EUROPE.

The Catholic Prelates Assembling In Rome.

Papal Counterblast To An American Cumming.

The Situation in Spain and Battles of the Barcelona Barricades.

ROME.

Bishops Arriving Every Day—Transatlantic Prelates in the City—Counterblast to an American Would-Be Cumming—An Industrial Exhibition—The American and Other Colleges in Vacation.

ROME, Sept. 28, 1869.

It is not yet the season for very long lists of arrivals to be published in Rome, nor is the weather yet cool enough to invite travelling foreigners southwards; but this year we have a special element in the customary movement towards the Eternal City which requires a separate and more formal announcement, and consequently the official journal of Rome has begun to register the arrivals of bishops, of whom the earliest are already making their appearance. I alluded in my last to the arrival of a bishop from the United States. It was Monsignor Joseph Melcher, Bishop of Green Bay. Since that we have had three other arrivals from your side of the Atlantic, Monsignors Boset, Bishop of Merida, Venezuela; Achuval, Bishop of St. John of Cayo, Argentine Republic, and Ewijk, Bishop of Camaco and Apostolic Vicar of Curaçao, in the Antilles. We are expecting also the Archbishop of Santiago and his diocesan bishops from Chile, as the last journals from that republic announced that they were on the point of embarking, and had been furnished by the Senate with $20,000 for their travelling expenses.

The *Correspondance de Rome* of the 25th has the following observations on the Bishop of Buffalo's letter to Pius IX.:—"Journals hostile to the Church have inserted an insolent letter from a certain A. Cleveland Coxe, whom they call Bishop of Buffalo, to Pius IX. The Bishop of Buffalo (N. Y.) is Monsignor Stephen Vincent Ryan, of the Congregation of Missions. Coxe is only a Protestant pseudo bishop, who refuses to take part in the Council for fear of being condemned in the name of faith and reason. The *opinione* qualifies the arguments used by the pseudo bishop as very grave, but a person who avoids discussion and contents himself with babbling in journals judges and condemns himself."

Monsignor Passavalli concluded, on the 9th inst., a course of lectures at the Academy of the Catholic Religion, on the Council, demonstrating that the refusal of heretics and schismatics to intervene was an error and a crime to which Catholics must not answer otherwise than by a superabundance of evangelic charity, "pitying, praying for and loving them."

The Council is to be held on the 8th of December, but not all the present members of the episcopal body will live to take part in it, and the Sacred College itself is threatened with a diminution in its members before the cardinals occupy the seats prepared for them around the Papal throne.

Cardinal De Reisach's life is despaired of at the present moment.

The first stone of the monument on the Janiculum, in commemoration of the Council, is to be laid with great formality by the Pope in person on the 8th of October.

The construction of the scaffolds and stalls for the Universal Catholic Exhibition is being actively pushed on. The Exhibition will not be held, as was at first intended, under the galleries of the cloister of Santa Maria Degli Angeli, but in the vast quadrangle itself, which is now a garden, and a very productive one in the way of vegetables, of which the monks (Carthusian) consume a large quantity, being limited by the rules of their order to a strictly vegetable diet. In the centre of this garden there is a fountain, round which Michael Angelo Buonaratti, who built the church and cloister, planted four cypress trees, three of which are still in full vigor, and are magnificent specimens of tercentenary vegetation. Around this central group are being erected twenty-four galleries for the reception and exhibition of the treasures of Catholic art and industry. In fact, there is a busy bustle of preparation throughout Rome just now, not only in the great official departments connected with the Council, but also among the numerous classes of citizens whose prosperity is more or less dependent on the purses of foreigners. Thus hotels and lodging houses are being furnished up, shops are getting new fronts, studios of sculpture and painting are being enriched with tempting works of art, and vast stores of mosaics, cameos and Etruscan jewelry are being accumulated in prominent positions to allure promenaders in the Via Condotti. A plentiful harvest is evidently expected this winter by the trading portion of his Holiness' liege subjects.

The King and Queen of Naples are expected back in Rome every day. When their Majesties left this city for their summer tour it was asserted that the Queen would probably return for her accouchement.

