

begin to crack, and a few minutes later nothing remained save a mass of ruins. An immense landslide had taken place; and this pretty hill, one of the most fertile of the district, descended towards the torrent. The Communal school-house, the Church, all were destroyed, and twelve families are turned out, without clothes, furniture or provisions. *C'est affreux!*"

Similar scenes have been taking place in the west, where by the simultaneous rise of the Loire and the Garonne, the city of Tours appears to have very narrowly escaped a total destruction. The former river, which in 1346 rose 7 metres, 10 centimetres, the greatest flood within the memory of man, rose on the present occasion 7½ metres, or about 24 feet. At one moment the terrible flood had reached and was swinging violently backwards and forwards the foot-way of the suspension bridge, threatening every instant to overthrow and dash it against the bridge below, which, in that case, must inevitably have fallen also. The dike first gave way about two miles above the city, whence the waters of the Loire falling in with those of the Cher, swept down over the intervening plain and all obstacles, with irresistible fury. The violence and suddenness of the approach of the flood may be judged of when it is said that the large station of the Orleans railroad, which stood between it and the city, seemed to disappear, as it were, at once under more than six feet of water. Throughout a large quarter of the town the inhabitants, in consternation, found themselves shut up in their dwellings, expecting nothing but destruction, and despairing of a succor which appeared scarcely possible. At Blois, Angers and Le Mans, all the lower portions of the city were under water, whilst in the plains and villages around, the same destruction of property was taking place as in the southern district.

Every effort is being made by public and private charity to meet and relieve this extraordinary calamity. The Emperor has already himself distributed many thousands, and left large sums in the hands of the prefects and mayors of the districts inundated. The Empress heads a subscription in Paris with 20,000*fr.* for herself and 10,000*fr.* for the Prince Imperial. All the Ministers have subscribed 1,000*fr.* each. The Corps Legislatif has voted a succor of two millions, besides a private subscription of 800*fr.* each member. The city of Paris gives 100,000*fr.* It was at first proposed to stop the preparations for the approaching fêtes, and retain only the religious ceremony, but it has been found that the arrangements are now so far advanced to recede either with propriety or economy. Committees and collections from house to house have been organised throughout every section of Paris, and yesterday sermons were preached and collections made in all the churches. A very deep and sombre impression has been created by the occurrence of these disasters, and by the feeling of the incalculable sufferings and evil consequences they must undoubtedly entail upon the remainder of the year.—*Corr. London Guardian, June 11th.*

(From our Correspondent at Scutari).—There is a part of the population of Turkey very little noticed in communications from correspondents of English newspapers here. I refer to the Armenians. Their numbers are not great, but their influence is considerable. For financial affairs they have superior talents, and on this account they have rendered themselves useful, not only to the Government, to men high in military positions, but also to the owners of property, and all parties in business requiring loans and assistance in their transactions. They are constitutionally a quiet and apparently a dull people, but still they are very far from being indifferent to the present course of events.—Their silence may be attributed to the consciousness that they are at present unimportant as a body, in comparison of the Greeks, and to the fact that they have not weighty grievances and causes for long-cherished animosities against their masters and rulers. The Greeks look upon this country as an inheritance of which they have been unjustly deprived by the Turks, who, to the crime of robbery, have added that of oppression in its most revolting and painful form. Although part of Armenia is in the hands of the Turks, yet the Armenians have not suffered the same amount of wrongs at the hands of their conquerors as the Greeks. They have been permitted to trade and settle in every part of the Turkish empire, and they have acquired much more wealth than if they had remained in undisturbed possession of the country of their ancestors, and been confined to it. They seem to be contented generally with the social position they occupy here, for they do not have the same desire as the Greeks for national aggrandisement or ascendancy

over the Turks. Their religious feelings, however, lead them to regard with favour any diminution of the power of the Turks. The Armenians, however, are not agreed as to the Sovereigns who should be the controlling powers here. To explain this difference of opinion, it will be necessary to give a slight sketch of the religious parties who form this nation.

The Armenian Church is said by some to have been founded by St. Bartholomew, but it is not generally believed that it existed before the third century. In it there was no division until the council that followed the Council of Nice. Then a separation into two parties took place—one party, much the strongest, calling itself the National Armenian Church; the other, the Catholic Armenian Church; the latter remaining in connection with the Universal or Catholic Church, and receiving the decrees of all the subsequent general councils; the other keeping itself independent of every other Church, and adopting only the creed of the Council of Nice. The National Armenian Church has been charged with entertaining Monarchist opinions. The charge, probably, at one time was well grounded, but now the Church professes to discard such opinions, and it states the causes of separation from the Catholic Church to have been these:—First, the Bishops of the Armenian Church were not, probably, summoned to the council alluded to; besides, the nation at that time was engaged in war, and it was not possible that the Bishops could have attended the council. The National Armenians justify their continued separation from the other great portions of the Church on this plea—Every national Church has a right to exercise an independent jurisdiction of itself. Their body is the National Church, because it includes the great majority of the people. The Armenians belonging to the National Church are favourable to the designs of Russia, for this reason, that Tiflis, the seat of their principal Archbishop, or Pope, belongs to Russia, and the Czars have been favourably disposed towards the head of their Church, a personage who is regarded as possessing an almost supernatural degree of sanctity, and by whom the consecration of the Bishops is alone performed.

