

## FOREIGN INTELLIGENCE.

## FRANCE.

After the Mass of Thanksgiving, at which the Emperor and Empress had assisted the day after the atrocious attempt on their lives, an affecting scene took place at the Tuilleries. The Imperial Prince was brought to see his august parents. Remarking the scratch on the Emperor's face caused by the projectile the evening before, he cried out, "Papa hurt!" The Emperor, deeply moved, took the infant in his arms, saying,—"Thou lovest thy father dearly?" The child answered, embracing him tenderly, "hurt, hurt." At these simple words of his child, the man who faced death the evening before without trembling or changing color, burst into tears.

The addresses from some of the regiments to the Emperor are worded so strongly as to attract much attention.

"If your Majesty," says the 82nd regiment, "wants soldiers to reach these men, even in their haunts, we humbly pray you to designate the 82nd regiment as part of the advanced Guard of this army."

The Pope has addressed an autograph to Napoleon.

It is stated that Orsini was at Stuttgart when the Emperor was there last year, and that he and two or three other Italians were expected.

A Brussels paper affirms that the French Foreign Minister had addressed a note to the British, Belgian, Swiss, and Sardinian Governments, demanding certain measures which may prevent renewed attempts at assassination.

The relations of the "Church of England" to the French Catholic Church are just now brought into notice by the state of the English Protestant Church at Paris. For years there have been two, one "High Church," the other Low, and thus all tastes have been met. The "High Church" building being lately for sale, an Establishment job on a small scale was attempted without success. The English Government was unwise enough to be induced to buy it, intending to make John Bull pay for a Protestant Church for the fashionable ladies and gentlemen of the Rue Rivoli. But the House of Commons was wise enough to refuse to pay for it. Meanwhile it is now shut up till somebody will pay for it. This one should have thought a capital opportunity of setting an example of "Union." How easy for the congregation of the closed church to go to their parish churches! But the High Church *Guardian* says (what is no doubt true) that that is not among the possible results; the real result of which it tells us is quite different.—"The state of things is neither satisfactory nor creditable to us. Travellers passing through can find no place where they may attend the service of their own church; the residents in easy circumstances find the one proprietary chapel of the Marbœuf wholly inadequate for their reception, and are driven either to temporary arrangements for service in private houses, or to attendance at French Calvinist places of worship; while the numerous classes of the English poor, the artisans, waiters, servants, shopmen, and others, who form so large a proportion of the population of Paris, are wholly uncared and unprovided for." The Providential course of events really seems as if expressly directed to show that "Union" exists only on paper.—*Weekly Register*.

The plaintive wailings of the *Journal des Debats* and the *Siecle*, on the daily attacks against liberty of conscience in France, has at last aroused the sympathy of the London *Times*, who, forgetting all of a sudden the insults and abuse almost daily poured forth in its columns against the French Government, appeals to this same despotic power—to its enlarged ideas—to its respect for public opinion, to put an end at once and for ever to this state of things. "A stroke of the Emperor's pen," cries the *Times*, "will chain down in France this monstrous spirit of oppression, and put an end to its display."—What is it all about? What state of things is to be put an end to, and of what oppression are they talking? All religions in France enjoy an equal liberty, and the sects who are in a minority have less reason to complain, inasmuch as not to wound their prejudices, the public manifestations of our national worship have on many occasions been dispensed with. . . . As to the Protestants, if we believe their own reports, they are gaining ground every day. We have more than once had occasion to mention the fact that permission has been obtained for building temples in parts of the country where permission would have been legally refused, and we see them erecting in Paris even spacious and magnificent schools. Neither liberty, nor honors, nor places, nor money is wanting. Where, then, is the oppression? and where are the oppressors? Does this "state of things" justify the following lugubrious exclamation of the *Times*:—"The Protestants of France are in a most deplorable condition?" Is it not evident that these declamations of the English press are but the result of a series of tactics cleverly made use of by the sect, and which consists in crying out "persecution" at the very moment when the Catholics have really most to complain of their audacious attempts at proselytising. The article proceeds to show that where permission was refused to erect Protestant temples and schools, it was on just and sufficient grounds—that the entire population were Catholic in several of the communes, where some one or two zealous Protestants wanted to float the flag of discord and religious strife—that the schools were mere proselytising seminaries, which, under the hypocritical mask of charity, endeavored to seduce children of a tender age from the faith they were baptized in—that it is sheer absurdity to expect that the Government would tax the community for the support of churches and pastors they did not require, and that, in fine, the real grievances, the real cause of complaint is, "that Protestants wish not only the free exercise of their religion, but also for liberty to propagate their tenets by means which would encroach on the liberty of others. This desire is perhaps very natural, but it is also very natural that the Government of a nation, the immense majority of which is Catholic, should not blindly submit to the demand."