The month of October is holiday time with government employes in Rome; with lawyers, the tribunals being closed; with colleagues and seminarists, and a numerous class of individuals who take advantage of the general vacation to get a few weeks' fresh air in the country. Consequently the environs of the metropolis are full just now. The rector and students of the American College are passing their time at Genzano, in a charmingly situated villa belonging to the Duke Sforza Cesarina, the feudal lord of that town and territory. The young men take long walks and ride donkeys with great glee along the shady avenues of elm trees. They wear black gowns and pink sashes. The Polish students, who with their rector are stationed at the same town, are recognized by their green sashes. The Jesuits, who now swarm at the neighboring convent of Galloro, are all dressed in black, but they scamper about and ride donkeys as well as the others. The Jesuits are wise enough to follow the movement of the age, to a certain degree, in their system of education, in order to render their colleges more attractive to the children of the nobility. I was present yesterday at a festival given by the rector of the college of Mondragore, a magnificent villa near Frascati, belonging to Prince Borghese, which he has munificently placed at the disposal of that influential order for educational purposes. Gymnastics and equestrian exercises have been introduced into the programme of instruction, and form, no doubt, two branches of study to which the boys apply very willingly. There was a great invitation yesterday to the noble patron and patroness of the establishment and to other aristocratic parents whose children are being brought up there. The principal spectacle offered was a *carrousel*, or piece of equitation, performed by twenty-four boys dressed as hussars and mameluke, who went through a number of intricate figures and performed mimic charges with sufficient precision in a fine quadrangular courtyard belonging to the villa. There were also foot and hurdle races and other amusements, which some years ago would not have figured in a public performance by the pupils of a Jesuit College.

SPAIN.

The Situation and Fighting in Barcelona—How the Disarmament Order was Treated by the Volunteers—Scenes at the Barricades and After the Battle—Enterprise of the Madrid Newsboys.

By mail from Europe we have the following report, translated from the *Diario de Barcelona*, of the war scenes which were witnessed in and around that city during the republican demonstration, and at and subsequent to the construction and destruction of the street barricades. The accounts date to the 1st of October:—

Yesterday (Saturday) morning it began to be rumored that at noon an edict would be published ordering the disarming of some of the battalions of the national militia. Great anxiety reigned in the minds of the inhabitants. A little after one in the afternoon the Plaza de la Constitution was occupied militarily. In the Casas Consistoriales there was a reserve of Civil Guards, of infantry and cavalry; in the Casa de la Diputacion, two battalions of cuerpos francos of Tarragona; and in the centre of the plaza, a battery of artillery whose pieces commanded the principal streets which there debouched. In one grand extension of all these streets there were platoons of troops. The Rambla was also occupied militarily throughout its entire length by platoons of troops; in the Post Office, the Teatro del Principal, and Teatro Liceo, in Belen, and the Seminario Conciliar, and in the Centre del Fomento, and all the houses at the corners of that street and passes. There were also strong reserves of troops in the Padro and New University and Santa Maria del Mar, the ex-royal Palace. The Lonja and Plaza Nacional were also occupied by forces of the Civil Guard. Later in the day battalions of monarchical militia assembled in the Plaza de la Constitution and were afterwards stationed in the Plaza Nueva, occupying the avenues of the cathedral. In the Magdalena and College of Art there were reserves of volunteers of Tarragona, and in San Pedro and other churches there were reserves of troops of the army. At three o'clock in the afternoon the edict was fixed on the walls ordering the disarmament of the battalions whose commanders had signed the protest against the disarming of the volunteers at Tarragona. A section of the Civil Guard accompanied those who put up the placards.

In a short time it was was learned that barricades were being formed in the suburb of San Antonio, and that the individuals of some of the republican battalions intended to disobey the order to disarm. The agitation which reigned in that part of the city was extraordinary. The cornets of these battalions sounded the call, and the volunteers assembled in the Calles del Poniente, Roig, Carmen and other streets. Soon after the edict was posted some members of the republican battalion of the second district assembled in the Barrios de San Cucufate and constructed a barricade with the stones and timbers of the works now going on at the Puente de San Augustin Viejo and another in front of the Church of St. Mark, availing themselves for the latter of a passing cart and of the doors and stones of the house building near that church. The first of these barricades was taken by a section of cavalry and one of carbineers; but in the second we have to lament a misfortune. As its defenders retired they made a discharge against the troops and wounded the lieutenant of cavalry who commanded in the knee. The said barrios were cleared completely, and sentinels established at all the street corners. Some individuals of the said republican battalion fortified themselves in the workmen's restaurant of Santa Catalina, but shortly afterwards deserted from their positions and retired to their houses.