The other party, forming what is called the Catholic Armenian Church, is comparatively insignificant in point of numbers throughout the provinces of Turkey; but in Constantinople and the neighbouring towns consists of from seven to ten thousand people. The clergy of this Church are much more learned than those of the National Armenian Church. The cause of this superiority is its connection with the Latin Church. This connection has drawn a considerable number of the candidates for the priestly office to Rome and Vienna, where a far higher style of education can be obtained than in the East. Many of the priests of this Church can speak French, Latin, Italian, and German. One of the priests of the Armenian Catholic Church in Persia some little time back attended the service of the Church of England, conducted by the Rev. Dr. Ereuth, at Galata-Sera, and expressed himself in a most friendly, brotherly manner towards the respected clergyman.

The relation in which the Catholic Armenians stand to the nations of Western Europe makes them as favourable to the preponderance of the Allied Powers as the National Armenians are to that of Russia. They lean also to these Powers from the fear that their religious liberties would be limited by the Czar, at the instance of the Greeks, who are strongly suspected of intolerance.

A French Officer furnishes the following account of a return visit he paid by invitation of a Colonel, to the camp of the Russians, in the defile of Koraless:—

"The residence of our host is a pretty house surrounded by a garden, at the further end of the gorge. The moment we were seen advancing, a military band struck up an air from the *Bijou perdu*. 'Ah! qu'il fait donc bon cueillir des fraises,' and I confess that hearing this *quadrille* was not one of the least pleasing surprises I met with. On alighting, Col. Zimmerman, our entertainer, introduced me into the house, where we were soon surrounded by a number of Russian Officers, covered with embroidery and orders. We expected to meet with only Officers of the Staff like ourselves; but we were received by a number of Generals, among whom were General Wrangel, who had only arrived that morning to assume the command of the troops remaining in the Crimea; General Outchatskoff, who commands the third corps; and others, whose names, filled with hard sounding consonants, I will not attempt to write down. A few minutes after our arrival, we were invited to seat ourselves at table. The dining-room was in the garden under a tent, which, as the

weather was fine, was far preferable to being in-doors. According to the Russian custom a *whet* is given to the appetite by first going to a side-table and drinking a glass of brandy or gin, and eating sardines, cheese, and a lot of other things steeped in vinegar, but which to those unaccustomed to them, would rather take away all desire to eat; and the more so that all drink out of the same glass and use the same fork to take up the sardines, which they swallow whole at one mouthful, without bread or removing the bones. These preliminary operations being over, we took our seats at a well-served table. I had the seat of honor between Gen. Wrangel and another General. The table was covered with bottles of wine, but not a drop of water. As the wine came from our dealers at Kamiesch. We were first helped to a hot Russian *pilote*, composed of chopped meat, mixed with rice, eggs, caviare, and other condiments, and it was a very savoury affair. After this there was a soup served round in cups. It was strongly seasoned with cinnamon. Then came hot hams, pieces of roast beef of 40*lbs.* weight, &c. Three quarters of an hour's interval elapsed between each dish, which period was filled up with toasts and libations. Then came sweet dishes *à la Française*, such as puddings with sauce, &c., and we were in hopes that the repast was at an end; but in this we were deceived, for our plates were removed, and we were served with roast turkey and salad, the latter mixed with vinegar and sugar. We were compelled to do violence to our stomachs, or else appear wanting in politeness to our host. We drank to the health of the Emperor Napoleon, the Emperor of Russia, Marshal Pelissier, and others, during five hours, not quitting the table until near six o'clock. We had then ten leagues to ride on our return home—and therefore after smoking some cigars, we left, and reached our Quarters at ten o'clock. Our horses, we found, had not fared so well as we had, for not a grain of corn had been given them for the whole day."

At the May Meeting of the Wesleyan Missionary Society Lord Shaftesbury in the chair. The noble lord told the meeting that his son, who was in the navy, had lately visited the Feejees Islands (a station of the Society), and they would see the great necessity for missionary operations there, for, "strange to say, his son himself heard the King of the Cannibal Islands deliver a speech, in which he maintained, upon somewhat singular grounds, and by somewhat ingenious arguments, the absolute necessity of eating his subjects."

The Stockholm obituary records the death, in his eighty-ninth year, of M. Brandstrom, first valet de chambre to Gustavus III., and near to the side of that monarch when he was murdered by Ankerstrom at a masked ball, on the night of the 15th of March, 1792.

It is reported that Cardinal Patrizzi, who baptized the Imperial Prince of France on Saturday last, took with him to Paris as presents, "a beautiful golden vase, weighing a hundred ounces, with a pedestal of lapis lazuli, for the Emperor, and an extremely valuable relic, being nothing less than a fragment of our Saviour's cradle, studded with diamonds, for the baby. A golden rose, with its accompanying branch, tastefully executed in the same metal, is prepared for the Empress; and a copy of a picture by Guercino, in mosaic, together with several other specimens of that beautiful and essentially Roman style of art, comprising many boxes, with the Pope's portrait, and finally an ample collection of crosses and decorations of the various Pontifical orders, have been placed at the Cardinal's disposal for the Princes and Members of the Imperial Court."

We read in the *Journal de Francfort* that the Archbishop of Olmutz, having fulminated eleven excommunications in his diocese in the course of the present year, has been urged by the Minister of Worship to be more moderate in the application of this grave and severe ecclesiastical penalty; but that the Archbishop, wishing to show his independence of the temporal power, at once pronounced three new anathemas. The Emperor, it is said, has addressed the Holy See, through his representative, Count Colredo, urging the Pope to interfere and moderate the ardour of the Archbishop.

A "staunch republican," writing to a friend in the *Daily News*, about the Emperor's late visit to the inundated districts in the south of France, says, "You know my principles, and that I will never change them; but I must confess that I admire the man. I saw him at Tarascon in a cockle-shell of a boat, in which I would not have risked myself to save my house."