

FOREIGN INTELLIGENCE

FRANCE.—The Paris correspondent of the *Daily News* writes as follows:—As regards Neapolitan affairs, it is believed here that nothing is yet decided with respect to the sending of the fleets. There are vague rumors of steps having been taken by Austria in favor of the King of Naples. As to the departure of the fleets, it certainly will not take place before a reply has been received from the King of Naples, and this cannot be done for some time, his Neapolitan Majesty having always in similar cases taken much time for reflection. Lord Clarendon demanded of the French Government that it should send its ships at once; but it appears that his Lordship has met with a refusal, and is contented to fall in with the views of France. In this there is nothing surprising; for Lord Clarendon, who is constantly pervaded by a sense of the necessity of the Anglo-French alliance, makes daily sacrifices to it of English liberal policy. Sometimes, indeed, he revolts, but it appears that his energy is not great enough to break an alliance of which England has been incessantly the dupe for nearly two years. England sacrifices her men and money—and why? In order to advance everywhere Louis Napoleon and his policy, and to destroy with her own hands the influence and authority which she possessed before the war. The statesmen of England know this very well; but it would appear that men utter the truth at Paris when they say Lord Palmerston is an old simpleton, and Lord Clarendon the instrument of imperial policy.

DISAGREEMENT BETWEEN ENGLAND AND FRANCE.—The Paris correspondent of the *Times* says:—In the case of two countries like England and France, close neighbors standing in the van of civilization, and even a coolness between which suffices to excite the uneasiness not only of their respective populations but of all Europe, it is assuredly the bounden duty of their Governments and their Press to treat with the utmost delicacy and caution, and in a cordial and liberal spirit, any slight differences that may arise or impede. There are three questions now on the tapis, with respect to which it has been predicted in certain quarters—quarters in which, perhaps, nothing would give more pleasure than the sight of a variance between the two nations—that discordance and consequent ill-feeling are likely to arise, and those questions are Naples, Spain, and the Danubian Principalities. With reference to articles respecting Naples that have recently appeared in English newspapers, certain French journals have done their best to make it appear that England is disposed to go much further than France, and to take more decided and hostile measures, in order to bring the King of the Sicilies to a sense of his duty to humanity and to the safety of Europe. It has been plainly hinted that the policy of the two governments in regard to Naples would soon cease to be identical, or rather that France would recoil from taking steps which England would be disposed to risk. The union of the Danubian Provinces, advocated by the French Government, and with a rather uncalculated for vehemence by its representative at Bucharest, is not, it is now pretty certain, looked upon favorably by England. The question of Spain remains, and this is undoubtedly the most delicate and difficult of the three.

The *Constitutionnel* says that a systematic attempt is made in England by part of the press to separate the Emperor Napoleon from the French nation, and remarks thereon in the following terms:—"To establish this separation, by insulting the Emperor and appealing to the sympathies of the country, is a complete mistake. To regard the English alliance in itself as popular in this country, is equally erroneous. Nothing more strongly proves the force and credit of this government, nothing so highly testifies its popularity, as its having been able to make that alliance and that policy which wounds so many souveins, and awakens so many prejudices, accepted by the nation. It is the Emperor, much more than France, who first wished for it, and who contracted the alliance which such great results have ratified: it would be ingratitude to forget this fact."

The article concludes as follows:—"The tone which the English press has assumed towards the French government may, if it be continued, awaken in both countries unfortunate prejudices, and give a blow to that union of the two great nations, the advantages of which have been so highly extolled. We have therefore to remark to the English press, that when there is a sincere desire to maintain an alliance, the first point is to know how to respect its allies."

SPAIN.—The *Journal de Madrid* states "that an Envoy Extraordinary has been chosen from among the Constituent Deputies who have opposed the sale of Church property, to proceed immediately to Rome, with a view of coming to an understanding with the Holy See. This mission, it would appear, has been offered to M. Luzuriaga."

The Emperor of France is not just now exercising an extraordinary influence on passing events in Spain. It is positively stated that the Queen will very shortly name the forty senators to compose the Upper Chamber, conformably to the additional act.