The *Univers* closes this very clever article by the following allusion to Ireland:—"The *Times* forgets completely the conduct of the English Government with regard to Ireland; it forgets all the injustice that the English Catholics have to complain of; it forgets even the famous question of the mal-administration of the patriotic funds, which occupies the public mind at this moment. But when it concerns Catholic wrongs or Catholic grievances, its principles are no longer the same, its tone is changed, and doubtless this is the reason that the *Journal des Debats* and the *Siecle* are so loud in their defence of liberty of conscience—so zealous in denouncing the intolerance of Catholics—guard a profound silence on those public acts of Protestant intolerance which reveals the injustice of which Catholics are the victims."—*Univers*.

## BELGIUM.

The political excitement so recently evoked by the conduct of the Revolutionary party in Belgium appears to be fast subsiding. The Chambers have this week reassembled; and before a week is past, some light may probably be thrown on the intentions of the Government and the prospects of the Catholic party. Various rumors are abroad. Some assert that the Republican party are pressing measures on the Government of a very inconvenient character, and threatening them with the withdrawal of their support if they do not pursue a very onward course. A Brussels Correspondent of the *Patrie* of Bruges, a very vigorous Conservative journal, gives notice of a prematurely-discovered plan of M. Rogiers, to foment a quarrel between M. Dedecker and the Catholic party, and thus to divide the opposers of his Government. This attempt is not at all unlikely; and if so, the discovery of it will disarm it of its power, and thus do much good. We are glad to know that every day adds to the disappointment of the Government, and to the hopes of the Catholic party.—It is more and more evident that a large body of those who, at the late election, were led astray by the plausible theory that politics and religion should be kept distinct, are now determined to proceed no further, and would instantly join the Catholic party if they could perceive any danger to the Church. In a word, the more the principle is becoming understood on which the Government has come into power, the fewer its supporters. It is greatly to be hoped that the Catholic minority in the Chambers is sufficiently large to prevent the attempt on the part of Government to introduce measures of a mischievous character. If this be so, it is the opinion of many of the soundest members of the Catholic party that matters could not be in a better position, as far as the real interests of the Church are concerned. There are in Belgium, as in every country, a large number of persons disaffected to the Government as such. The Church does not now incur their wrath. The opponents of the Church are now held responsible for all that may go wrong, by their own fellow-countrymen, by the discontented, by the haters of taxation and all legitimate authority, and by the Governments of neighboring States. The Church meanwhile can pursue her course, can lay her plans for the future, preparing a body of Catholic youth (to use the words of a Belgian journal devoted to her interests), who may hereafter pursue an important career in days when she can safely take the reins of Government.—*Weekly Register*.

## ITALY.

A plot against the life of the King of Naples had been discovered. Ten persons, all Frenchmen, are said to have been landed at Naples to carry out the design.

A conspiracy had also been discovered. An insurrection movement at Rome was said to have been planned for 16th January, but the police frustrated it. It is now surprising that the report of an outbreak in the States of the Church came at the same moment with that of the attempted assassination of the Emperor Napoleon. It can hardly be doubted that the two were really connected, and that the disturbers of the peace at Ancona were privy to what was designed at Paris. The *Official Gazette* of Venice, however, announces, which we trust will prove correct, that the actual mischief was confined to a few murders, the outbreak of private vengeance, and was at once put down by "firmness and vigilant energy." In Sardinia, the Minister of the Interior, Katsuzi, has resigned. We are assured so earnestly this event is not the consequence of any political cause, that an opposite conclusion is naturally suggested. We trust the same may be said of the boast of the *Times*, that the change will rather strengthen than weaken the hands of its protegee Cavour, who has added the administration of Home Affairs ad interim to his former functions. In Naples, the indictment against the imprisoned English Engineers has been published and supplied to the Diplomatic Body, as well as to the advocates of the prisoners. The trial, it is said, will come on early in February.—*Weekly Register*.