At half-past five the authorities, seeing the unmistakable evidence of resistance to the edict, ordered the first alarm gun to be fired. On hearing it great was the terror in all places in the city, especially in the Rambla, which was full of curious. All the peaceful citizens rushed to their houses and closed the doors and shops in such a manner that by the time the second cannon was fired from the castle of Monjuich the people in the streets could be counted. The churches were not opened at all in the afternoon and the bells did not ring. Neither was there any public or private diversion, though for these some preparations had been making on account of the morrow being a *dia de fiesta*. At half-past three the Ayuntamiento met in permanent session, although not many councillors attended. We are ignorant if many arms have been delivered. The forces of the army, civil guard, carbineers, francos and monarchical volunteers were in great number and very well distributed. The priests and doctors were opportunely located in the principal edifices the forces occupied, and the latter had their medicine chests and portable beds all ready for the care of the wounded. *During the firing of the alarm guns the newsboys were crying out "The Manifesto of General Pierrad to the Spanish people."*

About half-past nine at night we heard discharges and some isolated shots, which continued at intervals till twelve—the hour at which we close this edition. Would to God that to-morrow we may announce that the struggle has terminated and that no more Spanish blood may be shed!

The fire which opened at half-past nine ceased a little before two in the morning, when the last barrios was taken. The combat was circumscribed to some barrios in district three and a few streets of district four, both in the suburb of San Antonio. The rest of the city remained tranquil. We will give some particulars which have reached us, promising that we shall hereafter rectify any inexactitudes which we may involuntarily make. It is said that at half-past eight on Saturday night a commission of the Ayuntamiento presented themselves to the Captain General asking an extension of time for the delivery of the arms of those who had fortified themselves in the suburb. Señor Gamindo conceded it for the unprorogurable space of five quarters of an hour. We are ignorant why the barricades were not abandoned; but, as our readers already know, the order for the attack was given at half-past nine in the Calle del Carmen, which, the same as all the others occupied by the republicans, was completely obscure; for either the lamps had not been lit at all or they had been extinguished. The first barricade attacked was of paving stones, in front of the Minimas, at the corner of the Calle de los Angeles. A discharge answered the shots which its occupants directed to the troops, and it was carried by the bayonet. As the troops advanced the resistance became greater, it being necessary to employ artillery in the Calle de Poniente, which was found almost impassable, because at all the crossings of the streets opening into it there was a barricade. While the troops in the Calle del Carmen advanced to the Capuchinas those of the Calle de Ronda attacked the Calle de Poniente in such a manner that the marks of the balls are still to be seen in the façade of the house in the Calle del Carmen, in front of the Calle de Poniente. The troops in the part of San Pablo attacked the streets Robador and Cadena. Through the first they arrived up to the Calle del Hospital, but in the second they encountered great resistance. There were some casualties on both sides. The troops of the Calle de Robador got up to the passage of Bernardino, and attacked the great barricade in front of the Church of the Carmelites, corner of the Calle de la Riera Baja. In the first attack the troops had to retire through the lively fire of its defenders, for they had been joined by those who had been dislodged from the other barricades, with the intention of preventing the taking of the Convent of Capuchinas, where was the nucleus of the insurrection. The commander of the attacking party then ordered the artillery to be placed in front of the barricade, and it was not long in opening a way for the soldiers, who took the barricade, and then penetrated through the Calle de la Riera Baja, while those who had attacked the barricades of the Calles Sadurni, San Geronima and Cadena debouched through the latter to the Calle del Hospital. The moon had then risen. They directed themselves to the Capuchinas. Meanwhile, the troops who had taken the other barricades came through the Padro Riera Alta and Calles del Carmen and Poniente. To the rebels ensconced in the ex-convent there was no recourse but to surrender at discretion, which they did. Some of the republicans managed to escape by the streets leading to the Gusanina. By two in the morning the troops had full possession of the city, and we heard no more firing.

At daybreak the news ran through the rest of the population that the insurrection was conquered, and a great number of the curious began to traverse the barrios which had been the theatre of events. There still lay in the streets the dead bodies of the republicans and those of the troops; the former were ten or eleven. The troops are said to have had four killed and five or six wounded. The body which suffered the most was the battalion of Cazadores de Bejar, who had three killed. The other bodies who gave the attack were one battalion of the Regiment of Navarre, the Cazadores of Ciudad Rodrigo and the artillery. The people wounded were twenty, according to some, but others say not so many. It is not possible to learn with certainty, for some were carried into private houses and attended to there. Nevertheless, in the Military Hospital, in addition to two dead citizens, there were one or two wounded of the same class. In that of Santa Cruz there were seven wounded and five dead. One of the first was said to be the commander of the rebels; he is seriously hurt in the shoulder. One poor old man, who was long a distributor of our journal, fell a victim to his own curiosity. On looking out of his balcony he was instantly killed by a ball. At half-past eight the prisoners (some eighty or over) were transferred to one of the vessels of war anchored in the port. It is said that among them are the deputy to the Cortes, Señor Serraclara, Don Emilio Morros, who had been a commandant of one of the republican battalions, and the City Councillor, Don Lopez Bernegossi.