The fortunes of the Catholic Church are ever varying. Sometimes it is persecuted in a Catholic country cursed with an anti-religious Government, sometimes favored even in countries not Catholic from motives which are of this world perhaps, but which cannot but bring down a blessing. We need hardly refer to the reception

of the French priests exiled towards the end of the last century, in Protestant England, which was at the very moment maintaining the almost bloody and hateful laws against their holy religion. This week we have to notice the nomination of Bishops for the dominions of the Emperor of Russia, in pursuance of an agreement recently made with the Holy See. An arrangement is also in progress for placing the Catholic Church in Turkey, in a more satisfactory position. In Catholic Spain there is every prospect of the Government returning to a more just and honorable appreciation of the benefits of religion, and already an extraordinary envoy has been named to proceed to Rome, to effect a satisfactory reconciliation with the Holy See. As a preliminary step to these negotiations, a royal decree has been promulgated, suspending the sale of Church property. We heartily trust that the heart of the nation, which is yet sound, will force upon the men who are at its head (little worthy as we fear most of them are, to represent a Catholic nation) a permanent and effectual reversal of the impious policy of late years, which was earnestly pressed on by the Espartero administration. If so, Spain will have reason to rejoice in the change.—*Weekly Register*.

ITALY.—Sardinia takes part in the expedition to Naples for the protection of Sardinian residents and their property there. Prince Petrucci, the Neapolitan Envoy here, has tendered his resignation.

We read in the *Nord*—"The Government of Naples is prepared for any emergency, as is proved by the defensive works executed upon the coast, and by the condition and strength of the army assembled round Naples, and reviewed by King Ferdinand on the 10th Sept. For our own part we will remind our readers that the King of Naples has not been unaware of the utility of certain reforms, and we remain convinced that he will be capable of realizing them. We do not place confidence in an armed display, and we regret that France has considered it her duty to follow England in a demonstration which has, in substance, the mischievous effect of constituting an interference with the policy of an independent state."

GERMANY.—**AUSTRIAN IMPRISONMENT OF SOLDIERS OF THE ITALIAN LEGION.**—The *London Globe* says that information has just been received in this country that 27 privates and 4 non-commissioned officers, recently discharged at Malta, were forthwith, on their arrival home in the Austrian States, Tuscany and Parma, incarcerated in the prisons of the two latter States. The Lombards, 13 in number, were forwarded, on their arrival on the frontiers, under military escort, to Mantua, to be tried by court-martial for accepting service in a foreign State without the permission of the ruling power. It has caused a great sensation amongst the discharged Legionaries in Piedmont, who were preparing to return to their homes throughout Italy after their British service. They are now deterred, and will be compelled to remain stationary, watching the course of events. The English Ministers at these Courts have protested against the course pursued with regard to the treatment of these men, and have demanded their release.

Ciceruacchio (who was alleged to have been shot by the Austrians) is not dead (says the *Vienne Austrian Gazette*, of the 15th). He is at Constantinople, and is in a very prosperous condition. Some of his countrymen and one of his domesticities have brought this news to Toulon. During the war in the Crimea, he was engaged in the wine trade at Balaklava and afterwards at Sebastopol, and gained a great deal of money. His wife resides at Rome, and hopes soon to see him.

RUSSIA.—A letter from St. Petersburg dwells with feelings of pain upon the marked slight and discourtesy which was shown towards the Turkish ambassador on the day of the coronation. Purposely, as it would appear, to cause his Excellency annoyance, his official reception was put off, and no place was set apart for him, not only in the church, but anywhere else, so that he had to shift for himself as best he could. His Excellency is described to have behaved with temper and dignity, and, instead of betraying anger, pretended not to understand that any slight was meant, by taking up an open place, exposed to the sun, the only one he could obtain, and there enjoying a sight of the show. As some journals are in ecstasy as to the magnanimity of the Czar, as displayed in the coronation amnesty, we leave it to them to decide who has displayed the greater degree of that sublime quality in this instance, the Turk or the Greek?

Baron Brunow has intimated to the Spanish ambassador, Marshal Serrano, that diplomatic relations between Russia and Spain are about to be renewed.