**PIEDMONT.—ITS FAITH, PRIESTS, AND MISSIONS ABROAD.**—Whatever we might be obliged to say now and then against the government of Piedmont and the mischiefs which they do, yet there is no fear to see that little kingdom turned Protestant, as England would. The country is essentially Catholic, and they must be either Catholics or nothing. They are in Heaven seven Saints of the royal family, solemnly recognised, besides many other Princes and Kings dead in odour of sanctity, who are continually watching and praying before the throne of God for Piedmont and for the King. The Church of the Consolata in Turin can still count about 11,000 communicants on the festivals of the Blessed Virgin Mary.—The city church, erected on the spot where the great miracle of the Blessed Sacrament took place, is always frequented; the other thirty or forty churches go on like in old times, and at St. Francis of Assisi there are still about fifty Masses said every morning by the Priests, who prepare themselves for the practical Ministry for home and abroad.

We call attention to the fact that Piedmont, besides plenty of Clergy at home, has not less than six hundred Priests abroad in the different Protestant or infidel places of the world, besides others whose names probably could not be traced. Also eighteen Bishops from Piedmont have been called to rule Missionary dioceses abroad. Four of these Bishops have seats in English possessions, viz., Bishop Balma at Ava and Pegu, Bishop Neyret at Visagapatam, Bishop Pescetti at Mangalore, Bishop Scott in Indostan.

Likewise there are in English possessions seventy three Piedmontese Priests, and twenty-two others in this United Kingdom—viz., the Bays, Acoranti, Borgogna, Bruno, Castellani, Ceroni, Coralli, Costa, Defong, Faa, Faenza (the only one Piedmontese Priest who resides in London at the Sardinian Chapel), Garelli, Gastaldi, Gazzola, Languesco, Lignini, Pagani, Pinasco, Pozzo, Prelato, Ratto, Rinaldi.

These names being their family names in Piedmont, there might be change of names in England, because nearly all of them belong to Religious Orders.—*Tablet*.

## RUSSIA.

It is said that Russia intends to restore all her marine stations on the Circassian coast, but on a new system which will evade the treaty of Paris. A new Sebastopol is also in contemplation.

## TURKEY.

Serious disturbances were said to have broken out in Bosnia. A force of 3000 had been sent to suppress them.

## INDIA.

The correspondence from Calcutta to the 24th December adds nothing of importance to the telegraphic despatch which anticipated the mail.

The *Times* correspondent gives a circumstantial account of the Windham affair, but facts do not differ from those already before the public. The scenes after Windham's defeat are said to have been fearful, the hospitals were crowded to suffocation, the enemy directed their fire specially upon them, and it was not till Sir G. Campbell returned, and with a dozen haughty words brought every man to his place, and order was restored.

Sir James Outram, at Allumbagh, attacked and defeated the enemy on the 22d December, and captured 4 guns. He sustained but trifling loss.

The following despatch has been received at the India House:—

"Sir Colin Campbell, on the 12th December, advanced towards Ferukabad and intended to proceed thence to Agra."

"Col. Seaton's column re-occupied Mynpoor on the 27th December, after defeating the rebels and taking 16 guns."

Brigadier-General Chamberlain proceeds with a column to Rohilcund, and afterwards will join Sir Colin Campbell at Agra.

The Deccan mutineers had entered the Assaui Country and her Majesty's 64th foot were in pursuit of them.

The conduct of the 31st Regiment of Native Infantry had excited suspicion.

The population of Indore had been disarmed, and tranquillity restored.

The Punjab and Scindia all quiet, but strong suspicions entertained of the Kholorah Rajah's movements.

New depredations by the Khandorah rebels reported, and Penit and Hassi rebels have been severely handled.

## CHINA.

The correspondent of the *Times*, writing from Canton River under date of December the 16th, says that Yeh has returned an insolent answer to the ultimatum of the English and French plenipotentiaries, and that the two forces would in a few days attack Canton.

Lord Elgin's demand was of the most temperate kind. He asked no more than that the Treaty should be carried out—that Canton should be put upon the same footing as other Treaty ports, its gates open to commerce—that compensation be given for damage to British merchants—and the occupation of the Island of Honan be acquiesced in, as a guarantee until all matters are settled.

Yeh's answer to Lord Elgin is said to be couched in the most arrogant terms; that the question of treatment of strangers at Canton has been settled by the Emperor's decree; that Sir George Bonham was made a Baronet for respecting that decree; and recommends Lord Elgin to follow his example; and as for compensation, Yeh has demanded it of the British for loss and suffering by the Chinese, a few days before this answer was received.