At half-past nine in the morning of Monday a column consisting of a battalion of Cazadores, a battery of artillery, a squadron of Lancers and a platoon of volunteers of Catalonia, went out to the neighboring pueblo of Sans, where it was said that the Alcalde Alco, commandant of the republican battalion quartered in the Capuchinas, had gone out in the afternoon before, with some of his men, in the idea of uniting in the said pueblo the armed republicans who were in the Ribera Baja del Llobregat. Another column of equal strength, with some companies of one of the battalions of Francos de Tarragona, went at mid-day to San Andres de Palomar, where the republicans of that pueblo had seized the workshops of the Saragossa Railway, impeding the going out of the locomotives, and cutting the rails, so that the company had to abandon the service of the trains. As the column arrived the republicans appear to have abandoned those points.

The First Alcade fixed an edict ordering that after nightfall all the inhabitants should illuminate the balconies and windows of their respective houses. The effect was a real blaze of light. From the wax candle to the humble dip all figured in the fronts of the houses. Lamps and lanterns of oil and petroleum, of a thousand exquisite forms, threw forth their rays. The damages the revolutionaries of San Andres de Palomar caused the rails of the Saragossa line, close to the workshops, so that no train should come to, or leave Barcelona, were repaired yesterday afternoon, after the troops who left this capital had dislodged from that pueblo the few rebels who were there, who fled to the mountains near. The repairs effected, it was resolved that the postal train should leave in the afternoon. This it did, but on arriving near the station of Sardanola, the driver saw the way obstructed by a locomotive which had fallen into a rut where a party of armed men had raised the rails and prevented their restoration. He took his train back to this capital, where he arrived at seven at night. The other lines are all right, and the service carried on with regularity. Nevertheless, the line of Granollers suspended yesterday the trains for San Andres. The telegrams for Madrid for the government were sent by the Valencia wires, for those of the Saragossa could not carry beyond San Andres, where they were cut.

A person worthy of credit has told us the following curious fact:—At one o'clock yesterday morning a hand grenade fell on the terrace of the house No. 7 Calle de Fontanilla, throwing down a chimney and flying afterwards against the iron railings which guarded the interior patio, and then to the balcony of the third floor of the said house, where it burst. The shells destroyed the balcony, penetrated into the room and tore into pieces a bed on which a young lady slept, who remained miraculously unhurt in the midst of the incredible destruction. The concussion did not leave a sound pane of glass in the building, and the ladies who lived there passed some hours in extreme anguish. Last night a sailor was stabbed in Barceloneta. Whether from this or from the intense alarm existing in all minds by the events of the last few days it is certain that extraordinary terror prevailed for some hours. There was rushing of people, closing of shops and locking of doors, until, the truth being known, the people became tranquilized.

The United States Consul had the American flag flying from his house in the Rambla de Capuchinos.

Yesterday morning the decorations of the wounded were taken.

The Sickles' Cuba Negotiations.

[Paris (Oct. 3) Correspondent of London Standard.]

We are now waiting further details from Barcelona and the other parts of Catalonia. So great is the anxiety to learn more of the course of events that for the present Cuba is almost forgotten. I fancy there is a considerable turn in the tide of popular patriotism which set in on the first intimation of General Sickles' note. The 24,000 troops spoken of as intended to be despatched have, up to this date, not reached 7,000. Vessels are ready, but, somehow or another, the troops have been held back, and I think it very possible the holding back will be permanent, now that the Peninsula itself is likely to need their services. A few nights ago President Rivero stated to a meeting of editors of the papers that General Sickles' note, which had made such a stir, had been withdrawn. I cannot understand how he could tell them this, for the fact is that up to the moment I am writing it is not withdrawn, nor is it likely to be. What is withdrawn is the tender the United States had made some time since of friendly mediation between the government and the insurgents. This withdrawal has been formal and decisive, but the note of General Sickles remains as it was.

FRANCE.

Prince Napoleon's Note to the Americans in London.

The European mail of the 5th of October brings us the following complete text of the note lately addressed by Prince Napoleon to a party of Americans in London, and which has been already noticed in our cable telegrams. The American deputation from London to Paris waited on Prince Napoleon September 30, to present the address voted on the occasion of the speech he delivered in the Senate on the 1st of September. The Prince replied as follows:—