RELIGION IN GERMANY.—(From the Correspondent of the *Weekly Register*.)

To write about the New Lutherans has this difficulty, that they are not a formed party, but rather express a tendency, which shows itself here and there, as individuals discover the untenableness of the system in which they live. In this respect it answers exactly to the higher stages of Tractarianism. A young man commences by endeavoring to carry out the rules of the English Establishment. For this purpose, he begins to study history; and he finds that they are so indubitably entwined with an earlier system, that he must either turn back or go further. The consequence is, that he is speedily abused in the newspapers for adopting Catholic practices in his parish, and perhaps, as happened not long ago at a vestry meeting, has his hat knocked down over his face amidst shouts of "No Puseyism!"

Just the same thing is going on in Germany. The newspapers are perpetually recording attempts to introduce kneeling at church, or confession, or the keeping churches open during the week, or turning to the altar, or Catholic usages; while those who make the attempt commonly get heartily abused as fools and hypocrites, and seldom do any good, except it be that such attempts must tend to open their eyes to their real condition. That which makes all such attempts to introduce Catholic usages so absurd, is, that they are all relevant of course to Catholic doctrines, and become an idle form when those doctrines are abandoned. Why should men be required to kneel at church, or invited to pray, there, when the *Real Presence* is not believed? Why should the Holy Eucharist be the Church's continual service, as the

New Lutherans demand, when the doctrine of the *Perpetual Sacrifice* is denied? This circumstance gives good ground for the ridicule which is excited by such innovations. (We have only to see the means, as in England, of leading those who adopt them into the system of which they are inconsistent partisans.) A Catholic paper, the *Münchener Volksblatt*, remarked two days ago, "It is well known that the Protestants have found it convenient or necessary during the last few years to introduce various usages, which are borrowed from Catholicism, and which up to this time they had strenuously rejected. The writer proceeds to mention the discussion which there has been among Protestants respecting the revival of private confession, and of a 'German Mass,' from which, however, the sacrifice was to be omitted. He speaks likewise of the *Denkmäler*, or Protestant Sisters of Charity, and of a plan, at present in agitation in Berlin, 'to form a Protestant cloister, though under a different name, into which men who were weary of the world might retire, and devote themselves to labors of all kinds; among which activity for the Press was to be included.' This last design is attributed to the party in Berlin, which is represented by the *Kreuzzeitung*; who have a sort of irregular connection with the New Lutherans: Professor Leo, of Halle, who is a contributor to the *Kreuzzeitung*, is especially arraigned by his fellow-Protestant at Halle, Dr. Schwarz, for his inclinations to Popery; and it must be allowed that his 'Universal History' is written with a fairness which is hardly to be looked for from a Protestant."

It is more, however, to my present purpose to notice the attacks which are made upon the New Lutherans by their Protestant contemporaries; and in this respect the Berlin Protestant Church Journal, which I have previously mentioned, leads the way. The following extract, for instance, from its number for March 1st, will speak much to those who have had anything to do with the management of Church restorations:—"From the Prussian State we write to the Weimar paper:—It is well known that the Church of the Royal-Land School, at Pforta, is at present under repair. When it came to the question of putting up seats for the hearers, the Dean there, a tolerably young divine, desired that every such seat should be provided with a kneeling bench. No sooner was the College of Teachers of this renowned institution informed respecting this too extensive plan of restoration, than its members came forward as one man, and protested energetically against the kneeling benches as something Catholic. The chief preacher there, the well-known Professor Niese finally quoted both parties; and the old cloister Church at Pforta will still remain in its ancient form without kneeling benches." This question of kneeling at prayer is one of which the New Lutherans make great account, though the last extract shows with how little result: the conference of Ministers, which was held at Gnadau in Saxony, three years ago, asked—"Is it not time that we should arouse ourselves, and make our Church authorities sensible of the fact that the houses of God have for the most part been so arranged that to kneel in prayer is well-nigh impossible? But the tendencies of the party will, perhaps, be best seen if I quote from the same paper (June 1th) the proceedings of the Gnadau Conference, which was held during the present year:—"The yearly assembly of the Central Church Union, as was formerly called the Gnadauer Conference now styles itself, was held on the 1st and 2nd of April. General Superintendent Möller, and other members of the Consistory of the Province of Saxony, many Superintendents, several Professors and Land-Councillors, and the majority of the members of the Lutheran Unions of the Province of Saxony, were present." "Pastor Potel, from Thuringia, delivered an address on the present liturgical devotions, in which they were stated to be only a temporary expedient; the normal state of things was said to be, German Mass every Sunday and Feast Day, to the observation of which there was no longer paid due attention; at present, preaching had assumed too great importance, and had become, God knows to what degree, everything. Through too great prominence of preaching, Holy Communion and Prayer had not their right place. 'Prayer was the substance of the liturgical service,' but their object was and must be the restoration of the German Mass, with the celebration of the Holy Communion as the centre of Divine worship, every Sunday and Feast Day."