Mr. Reed, the American commissioner, solicited an interview in the city, and Yeh replied that he would meet him outside of the city, but that no barbarian should put foot within the limits of Canton.

The *Paris Pays* publishes accounts from Cochin-China. The persecution of Christians continued with unparalleled violence. The country was in a state of the greatest confusion.

## UNITED STATES.

**THE PASSIONIST MISSION IN BROOKLYN, N.Y.**—MIRACULOUS MANIFESTATIONS.—The *N. Y. Freeman's Journal* says:—"The Rev. Father Gaudentius Rossi, assisted by the Rev. Fathers A. Calandri and L. Roni, all belonging to the Passionist Monastery of Blessed Paul of the Cross, Birmingham, Pa., have for several weeks been giving missions with marvellous success and effect in different parishes of the Diocese of Brooklyn. These holy and self-denying missionaries gave their first mission at St. Joseph's Church, Bedford, in the bounds of Brooklyn city. The religious interest excited by this first mission was of the most charitable character. The church was thronged at every service; more than five thousand went to communion, and at the close of the mission, some twelve or fifteen non-Catholics, some of them persons of superior education, were received into the Church. In the course of this mission, it is asserted on credible authority, that God was pleased to manifest His favor by special graces of an external character.—The rumor, some way, went abroad, among the humble, who mostly compose the parish, that bodily diseases were cured by some of these missionaries. The blind, the lame, the afflicted with various chronic diseases were brought to the church in great numbers. The sensation created by this movement among those unprepared by their education for such 'signs following them that believe,' was intense. Father Gaudentius blessed those that came to him with the relics of the holy founder of his order, Blessed Paul of the Cross, and in some cases cures were effected on the instant. Others were popularly cited, but not so attested as to be cited here. A physician of Brooklyn was one of the number converted by the graces bestowed in this mission."

**MATRIMONIAL INFELICITY.**—There is a curious difficulty now in progress in one of our colored churches, the facts of which we give as nearly as we can from a somewhat roundabout hearsay. Two members of the church—man and wife—are so unfortunate as to live unhappily. The husband—whether under Othello-pangs of jealousy or simply because he was worried by a colored Xantippe—found his life so uncomfortable that he resolved to take some means to rid himself of his conjugalities, and be once more a man and a brother, but not a husband. There being no Joe Bieglar at hand, to whom he might apply for a "cup of cold poison," and having a distaste for any of the more vulgar means of divorce, such as are said to be prevalent in Rochester, the "cuddled pussan" in question falls back on the Fugitive Slave law as a resource. His wife was a fugitive who came here by underground railroad—he wished she had stayed underground—and so he writes to her master down South imploring him to come North, prove property, pay charges and take his helpmate back to chains and slavery. The fact leaked out, and the matter is now dividing the church. We learn that a portion of the elders think that this remanding his own wife back to slavery was not just the fair thing, whilst others look upon it as justifiable. They argue that the husband may have suffered so severely under the bonds of wedlock, that the bonds of slavery would be more than a sufficient punishment for the wife. There the matter stands. The church is divided and distracted, and where it is to end nobody can tell.—*Buffalo Commercial Advertiser*.

**DIVORCE.**—Cincinnati papers state, that on the 8th Jan., no fewer than one hundred and fifty-seven applications for divorce were made to the Court of Common Pleas in that city. Other cities throughout the country can show proportionate statistics; and even villages and rural places, especially in New England, are doing their utmost to rival in this respect, the scandalous records of their larger neighbors.

**AMERICANIZATION.**—The abuse of this word is very like the abuse of the noble word "American" by the Dark Lantern faction. The *Aspinwall* correspondent of the *New York Times* says:—"Anderson spiked his cannon, burnt all the buildings about Oasillo, destroyed the machinery of a steamer at the Rapids, understood to be the Virgin, and having killed all the cattle and plundered all the merchandise within reach, started down the river. The same statement, if we are not mistaken, was made by the correspondent of the *Picayune*, as may be seen by reference to its files. This is what they term 'Americanization'—well may our Democratic friend say 'by Americanizing they mean devastating.'"