GENTLEMEN—I have received through your chairman the address you have sent me on the occasion of my last speech in the Senate; I am thankful to you for it. To be understood and approved by the citizens of a free country which has given such great examples to the world is a flattering reward. At the dawn of liberty, from the very earliest days of the reciprocal emancipation of our two countries, America and France have been friends, and have supported each other; the founder of our dynasty has always been your friend. Was it not he who, considering the death of Washington as a loss for mankind, ordered France to go into mourning for your great citizen? Have we not fought together for the freedom of the seas? To promote the development of wise, practical necessary liberties is to co-operate to the good understanding between free peoples, among whom you hold the first rank. This analogy between you and ourselves, which was conspicuous at the close of the last century, continues to this day. At the time when we seek to establish a liberal democracy you are barely emerging from a giant's struggle undertaken to destroy that foul institution of slavery which dishonored your republic. Our means are different; they are appropriated to the different idiosyncrasies of our two peoples, but our object is the same. With the help of Heaven we hope we may succeed. We will prove that in the Old as in the New World liberty can and must develop itself—emancipate itself from the thraldom of the past without rushing into utopias prejudicial to progress. Constitutional liberty established in France will make our political feelings agree, as our interests do already. I thank you, gentlemen, for having regarded my speech as the expression of those liberal, democratic and moderate opinions which can alone achieve the end I am seeking—that is to say, the alliance of the empire with liberty. I cordially shake your hands.

NAPOLEON (JEROME).

THE FASHIONS.

The Pantin Murders Scene a Place of Attraction—Society as Assembled in the Field of the Dead—Traupmann's Appearance and Bearing—Madame Ratazzi and Her Green Silk Dress—Costume Ornamentation—Autumn Colors—A Fashionable Wedding and Dress Styles—Trimmings and Lace—Hats—Luck in the Long Run.

PARIS, Oct. 2, 1869.

Your readers who have read an account of the monstrous Pantin crime—the murder of eight members of one family by a young man of twenty-two—will not fail to comment upon the *bon mot* of the Paris coachman who was hired to convey the victims to the fatal field of onions, in which a deep grave had been prepared for them. Had he been an accomplice of the murderer or acquainted with the motives of his customer the said *bon mot* would be too cynical to bear repetition here, but he was one of those men who for two francs per hour are told to go and execute extraordinary orders, whose powers of curiosity and wonderment are totally worn out. He now stations on the confines of the onion field, and attracts visitors by calling his fiacre "the victoria of the crime." His number is 9,103. The victoria is spacious, and, says the coachman, "it contained the six very comfortably; then it was a splendid night, such a night as one likes to spend in one's own family."

The aspect of the people assembled round the fatal field is mixed, but even here there is society. Ladies who have dressed to come and see the earth ploughed up. Here, too, are sold peacocks feathers, red balloons, gingerbread and drinks. Every now and then the dogs, which are let loose to scour the field, stand still and bark. This is a signal for the Parisian fair, who could not crush a worm, to start forward and stand round the animals in expectation until diggers come up and turn over the clod which may conceal another victim. To stand there and view whatever may be exhumed is a novel sensation. Since yesterday the whole field has been ploughed, and this entertainment is over, but long, dense lines of visitors do not cease coming and going. The space rendered thus tragically famous will become a paved square, from which several routes will branch off.

As the murderer and his victims are the great excitement of the moment I will attempt a description of him. His name is John Baptist Traupmann, and though his features are irregular, still he is not particularly disagreeable to look at. His forehead is high, but retreats towards the brain; his nose is very strongly peaked; his mouth small; his chin short; his lips thin; his hair, mustache and eyebrows black. He is the youngest of six children, all of whom are married and in business; his parents are both alive. He refuses to make any avowal and will not say what he has done with the body of the first victim, John Kinck, the only one not yet discovered. He showed some emotion when led to the corpse of Gustave Kinck, the eldest son, and said "he only wished he was in his place; that that old ruffian, John Kinck, had certainly murdered his own son." Such an example of ferocity has never yet been recorded in the annals of crime. One incident has caused great excitement in high life. It is that of the inquest. When the bodies of the victims were opened Mme. Ratazzi, it is said, and again denied, stood by in the dissecting hall and looked on until it was all over. She had obtained admittance by special favor. Is this strong-mindedness? inquire her friends, and answer no; but then friends are never good judges. Mme. Ratazzi felt strong-minded, undoubtedly, for she was impassive and did not move a muscle. "A woman who can walk down the boulevards in a green *silk* worked all over with yellow parrots," say her enemies, "is above all emotion and public opinion."

The yellow parrot time is changed for an interim of peacocks and peahens. The shade of their throats, blue and green, when the sun shines on them, is the favorite glacé.