Superintendent Arndt, complained of the abuses which existed in regard to the four sacred institutions of the Church—Baptism, Holy Communion, Marriage, and Burial. The abuses which existed in regard to the Holy Communion he referred to "the want of private confession, and to the deficient, frequent, and unworthy attendance, which arose from the defective state of Church discipline." As to Baptism he recommended "the keeping fast to its institution, as the Bath of Regeneration" and in respect to the Holy Communion, he proposed "that individual addresses should be made in respect to confession, where private confession could not be restored; and that the Holy Communion should be celebrated with greater liturgical solemnity."

The extract is sufficient to show that the New Lutheran party is aiming at the revival of that sacramental system of religion which Luther did his best to eradicate; though they have not yet discovered that they cannot have real worship without a sacrifice, nor Religions Orders without counsels of perfection. Moreover, they have already had their trials of strength, which have ended as such trials have uniformly done in England. The most remarkable, perhaps, of these has been the expulsion of Dr. Vilmar from the office of Superintendent in the Electorate of Hesse. He had maintained all the usual doctrines of the New Lutherans, had attempted to introduce something like Ordination, to indicate the reality of Confirmation, and to introduce "a sacramental worship." "In the Conference of Marburg, in January, 1851, he declared that every proper meeting for God's worship should close with the celebration of the Holy Communion, and that if no communicant could be found, the minister must communicate alone." (Schwarz's "History of Recent Theology," p. 406.) Unfortunately, his attempt, like the restorations at St. Barnabas, was made under unfavorable circumstances. The Electorate of Hesse has been long by prescription to the Calvinistic, not to the Lutheran body, and Dr. Vilmar has been compelled to resign his position, and to become a Professor of Divinity at Marburg.

I need say less respecting the individual plans of the New Lutherans; because if their party comes to anything, we may expect to see them evolved under a more definite shape. In particular, the question of Ordination is one which they can hardly leave in its present state. There is really no form of Ordination among Lutherans; and all which the New Lutherans have hitherto done has been to profess to consider the appointment to an office to be the real Ordination, and not the designation to spiritual functions. In this way, they have tried to raise their system by the new interpretations given to an old office, instead of substituting a new one. Such a system of expedients, however will not serve for ever; and it would be no wise surprising if they were to attempt to introduce the Episcopal system from England or Sweden. Many of their writers have spoken already of the necessity of introducing Bishops: "Such a measure would in reality give them no strength; for any attempt to act would only show their want of system, and the absence of concord among themselves. It is different with the Old Lutherans; so long as they have the patronage of the State and the aid of endowments, they may continue to linger on in their system of isolation." The New Lutherans, on the other hand, must either go forward or perish. And the best hope which can be entertained for them is, that individuals may be led, as in England, to look their position boldly in the face, and to ask themselves what are the real principles of Church authority. They can find none which do not radiate to the Chair of St. Peter as the true centre of authority: Towards this result they

will no doubt be helped by the prayers of their Catholic brethren. I would especially urge English Catholics to reply to those supplications for themselves which have been made in quarters the most obscure and unexpected, I need refer only to that which came to the knowledge of an English convent who was threading her way through one of the most remote valleys of the Tyrol. "A poor woman who had of him appeared never to have seen an Englishman, but whose great interest in hearing of what country he was a native, because, she said, that prayers had for some time been offered up for the conversion of the English in the parish church of her mountain village."

