

not understand why some justice, some truth, some honor cannot be chivalrously recognized in a foe. But no, they are each right, and they are each wrong, and go on, like the contestants in the story of the chameleon, "from words almost coming to blows." The Quebec Budget, which was last night brought down to the Local Legislature, furnishes us with one of those evidences of party feeling, but it is, so far, of a mild nature. There has not yet been time to have a serious squabble over it. Here is what the *Gazette* of this morning says:

The following is a summary statement of the proposed expenditures of the present and the late Government:—

	Bachand, 1877-78.	1878-79.
Legislation.....	151,701	180,250
Civil Government.....	157,945	172,945
Administration of Justice.....	428,245	407,245
Public Instruction, &c.....	281,400	307,400
Agriculture, Immigration, & Colonization.....	110,752	141,152
Public works and buildings.....	146,577	148,700
Charities.....	207,400	207,100
Miscellaneous.....	10,000	15,000
Charges on revenue.....	121,750	101,650
Public debt, interest, &c.....	549,580	480,580

Total..... 2,314,011 2,489,771

By this it will be seen that the savings are accomplished by proposed reductions of about \$70,000 on capital account in connection with public buildings, \$20,000 on cadastral services, \$70,000 on administration of justice, \$27,000 on agriculture, \$18,000 on legislation, and \$15,000 on civil government. From this, however, is to be deducted about \$25,000 increased charges on revenue. The cost of public buildings and of cadastral service both belong to capital account. Deducting the amount proposed to be saved this year, and these savings are only temporary, and will have to be subsequently met, the savings in other respects amount to \$95,730. Of this large sum of \$70,000 is a proposed saving on the administration of justice alone. We incline to think that this will prove to be merely a transference of a burden from the Province to the Municipal Treasuries, and is in no sense an economy. So the reduction of \$18,000 on agriculture, is simply either a transference of burden, or a starting of an important public service. These deducted, the economies have disappeared; while we shall have the cost of an extra session and the general elections to add to the expenditures, as an unnecessary burden resulting from the luxury of a Liberal Government.

Thus we see the *Gazette* dissatisfied. Now let us see what the *World* says:—

THE FINANCIAL STATEMENT.  
At the late hour at which we go to press we can do no more than draw attention to the able, exhaustive and, as we think, unanswerable exposition of the financial affairs of the Province delivered last night by the Provincial Treasurer. It is evident that Quebec has now a Government bent on carrying out, in their entirety, the promises of retrenchment and economy with which they went to the country in May, and it will be surprising, indeed, if their course is not generally endorsed by fair-minded and honest men of both political parties.

Again it says:  
The Ministerial Budget will not disappoint those who believed in the earnest desire and the capacity of the present Ministry to bring about a fair equilibrium between the receipts and the expenditure of the Provincial Government. The state of things which they found on assuming office was sufficiently alarming to indicate vigorous action as essential if an improvement were to be effected without increasing the burdens on the people. For the period from the 1st of July to the 18th December last year we find the financial progress was as follows, stated succinctly. The Government began with a balance in the hands of its bankers of.....\$2,813,612  
It borrowed.....509,000

It had a balance in hand at the end of the period of.....\$ 693,289

Balance.....\$2,620,322  
That balance was, therefore, the amount which had been expended in excess of receipts from all sources. Out of the \$2,620,322, a sum had, however, been disbursed for railways, and might be looked upon as consisting of investments of a special kind of.....\$2,159,225  
Deducting which from.....2,620,322

We have a balance of.....\$ 461,098  
that represents the excess of ordinary expenditure over ordinary income.

It is no doubt, a fortunate thing for the country that both sides be thus exposed, but the misfortune is that political passion runs so high that neither party will give the other credit for even good intentions.

#### STATISTICS.

Statistics have, as an object, the exposition of the political, economical and social situation of nations. Based upon critical observations, constant facts, and averages of large quantities, they express in numeric terms the precise condition of a country, and the comparison between statistics of different nations has been one of the greatest incitements to progress.