The other colors for autumn wear and winter came out for the first time at the races last Sunday, which were honored at length by the presence of the Emperor. Scabious is all the vogue. It is called the "widow's flower" in Flora's dictionary, and is neither mourning nor joy, but a tinge of the former still is observable. It is a brown, with a purple tint. Reseda, or mignonette, is not green, but yellowish olive. The scabious in velvet is used as trimmings on the reseda, especially when the latter material is poult; thus the heading of reseda poult flounces is lined with scabious velvet. Elderberry is another novel color. It is a grayish purple, much used for walking costumes; and absinthe will reign supreme under gaslight. It is a faint tint of blue on white, the color of milk seen through blue spectacles. Dust color must not be forgotten either, in French poussière, nor ashes of roses, that is a pink, shading into lilac. The pink mallow under white lace is the last but one, and that last is called dahlia; it is cerise and violet, with a down on it, not unlike antique purple.

This was selected by the Duchess of Hamilton for her robe at her daughter's wedding. The bride was in a very thick white satin, her veil of white lace, her ornaments one row of pearls round her neck, her flowers white jasmine and orange blossoms; but in her hair, or rather upon her headdress, she wore a kind of white cap. The style of caps and coquettes toquets will prevail through the winter at balls. In my last letter I described one of the bride's dresses, in this I have another and cite it as a model of what it is to be.

An under petticoat of sky blue silk, puffed lengthwise, over which a white brocaded train robe that opens *en tablier* down the front. A square bodice, nearly high behind and quite low in front, a long peak and bows all up. A half-long sleeve with flounce of lace round the elbow, looped with a bow inside of the arm, at the bend. Should this description not suffice, your readers have but to look at the picture representing court dames a hundred years ago, and this is how they will all be dressed in a few weeks. It is the genuine Louis XV.

Artistic guipure or cluny lace will be much employed for trimmings. Gimp, of the most elaborate workmanship, for revers cuffs and epaulettes. The ruff is another great feature for the neck, whether of lace, muslin or the same material as the dress.

Felt hats at most châteaux are trimmed with the bouquet of cocks'-tail feathers, also sported by gentlemen on their Tyroleans. This is too enlivening and will get very common. The buckle across a velvet bow, with one or two small eyes from the top of peacock feathers is much more *distingué*. One of the best things said at a hunting party was from an old dowager and though it has nothing to do with a cock or peacock I have collected it for my fashions letter very carefully, because it concerns one who has left off going about with no shoes on. I allude to Father Hyacinthe. "I do not know who to compare him to," said a sportsman to the old lady. "Shall I tell you?" she said. The sportsman nodded—he was anxious to get off. "Well, Father Hyacinthe is the Baron Haussmann of Catholicism; he is always thinking of a new road for people to walk in."

Rather a good thing in the fashionable world, too, is a marriage which has just taken place between a lady of the *demi-monde* and a British millionnaire. The lady, a "Miss A——," had the habit of losing large sums at roulette, and not only sums, but all her clothes. Her prettiest crêpe de chine tunic, with silk fringe, used to go to the person who would lend her half its value, and then the skirts, the jewels, the hats—in fact Miss A—— would soon have been as innocent of the fashions as our mother Eve if an English lord had not come to the rescue. He lent her money, which went to roulette and never came back again. He dispossessed himself of a few thousands several times, but all had the same fate. The poor girl begged for the last time to try again, and the last thousand allowed was raked up by the banker for the twentieth time at least. "What am I to do?" she asked, appealing to the lord; "I have no luck at all." "Marry me," said my lord. Miss A—— and this eccentric exotic became in time two Arabellas. The couple are now in Paris; they have taken a house in the Champs Elysées and will receive next winter. It is hoped that the old adage, "The unlucky are lucky in wedlock," will be verified; but, as Sardou says, "it is rather on the slant."

RELIGIOUS INTELLIGENCE.

Religious Services To-Day.

Rev. Charles B. Smyth preaches this morning in the Eleventh street Presbyterian church, between Second and Third avenues, on "The Great Ecumenical Council."

At the Presbyterian church in Forty-second street services will be held at half-past ten A. M. and at half-past seven P. M. by Rev. W. A. Scott.

At the Church of the Reformation (Protestant Episcopal) in Fiftieth street Rev. Abbott Brown will hold services at a quarter to eleven A. M. and a quarter to eight in the evening.

Bishop Snow will preach in the University, Washington square, this afternoon, at three o'clock, on the "Speedy Doom of the Roman Beast."

At the Everett Rooms Miss Nettie M. Pease will speak before the Society of Progressive Spiritualists, at half-past ten A. M. and half-past seven P. M.

Services will be held in the John street Methodist Episcopal church at half-past ten A. M. and in the evening at half-past seven by the Rev. William P. Corbitt.

At St. Luke's Methodist Episcopal church Rev. Dr. R. S. Foster will preach at half-past ten A. M. and at half-past seven P. M.