**THE "LAGER BIER" CONTROVERSY.**—A discussion, says the *N. Y. Journal of Commerce*, is taking place in Brooklyn, before the Circuit Court, as to whether lager bier is intoxicating or not. The question is raised on the prosecution of a vendor of the above-named beverage, for having sold intoxicating liquors on Sunday, in violation of the 21st section of the Metropolitan Police Law. The defendant pleads that he has committed no offence, as lager bier is not an intoxicating drink. In proof of this, several Germans of high and low degree have testified as to their experience, and, if their memory serves them truly, it is established beyond all reasonable doubt that lager bier is powerless to intoxicate a German. Among the witnesses examined, there was one who stated that he drank a keg of lager bier, containing 30 quarts, within two hours, and "felt no intoxicating effects afterwards;" another confessed to drinking 15 pints "to get an appetite for breakfast;" another to drinking 60, 70, 80 and 90 glasses in a day, according to the strength of his purse; and another to drinking 160 pints in three hours, without becoming intoxicated. It used to be a common practice, now happily exploded, among students at the German Universities, to perform various lager bier drinking feats, which entitled the drinkers to different honorary designations. Thus the student who drank at one time, half a glass, [i. e. half a pint], was styled a learned man, [gelehrer]; the drinker of a full glass was entitled to the title of "doctor;" of two glasses, "professor;" of four, "pope;" of eight, "Ocean;" [Welt-meer]; and of sixteen, to the not inappropriate name of "a burying-ground." The exploits of the Brooklyn Imbiber of 160, completely eclipse the "burying-ground." Whether liquor is intoxicating or not, most people will agree that drinkers to the excess above stated, make beasts of themselves.

**VICTIMS OF HYDROPHOBIA.**—We have to record two recent deaths from hydrophobia. One of these is a remarkable case. A few weeks ago a number of cattle and a horse belonging to James H. Hyde, of Norwich, Conn., were bitten by a mad dog. One of the cows which had been bitten was lately bought by a man named Randall, and a day or two after the sale she was attacked with all the symptoms of hydrophobia. Mrs. Ann Randall, a sister-in-law of the purchaser, who kept house for him, was induced by curiosity to offer water to the cow to see whether she could drink it. The froth and saliva from the cow's mouth got into the water, and afterwards Mrs. R. thoughtlessly put her hand into the water to rinse out the pail. On one of the fingers of her hand, thus introduced into the water, was a slight abrasion of the skin. Last Thursday morning Mrs. R. was attacked with hydrophobia, and after three days of terrible agony, died last Saturday night, and was buried on Sunday. The other case occurred in Buffalo, New York. About three months ago a young lad named Edward Hoyt, while on his way to school was bitten in the nose by a strange dog that sprang upon him. The wound bled freely and in due time healed, leaving a scar. Last Wednesday he played with the boys at school more violently than usual, and in the night was heard moaning. On the day following he was taken with spasms, which recurred frequently; but during their intervals he was perfectly rational. On Friday medical aid was called, but it was impossible to afford him relief. He started when any one spoke to him, his eyes shone with the peculiar glare of a madman, and he fell into convulsions which became more and more frequent and distressing till his death. From the first severe attack of the spasms, till he ceased to breathe, he did not sleep. He was about thirteen years of age.

**NEW BIBLES.**—They are getting on swimmingly in New York with their several new translations of the Bible. The old translation, of course, to be regarded as the "Word of God," until time can be had to prepare a substitute. The Baptist version seems to be eminently suited to the peculiar views of that denomination, on the subject of the rite of Baptism.—The word "immersion" being substituted, in the translation, for "baptism." The Presbyterian translation is less marked. We notice a few alterations in the text, the "Canticles" and the new "Word" is in exact conformity to those places with the text of the Douay Bible. The change is from the masculine pronoun "He" to the feminine "She." Some changes are wrought, also, in the spelling of the proper names in the New Testament: thus, *Noe* is changed to "Noah;" the first spelling, of course, is due to the language through which the "Word" has reached us. But really, the attempt to better King James' Bible, is rather a failure, when considered with regard to the flourish of trumpets by which it was preceded.—*Phil. Cath. Herald*.

The Washington correspondent of the *Montreal Herald* thus describes a "free-fight" in the Congress of the "free and enlightened republic":—

The night session is always apt to engender excitement, but there was less than usual in the present case, and all parties seemed to be very good natured until about two o'clock in the morning, when a difficulty originated between the bully Keitt of S. C.—who figured so disgracefully in the Sumner assault—and Mr. Grow, of Pennsylvania who is the present republican leader in the House of Representatives.