Statistics have been brought to such a state of precision, that alterations in the economic conditions of any country may be foreseen a long time in advance. Repeated census of the population and returns have led to the discovery that certain events of human life happen again with a regularity almost equal to the recurrence of periodical physical events. But public attention was drawn only to facts connected with nature, facts in which man has no part, as in death, or an instinctive one, as in reproduction and marriage. The ascertaining, after many years of observation, of the facts that as many girls as boys are born, that out of thirty-six people one dies in the year; that there is an average of four issues to every marriage, taking together prolific and bare ones, induce people to consider the regular recurrence of these facts, and the constancy of their proportions as laws regulating the physical life of nations, and it became easy to forecast the growth or decline of a State according to the more or less conformity of its functions to these laws. Observations went farther. It was perceived that there was also a great regularity in the perversion of man's moral faculties. In fact, in the records of crime the same number of wicked acts occur

annually with an exactness that cannot be denied, even in crimes that seem to be out of human foresight, such as murders; and yet experience shows that murders are not only as numerous year after year, but that the instruments used in their perpetration are in the same proportions. So there is a tax man pays with more regularity than the one he owes to nature or to the public treasury, it is the tax to crime. Sad condition of the human race. We may say in advance how many men shall stain their hands in blood, how many shall be counterfeiters, how many poisoners, as well as we may give the right number of births and deaths that will occur next year.

How preposterous would seem the description of a country in the following terms, and yet how true it would be?

In a certain State—a law fixes every year in advance how many couples shall marry, what age they shall reach, how many young girls shall marry old men, how many young men shall marry old women, what shall be the difference of age between them, how many widows and widowers shall marry again, and how many married people shall apply to obtain a separation. Another determines the number of people who next year shall commit suicide, and divides them in a fixed proportion between sexes, age and professions, stating at the same time how many of each class shall use, to end their life, such means of destruction as water, hemp, firearms, cold steel, poison, etc. A third law decides, besides, how many crimes, and which crimes shall be perpetrated during the following year; what classes of Society shall take part in them; how many convictions or acquittals shall take place; and what penalties shall be imposed. Another settles in advance, how many other acts good, bad or indifferent shall be performed, and how distributed among the people. In one word, all the actions that are the results of our free volition are known in advance and their numerical relation fixed. At the end of the year, the books are balanced and found usually correct: there is sometimes a small balance left unemployed to be carried to the credit of the following year, under the head of "Budget of acts to be completed."

Is this exaggerated foresight of statistics to be construed as implying that all these acts of physical and moral life must necessarily be performed and that man's free will does not exist?

A statistical law is not a physical, moral or a political one. It does not command, is not obligatory, and cannot compel. It only states facts. Statistics tell us what take place often with such an exactness that they lead us to find causes and perceive results; they generate none of them. There are causes (physical or others) acting through man's mental faculties on his feelings, imagination, judgment or will. If man is a mere instrument—blind, unconscious, inert—in the power of these forces, then there is no free will. But man is always conscious of the influences trying to master him; he resists victoriously those he will not submit to, and asserts the liberty of his volition. These efforts, and especially these victories over temptations, are they not called virtue? and those words, courage, prudence, patience, resignation, are they not evidences of free will? Does not man, prompted by religion, patriotism, sense of duty, honor, friendship, *esprit de corps*, submit to sacrifices which our admiration cannot too much commend. No—man's free will is not restrained by the regularity of returns of some facts. If crimes have been perpetrated, were men under obligation to commit them? If there was no obligation, then liberty had full play. The conformity to certain laws of recurrence which moral statistics point out in human acts is not the result of a fatal law we must blindly obey, but the result of causes susceptible of alteration. The constant return of the same wicked acts shows that in a great social community, impulses and opportunities of wrong doing arise with about the same frequency, and that the number of people too weak to resist impulses remains almost constant. It belongs to religious influences to counteract the forces at work, and inspire with moral courage those who have no resisting power against temptations.