EXTRAORDINARY DELUSION.—We copy the following story from the *Court Journal*—"The utmost interest has been experienced in the fashionable circles all over the continent by the publication of the brochure of the Princess de S., which, printed at first in small numbers, and for private circulation only, has gradually spread itself throughout the aristocratic and religious colonies of Europe. It is now exactly a year since the young Princess Eleonore de S., in the prime of her youth and beauty, a young wife, adored by her husband and much beloved by her family, died suddenly at the Hotel de S., in Paris, and was buried with great pomp at Pere La Chaise, where a splendid monument, by Lecheze, recording her age, her lineage, and her virtues, has just been put up by her disconsolate husband. In spite of the high position held by the Princess, and from her great wealth and beauty having become the observed of all observers, there has always existed an extraordinary feeling of mystery in the public mind with regard to the circumstances of her death. The sudden determination, taken immediately after the event, by her mother-in-law, of retiring to a convent, greatly increased the doubt and wonder spread around the whole affair; and now this pamphlet (issued to the world with the sanction of one of the greatest names of any country, from one on the eve of taking the black veil, and who expresses the same awe of this position as that of her death-bed, and appeals therefrom for belief in the strange statements made in the work) comes to fill us with a deeper amazement than we can well bear. The pamphlet is printed in German, the native language of the writer, who, as mother-in-law of the heroine of the wondrous story it contains, declares it to be in fulfillment of the vow made to her son's wife that is now made public. The whole life of the young Princess is here set forth. A child of immense imagination and power, left at an early age an orphan with the consciousness of beauty and the command of boundless wealth, finding herself suddenly transported to her guardian's old castle in the Harz, was not likely to enjoy either content or happiness; and here her temper and disposition grew so wild and untractable that, after repeated efforts at home education, it was deemed advisable to send her to be trained into rule and discipline by seclusion in a convent. Just then her guardian being appointed ambassador to Paris from the Court of W., it was thought the best opportunity for placing the child beneath the surveillance of the superior of the Sacre Cour, in the Rue de Varennes, where she could be better trained to habits of obedience than elsewhere. But alas! this first experiment proved totally abortive. Three unsuccessful efforts at escape were followed by a decided attempt to set fire to the furniture of her room where she was confined; and the governess, fearful of the effort of such example on other pupils, and weary of the task of taming this wild, vehement spirit, reluctantly restored the young lady to the care of her guardian. The position of the latter had now become most difficult. To have her in the house was impossible, as Prince Leon de S., his only son, a youth scarcely older than the refractory Eleonore, resided with him, and to throw the pair together at that early age would have been considered by continental decorum quite out of the question. So a *conseil de famille* was held, and it was resolved to send the culprit, now no longer a mere child, but a fine, high-spirited girl of 15, to England, to complete her education, with the hope that the conviction of being thus alone in a foreign country, dependent on her good behavior to ensure the kindness of those about her, might have the desired effect. The young lady was accordingly placed at Hammersmith, and for a time the hoped for change seemed to have taken place in her temper. But, after a while, it appears that the bursts of violence to which she gave way, and the fits of depression which succeeded, became so alarming as to cause serious fears for her health. Letter after letter was despatched to her guardian from the