I should premise by saying that the republicans generally sit upon one side of the House, and the democrats on the other—although there are individual exceptions to the rule. Mr. Grow, having occasion to talk with a Douglas democrat—Mr. Hickman, of Penn.—crossed over to the democratic side, and was about returning to his own seat, when Mr. Quitman, of Mississippi, asked the unanimous consent of the House to make a proposition of compromise. Mr. Grow objected, insisting upon the vote. Mr. Keitt, who rarely misses an opportunity to indulge in offensive bluster towards republican members, called out—"why don't you go over on your own side of the House, if you want to object, G—d—m you!" Mr. Grow, who is a slender wiry framed young man, but quick, cool and resolute, replied—"this is a free hall, a man has a right to object from any part of it, which he sees fit." Then, at the earnest solicitation of Mr. Harris, of Ill., Mr. G. withdrew his objection to hearing Mr. Quitman's proposition. In the meantime, Keitt had left his seat, and came up to Mr. Grow, who was standing in one of the aisles, and inquired in a raffish tone, what he meant by the answer he had just given him. Mr. Grow responded that he meant precisely what he said—that it was a free hall, and he would object from any part of it in which he saw fit.

The "chivalry" of the athletic South Carolinian, of course, took fire at this assertion of a white man's independence, and he replied, calling Mr. Grow "a d—d black republican puppy." Still the gentleman assailed kept perfectly cool, replying indignantly—"you may call me what you please, Mr. Keitt, but I shall allow no nigger driver to crack his plantation lash around my ears"—or words to that effect. "I'll show you," said South Carolinian, as he grasped Mr. Grow by the throat. The latter threw his hand off, and at the same instant Mr. Ruben Davis, of Mississippi, interfered to restrain Keitt, who a minute later broke away and again seized Mr. Grow by the throat. Mr. G. finding his assailant determined upon a "free fight," drew off, and struck him a blow un-

der the left ear, which felled him completely to the floor, upon which he dropped like lead. Keitt swore he snatched his toe, and fell from that cause, but Mr. Grow's hot blood evidence of having been in contact with some "hard case" or other, and Keitt certainly was the only object within striking distance. A profane wretch at my elbow suggests that when Keitt finds his way into the infernal regions, he will probably tell his Satanic majesty that he don't belong there, but came by accident—that he was going to the other place, but snatched his toe and fell in. Then, as now, he will be assured that there is a remarkable coincidence between the result of the "accident" and his own desire, and his plea will avail in neither instance. The discomfited bully picked himself up and left the hall quite satisfied with his experience. Meantime the House was thrown into the greatest possible confusion. All this transpired in an incredibly brief space of time, and upon the Democratic side of the hall. Instantly upon the exchange of blows, the Southern men, who were nearest, sprang forward to interpose, and as Keitt was already done for, they naturally seized upon Grow. Others of the bullying sort sprang towards the spot, evidently with the expectation of settling the pending question by a pugilistic encounter. All the circumstances conspired to create the impression which seized upon Mr. Grow's friends, that their opponents were attacking him; and the Republicans, jumping from their seats, rushed en masse over to the "scene of action." Quicker than all others came Mr. Potter, of Wisconsin, a well-built muscular fellow and bold as a lion, who leaped like a tiger into the very centre, and began to strike tremendous blows right and left, wherever he saw an opponent's plis. The first man he saw was Barksdale, of Mississippi, a "fire-eater," and somewhat mercurial in temperament, but full of "grit." Barksdale had Grow by the collar, so, without more ado, Potter planted a blow between his eyes, which staggered him for an instant, and the next left him furious as a mad bull, and quite as fearless. Who struck him he didn't know, but, turning to see, his eye fell upon Elihu Washburn, of Illinois. Supposing him to be his assailant, he "pitched in" sans ceremony, and they twain had a brief round, without serious damage to either. Just then C. Washburn, of Wisconsin, came up, supposing Barksdale had causelessly assailed his brother, flew to his rescue. Barksdale is a much heavier man than either of the Washburns, and Cadwallader is rather under than over medium size. Nothing daunted, he grasped the Mississippi's hair with his left hand, intended to draw his head "into Chancery," as the boxer's say, and have a "good time." But, sad to relate, Barksdale's scalp is only a wig, which came off in Cadwallader's hand, and his right fist simultaneously propelled for a stunning blow came flying round in a half-circle, with power enough to almost dislocate his shoulder. And so the fistful infection spread, until there were not less than twenty men engaged in ineffectual pounding and passing at each other—all or nearly all having got into the fight in consequence of mutual misunderstanding of the pacific purpose which nearly all of them had in view. For a wonder no weapons were drawn, or blood would have been shed. One man seized an immense stone—ware spittoon with which he would have brained some one if he could have got into the ring where the contest was progressing, but fortunately he was retained until his passion cooled.