The extent of informations contained in statistics is too large to admit of our going into details of the moral, social and political conditions of nations. We must limit ourselves to the enumeration of the matters comprised under the comprehensive word of statistics: Population, marriages, births and deaths, all that appertains to physical life. Statistics of morality—sad record of human weakness and depravity. Creeds and public education, social and economical statistics, production, distribution of products, consumption, wages, crops, commerce, banks, railroads, labor, all the sources of public wealth, all these are traits and measures of civilization. The division of labor, the multiplication of the arts of peace, which is nothing but a large allowance to each man to choose his work according to his faculty—to live by his better hand—fills States with useful laborers, and they create demand by the very temptation of their work. What a school of morality is labor! So true is Dr. Johnson's remark that "men are seldom more innocently employed than when they are making money." The true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out. There is another test. Let us go back to moral statistics. Out of an average of 1,000 young unmarried women and widows between the age of 15 and 45 in twelve nations of Europe, how many strayed from the path of duty? The reports in each country give the figures: Denmark, (1860-70) 29; Prussia

(1868-74) 23; Sweden, (1861-70) 21; Italy, (1868-72) 20; Norway, (1861-70) 18; England, (1861-70) 17; France, (1856-65) 16; Belgium, (1855-68) 16; Switzerland, (1867-74) 10; Holland, (1859-69) 9; Ireland, (1862-72) 5. Everything good in women lean on what is higher. A severe morality gives that essential charm to woman which educates all that is delicate, poetic and self-sacrificing in those around her and a true test also of civilization is the influence of good and pure women.

#### ADULTERATION OF FOOD.

Yesterday a French-Canadian, named Ovide Nante, was fined \$20 or two months' imprisonment by the Recorder for adulterating milk. The penalty was severe, but not too much so. According to a "Report on the Adulteration of Food," for 1877, more than half the samples of milk analyzed during the year were adulterated, and special instructions had to be issued to the Island officers to detect adulteration. Milk is, perhaps, the easiest, but by no means the only, article of food that is largely adulterated. From the Report for 1877 we learn that out of forty-four samples of coffee, only ten were found pure; while out of fifty-nine samples of tea, ten were found free from all traces of foreign ingredients. Butter has always afforded facilities for adulteration, and we are not surprised to hear that twenty-three out of forty-nine samples were found to be adulterated. Cloves, ginger, mustard and pepper were all "considerably adulterated," and in fact nearly every article of food, more or less, contain substances—foreign substances—intended to defraud the consumer, and calculated, in most cases, to injure his health. No doubt the fact of keeping these adulterations before the public may, in some way, mitigate the evil, but we require far more vigilance on the part of the officials, and, if necessary, more severe sentences than that given to Ovide Nante, if we are to reduce this vicious fraud to its lowest ebb.

#### THE UNEMPLOYED.

A correspondent, whose letter we publish in another column, calls attention to some of the abusive epithets heaped upon the unemployed laboring classes by a contemporary. We can understand how bad characters may be associated with the unemployed poor, and that there are in Montreal, as in all large cities, leaders who will not work, and who prefer to eke out life as best they can. These leaders should be dealt with as they deserve, but they are by no means so numerous as to embrace all, or even the greater portion of the unemployed poor. Among the men now out of employment the majority are, we believe, hard-working and honest, and their misfortunes should be treated with consideration, rather than their faults magnified. We do not find perfection in all stages of commercial life, and we have no reason to expect it in the workingman. Like others, the stain of Cain is upon him, and he is weighted down with the additional crime of being poor. But it is neither good taste nor manly to make the condition of the laboring classes worse by unnecessary and unwarrantable abuse. His condition is hard enough as it is.

"This mournful truth is everywhere confessed, 'Slow rises worth by poverty depressed.'"

#### PRIESTS IN POLITICS.

Amidst the contending elements of conflicting partisanship, it may be well at this time to draw attention to the question of "Priests in Politics." In Canada all parties are working for party ends, and it becomes the Catholics to consider how far they should follow the advice or hearken to the instructions of "Priests in Politics." There are amongst us men who would almost deny our clergy of the rights of citizenship, and who declare that their functions should be confined to the pulpit and to the confessional. There are not wanting an odd Catholic who will tell you that priests should not meddle in politics, and that the toll and tear of political warfare is unbefitting to their sacred calling. Well, perhaps they are, but let us not forget that while religion has nothing to do with politics, politics may have a good deal to do with religion. The function of a priest is to guard everything that affects the faith and morals of his people, and the instant that religion is invaded by politics, then that instant it becomes the duty of the priest to interfere. He does not hesitate, nor can any power prevent him from exercising his influence to guard the flock entrusted to his charge. Keep politics from religion, and religion will not interfere with politics; but when it is attempted to force godless education upon our children, or when it is attempted to do any act whereby the faith or morals of the Catholics may be jeopardized, then for certain the priests must interfere, because their duty calls them. We would advise our friends to be cautious of the men who shout "No priests in politics." For while we all wish to see the pulpit reserved for the teachings of the Church, and while no one wishes to see the pulpit used for any other purpose, yet there are times when it is necessary for the priest to exercise his rights as a citizen and do all he can to guard his flock from the subtle phrases of those who would lead them to destruction. Catholics know who have been their best friends in the past; they know who and who have not personal motives to serve, and they retain a child-like reverence to the men who have stood by them in all phases of their history, who have guided them through misfortune, and who stood between them and the world, the flesh, and the devil.