young lady herself, begging to be taken into favor, declaring that the climate of England was weighing her to the earth, and the discipline of Hammersmith breaking her heart. For some time the guardian, acting with the prudence he judged necessary, suffered those complaints and supplications to go on; but at length, moved by one of the letters more heart-rending than the others, he allowed his anger to be melted, and determined on fetching his ward from the place, where she declared, in the strong language she was wont to use, she was 'damaging both soul and body, and hurrying both to everlasting perdition.' The Prince de S. arrived at Hammersmith one Sunday morning. He had returned no answer to the last letter despatched by his ward, and she was, therefore, not aware of his intention of arriving. The lady commissioned to be bearer of the news reported to have found her on her knees alone in her own room praying, with a most fearful expression of countenance, and, on being informed of her guardian's arrival, she had uttered a most unearthly shriek, and rushed down the stairs like one possessed. The guardian was much pleased with the progress and improvement, and brought her back to Paris triumphantly, as a specimen of the good training of the ladies of Hammersmith. There was, indeed, no token of the old indomitable spirit left within her. She was silent and subdued, submissive to all, and only urgent in her supplications never to be left alone or in the dark. She to whom religion had hitherto been a subject of decision now changed suddenly to practices of the most exaggerated piety, but always planned for her welfare, for that she should die before she was 21! 'All a mother could do,' says the Princess, in the extraordinary brochure which discloses the story; 'was done by me to eradicate this idea from the mind of my beloved Eleonore, but the answers she always made were so full of terrible meaning that they filled my soul with such deep alarm that I dared not dwell upon the subject. Even when she became the bride of my son Leon, she would insist upon every arrangement being made with a view to this early death, which seemed to prey on her mind for ever. It was not till the young couple had been married for some time that, by dint of maternal care and solicitude, I managed to bring from her the confidence of her direful anticipations, and judge of my dismay when she coolly told me that she had sold herself to the Evil One, and that she would be claimed before she had reached the age of 21! She confessed that her despair had been so great at being exiled, that, wearied with incessant prayers to Heaven and the saints for deliverance without effect, she had at length addressed her vows to the powers of darkness on the very Sunday morning when her guardian had arrived, and the announcement of his presence was evidently the token of the acceptance of that fearful vow! It seems that, in spite of every care and counsel—despite of the constant watching and wise teaching of the Abbe Dupin, nothing could turn aside this *vice fatal* from the mind of the Princess Eleonore; and, although every extreme of dissipation and excitement was tried to divert her thoughts, she gave way to a settled melancholy, and died just two days before the completion of her 21st year, suddenly and in her chair, full dressed for a ball at the *Ministere d'Etat*. The idea had evidently done its work in silence, and none can tell the agony which must have been endured during the last few months of that sad existence, in the midst of splendor and riches, yet nursing the darker worm within, from which neither the fifty position in which she stood, nor the homage she received, could divert her for one instant. The pamphlet has caused the deepest impression on the minds of all who have perused it, and the retirement from the world of the Dowager, Princess de S., for the avowed purpose of praying for the soul of the Princess Eleonore, has added to the terrible effect of the tale, which seems more like a dark legend of the middle ages than an incident of yesterday; but is, nevertheless, perfectly true for all that."