Rev. George H. Hepworth will preach at the Church of the Messiah this morning at forty-five minutes past ten, and this evening at forty-five minutes past seven.

Rev. Dr. Verren will hold divine service in the French Church du St. Esprit this morning, at half-past ten o'clock.

Bishop Clarkson, of Nebraska, will preach this morning, at half-past ten o'clock, in the Church of Heavenly Rest, and Bishop Robertson, of Missouri, at four o'clock P. M.

Rev. E. D. Remington will preach in the Memorial Church of Bishop Wainwright this morning and evening.

Rev. E. R. Atwill will preach in St. John's chapel this evening, at half-past seven o'clock.

Right Rev. Hernito Southgate will hold divine service at Zion church, Madison avenue, at half-past ten A. M. and at four P. M.

Dr. Henry M. Scudder will preach this morning, at half-past ten o'clock, in the church corner of Twenty-ninth street and Fifth avenue, and at half-past seven o'clock in the church corner of Twenty-eighth street and Fifth avenue.

Church of St. Vincent de Paul, Williamsburg.

The Church of St. Vincent de Paul, in Williamsburg, which has just been finished and will be dedicated to day, is the most spacious and elegant Catholic edifice in Brooklyn, and is a splendid testimony to the munificence of the people in the Eastern District and decided proof as to the progress in the population and wealth in that portion of the city.

This church is 140 feet long and seventy feet wide, the side walls being thirty-six feet high. It is built of brick and is in the French Gothic style, with equilateral Gothic (pointed) arched windows, having geometrical tracery frames. The windows in the body of the church are stained glass, filled with various designs, the two in the middle of the edifice, on either side, having figures of St. Vincent de Paul and St. Patrick. The windows in the chancel over the altar are of the richest stained glass, with the figures of our Lord, St. John and St. Peter. On each side of the chancel are the chapels of the Blessed Virgin and St. Joseph. The grained arched ceiling is painted in various colors; the centre panels on the ceiling of the nave represent angels and other figures indicating different religious emblems. The side walls are painted buff color and are wainscotted. It contains some 350 pews on the floor, which is divided into three aisles, the wood being chestnut trimmed with black walnut, so that these pews alone will seat over 2,000 persons. The gallery projects twenty-eight feet from the front wall; it has thirty-six pews, which will seat over 200 persons, and on it is the organ loft, with a splendid organ valued at $5,000. In the rear there are two vestries.

The church has a basement running the full length and breadth of the building, and is twenty feet high, which will greatly add to the accommodation of the church, as it can be appropriated to confessionals, hearing catechism, &c. The exterior of the edifice, in the French Gothic style, has a hipped roof. There is a large pediment in the centre and a tower and spire in the left angle, both being 200 feet high, with four pinnacles and pediments at the springing of the spire. At the left side there are two pinnacles, one at the hip of the roof and the other at the angle. It has three large front entrance doorways, over which are four arcade windows and a large rose window filled with tracery and stained glass of a geometrical design.

The building runs from North Sixth to North Seventh street. The pastor is the Rev. David O'Mullane, formerly curate at St. Charles Borromeo's church, while under the pastorate of the late Rev. Dr. Pise. Opposite this magnificent church is a poor wooden building of the same name, which long served the purpose of the worshippers of that portion of Williamsburg. The cost of the building is estimated at $100,000. It has been rapidly run up, the foundation having been laid only some eighteen months ago. The architect is Mr. Patrick C. Keely, whose extensive and elegant operations in Catholic ecclesiastical architecture, in New York, Brooklyn, Boston and elsewhere have reflected so much credit upon him and which might well entitle him to be called the Pugin of America. The builder is Mr. Francis G. Turner.

The Battle of the Theologians.

GOD AND MAN.

TO THE EDITOR OF THE HERALD:—

The readers of the HERALD have been favored at different times during the last few months with communications, evidently from the same pen, such as "Plain Truths of Theology," "Are Catholicism and Protestantism both Failures?" "Science vs. Authority in Theology," &c.

That the writer holds as strong broad Church views as Bishop Colenso, of Natal, or the late Theodore Parker, of Boston, there cannot be any possible doubt. That the human fallible spirit of this age he thinks greater than the treasured wisdom and holiness of the early Christian and Middle Ages he would not, I think, deny. In opening the first pages of the Old Testament we there read that God "created the heaven and the earth" and created man in His "image and likeness." It is hard to tell whether this material universe or man is the greater creation. Man, possessing physical, intellectual and spiritual life, is only fit to be the son of God. The physical life is the animal organic natural life—the life of appetite, of necessity, like the horse or ox. The intellectual life is the life of thought, understanding, knowledge, genius—like Shakspeare, Humboldt, Napoleon. Man still, with these two organizations, would be animal—would allow the animal nature to overcome the intellectual, and human society, the separation between the sexes, Christian marriage, could not in any stable way exist.