The Reformers of Russell meet at Dunceville on the 6th of July, to nominate a candidate in opposition to John O'Connor.

#### THE FETE DIEU.

The *Witness* has hunted up a few grievances in connection with the *Fete Dieu* procession. Some of these grievances happened at Lachine and some of them happened in Montreal. In no case, have we noticed that names are given, except in the case of a church, at Lachine, which, it is alleged, was closed because of the annoyance the procession would occasion the congregation. The *Herald* of this morning has, however, another side of the question, and it instances some cases in which several persons, including one of "its reporters" were allowed to pass through ranks—both in St. Denis and Craig street without let or hindrance. We hope the *Witness* has not been imposed upon. If a church at Lachine closed its doors because of the *Fete Dieu* and the annoyance the congregation alleged it would entail, then they have a veritable cause of complaint. We repeat now, what we said before, that no man should in any way be interfered with in the exercise of his religion. Anything that so interferes is an injustice, but there are odd folks in this world of ours, and we are not quite sure that some of them are not to be found among those who say that the *Fete Dieu* interferes with their going to church. It may be so indeed, and we grant that such interference is possible, but we require some more proof than anonymous statements in the press.

#### PARTY RIOTS.

The late Conservative Government of the Province of Quebec rushed the Province into debt; the present Government will, we fear, do worse—they will rush it into ruin and disgrace. The Conservative Government refused to save the Province from the dangers of intermingling strife, and for this reason we rejoiced at its defeat. Now it looks as if the present Government was about to do the same, and for a similar reason we shall rejoice if it comes to disaster. We talk of commercial depression, economy and retrenchment, and yet the Government of Mr. Joly hesitates to pass a measure that will materially assist the prosperity of the Province, prevent additional taxation, and secure the peace of the community. The fact is that neither the one Government nor the other care one straw for commercial prosperity, for peace, or for good government, for party goes before all, and to too many, before God himself. For party, there are men who will sacrifice body and "what they call a soul," as the *Spectator* says. We may have riots, bloodshed, fire, treason, all; and "leaders" will simply manipulate the wires so that party will triumph, and individuals will reap the harvest of office. In this country patriotism—true manly patriotism—that patriotism which "learns the luxury of doing good," there is little or none. We are forced to say this because we know there are troublesome times in store for us, and because "party" would suffer—perhaps there appear to be no men in the state with courage or honesty enough to legislate for the growing evil.

#### LACROSSE.

The *Gazette* of this morning severely censures the conduct of the Toronto club in the late match against the Shamrocks. Writing of the Shamrocks, the *Gazette* says that Mr. Vaneau made a serious mistake in first giving the "foul," and then somersaulting to "game" for the Shamrocks. It further says:—

As to the manner in which some of the Toronto men acted, it must be said that the appellation borrowed from the American baseball players, of "kickers," and which was applied by a bystander, was richly deserved by more than one of them. A man who cannot restrain his temper should never play lacrosse, and one who cannot bridle his tongue should never undertake to argue any point. It would be unjust perhaps to particularize as to remarks made in the heat of argument, but when a player says he does not care for the decision of the referee, interpersing the remark with dash alphabet, he becomes fit subject for severe discipline. The fidgety thing under all the circumstances for the Toronto Club to have done would have been an offer to play the game over again.

If the Shamrocks had been guilty of such conduct it would ring through the Dominion. But even this does not tell all that happened, for the Shamrocks were treated to a rudeness which a public journal could not publish.