LETTER FROM THE EDITOR OF THE WEEKLY REGISTER TO N.W. HODGES, ESQ.

St. Germain-en-Laye, Sept. 18.
My Dear Mr. Hodges—In anything that may be said of the religious state of France, there are three districts to be separately considered. I am speaking, of course, not upon my own observations in a few weeks, but upon the testimony of the best informed and most sensible Frenchmen. The immediate neighborhood of Paris, nearly continuous with the Departments of the Seine, forms one of these; the more distant parts of the country in every direction, another; and the third consists of a circle round Paris, between the two, extending about forty leagues from the metropolis. The more distant parts of the country may be said to account Catholic, although it need hardly be said that they have not recovered from the effects of the Revolution, with its legalized system of plunder and murder, and its godless education; much less from the more recent and hardly less deadly, though far more insidious, evil of the Orleans Government, which labored steadily and perseveringly to destroy by an unchristian education. It is in the two other districts, and especially Paris and its immediate neighborhood, that the great contest of good and evil is going on—evil such as I dare not, and good such as I cannot describe. Not to refer again to the very small minority which in this district practices any religion at all, it is the opinion of soberminded men that Satan, not content with his unceasing mastery over the evil in this district, is really stirring them up to the open worship of him, and manifests himself among them in ways which I must not call supernatural, but beyond and beneath nature. Upon this I have no means of speaking from my own knowledge. As to the good in the same district, I need not enlarge. Those of our readers who do not know the religious aspect of Paris by their own observation, have read *Allies' Journal in France* and the *Gleanings behind the Grilles*, which give a notion of it. So great and remarkable is it that the Pere Rienne, Superior of the Sisters of Charity in France, deliberately says, France is now more Christian than it was in the days of St. Vincent of Paul; not that he can conceal from himself or forget the more than heathen wickedness of too many, or the extent to which it spreads around him; but that he knows better than others the mass of Christian virtue which is concentrated in the minority. He says, Not only have we now many more candidates for the religious life than there were in St. Vincent's time, but the great difference is, that when they came to him he had to train them long, first in religion generally, and then in the duties of a Sister of Charity; but those who come to us from the world, come ready formed in one and the other. More religion is now concentrated among the few than was then spread over the many. This is not the testimony of one man, however well calculated to judge. Every Religious Order, of men as well as women, finds candidates even more than it can receive, not only in the more Catholic parts of France, but in that very district of Paris and its neighborhood in which evil most openly triumphs. What a state of things have we here! It seems as if the preparation for the last coming of Christ our Lord was commencing, as if men's perverse will on the one side, and the overmastering grace of God on the other, was beginning the work of the angels on that day, when "they shall go out, and separate the wicked from among the just." Where else, since the days of the early persecutions, has a whole region as large as many independent countries been occupied by people of no religion at all, and men and women of whom the world is not worthy? It is in this district that the saying really seems verified—*Point de purgatoire pour les Français*. How strange is the contrast to the hundreds of thousands of poor Catholics whom we see around us in London or Liverpool, and yet more in Ireland, so full of faith and yet so far from Christian perfection! Which state is best, God knows. But one remark has forced itself on me. If this district were the whole of France, or a fair specimen of the rest (which we know it is not), the amount of good in it would not of itself satisfy me that some overwhelming judgment from God might not be just ready to fall upon the country. True, there is good in it; more, perhaps, than there ever was; yet I fear that the state of religion and morals among the people at large can hardly be described by any milder term than as a general apostasy. If we may reason from the history of God's chosen people of old, the time when the most overwhelming judgments were nearest was exactly when there was most evil and most good—when the mass of the nation had hardened their hearts, and the minority had attained a degree of excellence never known before. The destruction of Jerusalem, the captivity of the people, and the final overthrow of the kingdom of David followed immediately upon the resurrection of religion under King Josiah; and the last destruction of the sacred city by the Romans was in the lifetime of St. John and of tens of thousands of disciples of the Holy Apostles. Will the present resurrection of religion in Paris end thus; or will the people be reconquered to the Faith? God only knows; and happily the work and duty of the noble Christians of Paris is the same, whatever it is to be the result. They have achieved a great victory, and a great step towards ultimate success in the emancipation of Christian education, from the legal impediments placed upon it by the anti-Christian Government of Louis Philippe. But they have much to do. They have to prevent the infection of Parisian unbelief, irreligion, and immorality from spreading yet farther into the parts of the country still Christian. They have to reconquer the part already infected—happily they are one way or other sure of victory one way or other; for as their great St. Louis said, when the storm of heathen Tartar invasion threatened in his day utterly to sweep away the Christian name out of Europe, We shall either drive back these fiends whence they came, or, dying ourselves in the strife, we shall go to joys prepared for faithful Christians in Paradise."

DREADFUL PUNISHMENT.—The Chinese Repository tells of a strange kind of death punishment which was inflicted on a Chinese criminal who had committed a dreadful murder. He was wound with cotton, saturated with tallow, places being left for him to breathe. He was then dipped like a monster candle, until he presented a mass of tallow. In this way he was stuck up on his father's grave, lighted, and kept burning until his body was consumed by slow degrees.

Politics make a poor trade for anybody. But for a Catholic the profession of office-seeking is exceedingly degrading. What a high place in Heaven might any politician gain if he would only endure for God any twentieth of the mortification and anxiety he suffers for the sake of a little power!—*Cincinnati Catholic Telegraph*.

ALL THE DIFFERENCE.—A maiden lady, suspecting that her female servant was regaling her beau upon the cold notion of the ladder, called Biddy, and inquired whether she did not bear some one speaking with her down stairs. "Oh, no, ma'am," replied the girl, "it was only me singing a psalm." You may amuse yourself, Biddy," replied the maiden lady, "with psalms; but let us have no Hims, Biddy, I have a great objection to Hims."