and blood; that Ricasoli is making a devoted and obstinate stand against the sordid intrigues of the Cavourians and Piedmontese Bureaucracy; that the narrow-minded and insignificant Rattazzi is put forward by the Bureaucracy, who have speculated on the plunder of Italy, but that his performances in Paris have ruined his chance and made him impossible for Italy; that the Tuscans and Florentines are infuriated against the Turin lotteries, and declare that they will have nothing to do

NAPLES.—The relief in money sent by King Francis II., all the Princes of the Royal family, the Princes of Montemiletto and Anagni, General Boscari, and a great number of Neapolitans exists now in Rome, has produced the best possible effect among the unfortunate inhabitants of Torre del Greco, who, to the number of 24,000, are without shelter and bread. The letter addressed by the King to the Archbishop has been published by our journals. The whole of the Neapolitans, without any party exception, have found it worthy of the man and of the occasion. Meanwhile, murders, robberies, assaults, and tyranny run riot on all sides. Persecution against religious orders continue. Every day some police agents intrude into convents of Nuns to order them to quit without the least delay. Thousands of poor Nuns are thus left without any means of existence. The convents are turned into barracks, the monks to some other pretended public use. The thousands of poor, of the immense Royal Abbeys and Convents (which contained 6000,) have been sent to the provinces, where they will find neither friends nor work. Three hundred young girls have been given out of the Conservatorio of St. Francis of Sales.

—Cor. of Weekly Register.

AUSTRIA.

RUSSIA

England now, with its forty or fifty Religious institutions, each calling itself a Church, is probably the largest example of superstition ever yet seen in the world. That they cannot all be true Religions is a thought which must, probably, occur to some individuals more reflecting than the rest of the motley crowd. But the evil is far beyond remedy from the doubts of a few. In these the world superstition justifies its derivation. There is the Name, *quod est super omne nomen*, upon which they have built their fabrics of delusion. But of the real meaning of such a profession nothing is felt. Hence the interminable disputes about all possible things; the uncertainty, hesitation, and fanatical scrupulosity, which is for ever appearing in the writings and talkings of all Protestant sects. The most educated of them, which seems to find expression in the *Saturday Review*, has not, if we may judge from the writings in that journal, any idea of the meaning of Faith, or any one article of belief which it holds as inviolable. We say this with a perfect recollection of their occasional use of solemn words. If we turn to Scotland we find a variety of the superstition of England. The false doctrine about the first day of the week, which in common with English Puritans the Scotch called "the Sabbath," has given a peculiarity to the popular religionism, and has acted effectually in degenerating the people. It is unavailing to point out, as Fuller, the Protestant historian, long ago did, the year of Elizabeth's reign in which Sunday was first called "the Sabbath" by a fanatical minister. This name is fixed upon Sunday not only in defiance of Christianity, but of Calvin, by the Scotch Kirk.—And although the established Religion in England now—uses the misnomer in its formularies, yet, the writings and speeches of multitudes of its ministers show how largely it has given in to this devil also. That such an exhibition should be accompanied by the attempt to call the true Religion a superstition is not only not surprising, but is a necessary accompaniment to it. The true Religion, from which these superstitions have fallen off, contradicts, repels, and as far as possible represses, their errors.—They cannot co-exist with it in the human mind. They must, conceivably, be tolerant of each other. But, of that which is, without any hope of commu-

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little artifice to his country's cause, modestly retires from the stage to make place for his more distinguished relative. Pinin George, having clearly de-

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