#### CORRESPONDENCE.

##### THE UNEMPLOYED OF MONTREAL.

To the Editor of THE EVENING POST.

SIR,—Will you kindly allow me space in your valuable paper for some remarks on the unemployed operatives of Montreal? For the past four years there has been a general depression in trade. The manufacturers in many instances have closed their works. The few that have kept open only employ a limited number of machines and labourers to execute small orders. This, together with the stagnation in shipping, has thrown both skilled and unskilled labour out of its legitimate course. And the result is that at the present the unemployed may be counted by many thousands of men whose pecuniary means are entirely exhausted and consequently themselves and families are in a deplorable condition.

The theory of the English law is, as applied in the United Kingdom, that Her Majesty's subjects are protected from the probability of starvation. Every man and woman applying to the proper authorities for food are entitled to relief under certain conditions, conditions that may be considered hard, but nevertheless safeguards against imposition. In the Dominion of Canada there is no provision made by law to meet such emergency as above described. The prison is the authorized refuge here.

It will at once be seen that it is not the fault of the operatives that this state of things exists. Indeed you have gauged the ramifications of this great subject in your leading article on Labor and Capital in a recent issue of the *Evening Post*.

The momentous question is then how to remedy or alleviate the subject under consideration. The position now occupied by the unemployed at this season of the year,

and in view of the coming winter, is one which may yet tax the ability of our ablest statesmen in Parliament, as well as that of our municipal authorities.

I humbly submit the advisability of convening a public meeting at an early date, of representative men, together with the men most interested—the unemployed—in order to deliberate and suggest some remedial measures to alleviate the present sufferings that exist.

On the other side of the question, some of the writers of our newspapers use very hard names, and descend to the lowest depths of Billingsgate. Here is a quotation from last night's *Star*: "Wharf loaders, penitentiary birds, the scum of the Police and Recorder's Courts." Now, I would simply ask whether such coarse abuse has a tendency to do any good.

The right of public meeting is a question that must be considered with great care. It would, indeed, be an evil day and a sad foreboding in the history of Canada to attempt to prohibit the free expression of opinion by a free people.

I have the honor to be, Sir,  
Your obedient servant,  
AN L. C.  
Point St. Charles, June 20, 1878.

MONTREAL, June 21, 1878.

To the Editor of THE EVENING POST.

DEAR SIR.—The workmen of Montreal should be thankful to you for sounding the alarm against the coming Chinese emigration. We are badly off enough already in all forms, but if the Mongolian once obtain a footing among us, then good-bye to the happiness and independence of the laborer or the citizen. I consider Chinese labor in almost the same light as slave labor; it has the same malign influence on the land in which it obtains. Of course there is always a class of philosophers crying for the principles of abstract justice as between man and man, and saying that one man has as much right to work as another, and for what wages he pleases, he be of any race or color whatever; but I generally find those are rich philosophers who cry so who want to grow still richer, and who would, if they had their way, so arrange that a Canadian equal in blood and race should not be near hand to make them feel their mortality.

The Chinese are docile, industrious, and clever with their fingers; they work for lower wages than the whites, because they can live on infinitely less, but according to the political economists, does this saving benefit a country? Suppose, for instance, his wages were fifty cents a day, and he sent a quarter back to China, would it benefit Canada?

The different local Governments of Australia allow Chinese in the country but they religiously exclude their women, while in New Zealand they emphatically refuse to allow a Chinaman to land. They are the most immoral race on the earth are these Chinese; they have as much respect for honesty and chastity as they have for truth, and they are very covardly. They are so covardly in fact as to follow a brigade of French and English to march through a country with a population of 300,000,000, and their capital was a population of four millions. It may be asked what have we to do with their covardice; but that is a mistake. We have a good deal to do with it as well as their other vices if we are to have them for fellow-citizens, and that such a prospect is before us the tremendous exodus from the flowery land now commencing is a sufficient proof. During and immediately after the Irish famine one-sixth of the population of that beautiful but unfortunate country crossed the ocean, bringing their virtues and heroism with them, and if we take a like proportion of Chinese likely to emigrate—granting that like cause produce like results, why, we would have ninety millions of them with their vices, and the Chinese language would be as common on the streets as French or English.