During all this scene the Speaker was yelling "order," and hammering his desk, while the Sergeant-at-Arms interfered to arrest unruly members. But the ludicrous incidents of this shameful affair came uppermost in the minds of everybody in an instant, and tended to the restoration of good feeling; and when the excited men separated and surveyed each other's tumbled apparel and dishevelled hair, a sense of shame—struggling with the mirth which this "comedy of errors" was calculated to provoke—spread itself over every countenance. A minute later, Barksdale's wig, which in his excitement he had put on wrong side foremost, became the center of observation and broad grin and roars of laughter became "the order of the day." Thus, happily, good humour was restored almost immediately and the House proceeded with its business. Of course we have rumours of half a dozen duels to grow out of this affair, but I have no idea that there will be anything of the sort.

**AN IMPARTIAL WITNESS.**—CATHOLICS IN THE UNITED STATES.—Rev. Dr. Clapp, in his recently published memoirs of himself speaks in the highest terms of the Catholic Church. In the course of his remarks on his acquaintance with Catholics, and his observation as to the effects and tendency of the Catholic worship, he says:—"Since my acquaintance with Louisiana, there have been, I believe, at no time, less than twenty priests stationed in New Orleans. Besides performing clerical functions in churches, chapels, convents, asylums, and hospitals, they have founded and kept in vigorous operation numerous schools and seminaries of learning for both sexes.—In these respective vocations they have displayed the most unflinching zeal, and ardent persevering industry. No Protestant ministers in the United States of any denomination, accomplish as much hard service as they do. Morning, noon, and night, at all seasons, whether healthy or sickly, they are engaged in the prosecution of their arduous and responsible labors. Apparently they live as if each day were their last, and as it becomes those to live who know what a day, what an hour may bring forth. Like the sun, which never pauses and never goes astray, so they revolve in the orbit of duty, a light, a charm, an ornament, and a blessing, to all who are embraced in their spiritual guardianship. In their public deportment, the Roman Catholic priest of New Orleans are models of clerical wisdom, decorum, and propriety. They are sufficiently grave, serious and dignified, and at the same time free from affectation, simple, natural, condescending, agreeable and unconstrained in their intercourse with persons of every age character and condition in life. I have sometimes been present when their religious peculiarities have been assailed by unjust gross and insulting insinuations, and beheld with profound admiration their imperturbable equanimity, meekness and forbearance. Never until I went to Louisiana, did I behold that living and most perfect exemplification of a Christian spirit exhibited in the conduct and benefactions of those denominated Sisters of Charity.—Look at them. They were in many instances born and bred in the lap of worldly ease and luxury. But in obedience to a sense of religious duty, they have relinquished the pleasures of time for the charm of a life consecrated to duty and to God. There calm and gentle as angels, they stay at their posts amid the most frightful epidemics till death comes to take them to a better world. What a spectacle! Their whole existence is passed in watching the sick, and performing for them the most menial offices. They indeed fulfil the injunction of the apostle. 'Honor all men.' They glorify our common humanity.—They feed the hungry and clothe the naked.—When I have seen them smoothing the pillow, and whispering the consolations of religion to some unfortunate fellow-being in his last moments.—dying among strangers far from home, never again to behold the ace of wife child relative or friend this side the grave—I could hardly realize that they were beings of mortality. They seemed to me like ministering angels sent down from the realms of celestial glory.—Oh, how immeasurable the disparity between one of these noble spirits, and a mere creature of the feminine gender, devoted exclusively to the follies and vanities of fashionable life, who makes a dazzling show for a few hours and then sinks to be seen no more.—These angels are seen in all of our hospitals, both public and private, and in other places where their services are required, irrespective of the distinctions of name, religion, party, clime, or nation. Indeed the Roman Catholic church is infinitely superior to any Protestant denomination in its provisions of mercy and charity for the poor. They seek to inspire the most wretched and forlorn with these hopes