The Chinaman is coming west, he is in Toronto, he will shortly be here, and before we are crowded out some legislative action should be taken ere it is too late.

LABORER.  
[Our correspondent is mistaken about Chinese not being allowed to land in New Zealand. That was the case some time ago, but the restriction has been removed.]

#### THE FETE DIEU.

To the Editor of THE EVENING POST.

MONTREAL, June 25, 1878.

SIR,—I notice statements in the columns of your evening contemporary, the *Witness*, which complain of the blocking up of the streets, to the annoyance or inconvenience of people not interested in such processions. Now, I was out last Sunday, and during the forenoon had to go up and down, over and hither, and I did not find myself obstructed for one moment in any possible way. Of course there was crowding, and I had to elbow my way, sometimes roughly enough, but no one got angry in the slightest degree; and if at times I had to go around, I did it willingly, remembering that at large political meetings the same thing had to be done without grumbling. If a little more Christian forbearance were shown by all parties it would be all the better for the city.—Yours truly,  
PEDESTRIAN.

#### LES ORANGEISTS.

To the Editor of THE EVENING POST.

SIR,—After I saw the row about *Les Orangeists* I hunted up a copy. I have, too, heard that it has caused quite a commotion amongst the French Canadian Catholics, many of whom thought that the Orangeism was a faction who were hostile to the Irish Catholics because they were *Frisken*. Now, however, they are awakening, and they are learning that the question of nationality has nothing to do with it. They are being taught that Orangeism is an organization aiming at the destruction of the Church, and *Les Orangeists* has opened the eyes of thousands of them. I live among the French Canadians, in the East end, and I have many opportunities of knowing the French Canadian Catholics, and I do not remember them to have been so much agitated since the Guilford case, as they are over this pamphlet. Indeed the demand is greater than the supply, and whoever published it would do a service by scattering them more widespread than they are. The history of Orangeism should be known to every French Canadian Catholic, and no better means can be taken than either through the French press or through such pamphlets as "*Les Orangeists*."

I have the honor to be  
Your most ob'dt serv't,  
JAMES C.

The Post Office Department is officially informed of the admission of Canada to the Geneva Postal Union from 1st prox., on the same terms as the United States. The postal arrangements of Canada and the United States. The postal arrangements of Canada, and the United States will not be changed. A Postal Convention has also been concluded between the United States and Victoria, Australia.

#### OUR PARIS LETTER.

The Cost of the Exhibition—The Number of Visitors Increasing—The Trocadero Concerts—Exhibits from Egypt—Conveniences for Correspondents—Dinners, Amusements, &c., &c.  
(FROM A REGULAR CORRESPONDENT.)

The total cash cost of the Exhibition is put down at 45 million francs, contributed by the State and the Municipality of Paris. Exhibition tickets for half a million francs have been sold, and up to the present the receipts have been over one million; the general revenue has increased, and so have the city octrois, so that it is anticipated by August next the Palace will have paid its way by direct and indirect the augmented taxes revenue. Were it not for the rain, the Exhibition would look very splendid; it registers its over 100,000 daily visitors already, and the popular pilgrimages have not yet commenced. The musicians have been tuning their fiddles and resuing their bows, preparatory to taking possession of the grand concert hall of the Trocadero. The buildings still smell of plaster and paint, but possess all the wild freshness of morning, being neither furnished by the sun nor soiled by the dust. The ventilation is not yet in working order; after gusts from the floor, the visitor experiences blasts from the roof. Seats are being plentifully provided, and so are cheap refreshment stalls. The *barbandes* of the latter, as any passer-by can observe, have to partake of their meals under peculiar difficulties. Custom breeds habits in us, however; but this is no reason why less robust minds should be tested. The "pilots" are an excellent institution, the only racks they do not dread are the *baguettes* and the *trick-walks*. Our Canadians complain of the want of soda-water fountains, and the Germans for the facilities for Schnapps. However, if they wander into Class 75, they will readily find the museum of the wines of France, and be allowed to "smile around" with landlords of proprietors of vineyards—the wealthiest, possessing the most esteemed vintages. It is a political state of mind, the visitors ought to note the Baschian fact, that the most productive seasons have been during the reign of the Republic.

In the Egyptian pavilion, a marvellous specimen of the "old folks at home" can be reviewed. It is the model of a dwelling house in the time of Abraham; it is said to be so real, that were we to ever visit the promised land of the Trocadero and peruse the promised land of the Trocadero, we could enter the house in question and find it just as if he had only left it. Mariette Bey, the celebrated archaeologist, has set up this labyrinthine model of an ancient architecture. Diamonds and pictures are encased as carefully as Durham oxen and Disley rams; so with Mariette Bey, he has the pedigree of all building stone recovered in the land of Pharaohs, and he concludes the Egyptian architecture was in its decline in the time of Abraham.

The syndicate of the Paris press has opened its cosmopolitan salons, built by the Exhibition Commissioners, and apparently fitted up by means of "loan collections" from the exhibitors; some of the objects cannot be returned in a complete state, such as specimen boxes of cigars, wines that would sicken Mahomet, and brandies that would convert tribes of Indians to any or all forms of Christianity. The salons are well furnished with journals, and the conversation rooms are most agreeable lounges. It is here that most press men and their postscripts to their correspondence. Only Bohemians are admitted. The Rue des Nations will be made a veritable street, by having asphaltum sidewalks, and so preserve weak ankles and relieving mud-corns.

Vestibaries are required, and also smoking divans in the park, of course, and close to the State tobacco factory, where lovers of the weed can indulge their passion; from a cigar made in their presence—at one sou per 15f each. The cruel steam hammer, capable of welding England and Russia, could be employed to furnish those numerous swindlers who, at the Rikhsland quarter of an hour, discover they have forgotten their purse, or indulge in falling sickness, when surprised, it contains only the humblest specimens of some foreign coinage, whose value would puzzle a Wall street broker, and drive a mummy to commit suicide. The collegians have been marched to the Exhibition, like sorrows, they come in battalions; it is understood that young ladies from boarding schools will be doubly surveyed.

The "Society for the Prevention of Cruelty to Animals," has a stall, and its chamber of horrors, where drawings expose with a realism that Emile Zola might envy, the fate that awaits wandering dogs, and that once was inflicted on bigamists—hanging. The process is akin to what occasionally takes place in the Egyptian structure in New York, "The Tombis," when a wonderful piece of work is placed on the drop.

In the official dinners given to foreigners by rotation, the French pay a marked compliment to their guests, by serving the invited with the chief dishes of their own country. Now, why are ministerial dinners in France always a success?—they are constructed for, like the supply of coals, and the contractor has a staff of course that cannot be surpassed. Fifteen francs a head is the ordinary tariff for the materials. The decorations, &c., are like man's love—a thing apart.

The exhibition has created *pro hoc vice* quite a second Parisian season resembling the London season, which goes from the end of April to the end of June. The signal has been given in official regions. The Elysee led the way, the Ministers and the Ambassadors have followed, and now Paris is dancing every night somewhere or other. Ladies will probably make the same observation that I have made relative to the prevailing fashion in female attire—the dress has become a sort of body glove, the apotheosis of feminine geography. The corset is more than discreet, while the dress from the waist downwards reveals the national lines in a very remarkable fashion.

The bachelors' ball given on Saturday night by Cornuich, was the grandest affair at which it has been my fortune to be present. His mansion, museum, palace or whatever other name may be proper to use, is in Italian style. One enters a *porte cochere* by a massive iron door, which swings to with a clang, that might strike terror in the heart of the visitor, were the hand Time's clock pushed back, for three centuries. On turning to the left, and ascending a short flight of steps, there is a noble vestibule. In niches large enough to serve as Roman Catholic chapels, bronze images of Buddha are seated in contemplative attitudes on tall pedestals. Elsewhere there are Chinese and Japanese bonzes, formerly used as sacred vessels, and others presenting real and chimerical animals. A marble staircase, vast and severe in style is ascended. The walls overlooking it are covered with Oriental bas-reliefs and frescoes, many of which were twenty years ago ornaments of the summer Palace of Peking. The landing place is reached. The furniture is of Indian and Chinese carved wood and the choicest far-eastern bronzes of imposing size.

LOUIS.