But God gave man another life—the spiritual life, the life of soul—that life which, when the material body was lost in dust, would still live; that life which, with the help of God, would raise man from the power of flesh and tell him in his soul that he is greater than the lower animals. There is a certain rule or law laid down in that blessed volume which is to guide man in this world and unto the throne in the skies. It is left to man's option whether he will obey the holy law or not. If he obey, if he believe in Jesus Christ, God's only Son, crucify the flesh to the spirit, endless joy in heaven is the reward; but if, on the other hand, he gives way to the animal passions, if the spiritual life is crushed and a beastly animal takes the place of God-created man, hell, everlasting fire, misery, death is the end.

Such is the sum and substance of Christianity. As man stands in this world he is guided by divine and human law. When human society was formed it was found the abstract divine law was not full and sufficient to govern man. God did not appear to man in a representative capacity to enforce obedience, so the divine law was not enough; human society needed living men to enforce human laws in order to preserve civil order. The divine law was to fit man to live in harmony with his great destiny, temporal, religious and prepare him for everlasting life.

Before our Lord and Saviour Jesus Christ left this world to ascend to His Father's glory He appointed twelve Apostles to preach His doctrine, telling them, "Go, teach all nations, baptizing them," &c., and that these same doctrines should be taught the same through all ages, down to the end of time. If there is any truth in religion the same doctrines that were taught in the first century should be taught to-day. God will not change. God's Church cannot, in main points, change. Did not Jesus Christ also tell the Apostles, "Behold, I am with you all days, even to the consummation of the world." This divine law should be the same in Asia, Africa, Europe, America—among the brutal negroes in the African wilderness, the wild Arab of the desert, the educated and refined European or American—in the palace halls of royalty as well as in the tenant's hut, at once catholic and universal. And as human law has its executive officers to enforce its mandates and preserve order, so this divine Church should have agents to carry out and apply its directions with unbending fidelity to the end of the world.

Such is my conception of a divine Christian Church. To say that Emanuel Swedenborg, who disbelieved in the Trinity, was a chosen agent by God to reveal divine secrets, is to say that this age is imbecile, and many men and women of our day morally and intellectually degenerate. This rationalistic Christian believes that progress is not science. Material civilization, human liberty, &c., are all evidences of God's spiritualization of the world. This counter is overcursive in material prosperity, but retrograde in religion. The sad statistics stare us in the face that in the United States of America there are 27,000,000 of men and women, in this progressive, enlightened age, not yet reached by the Gospel, who have about as true a conception of Christianity as the Romans, who, under Nero, persecuted the early Christians. Rationalistic preaching, such as the above, has brought about, in part, this state of things. We must see before we believe. At this rate Christian evangelization will be slow. Christ's miracles cannot be reconciled with human reason; therefore we must reject them.

Theodore Parker's doctrine was common sense to theology, sound ethics to practical life; but he, from his stand in Music Hall, Boston, killed orthodox Protestantism in New England, and did a great deal to bring about the social and moral evils which oppress her to-day. The old Puritan States are lost in infidelity. There are too many such liberal Christians in the land to-day. Can we explain the Trinity by human reason? or the spiritual soul from the body of flesh? or the form of God, His image and likeness? Do we not, when we read of Jesus Christ's earthly ministry, His appearance in the flesh, His death on the cross, think of Him as a person independent and distinct from the God that appeared to Moses and that ruled the world for 4,000 years before? Yet, as orthodox Christians, we must believe the Father, Son and Holy Ghost are all one. Are we not surrounded by mystery on every side? How do we know but Jupiter, Mars, Venus, are inhabited by human beings? And if so what religions prevail there? All this is a sealed book. The philosopher and the child may shake hands, and infinite knowledge are equal.

The separation of Church and State, free religious toleration, the progress of democratic liberty, increase of knowledge, &c., according to some minds, are the dawn of the second advent. God gave all these temporal blessings to man in the early days of the world, but by man's perverseness he forfeited them, and then, to punish him, allowed them to flee away never to be seen or enjoyed again, until, after ages of punishment and suffering, of trials, tribulations and sorrows, one by one, by the intellectual progress of man, aided by God, should return again.

In what concerns man's temporal or human earthly relations God allows him, by the exercise of his intellectual life, to move onward towards progress and development? It is the result of the use of his mental faculties. But the true knowledge of God, the attainment of holiness, the grasp of truth eternal and final, are not gained by intellectual exertion, by mental speculation or by accident, but by God, speaking and acting through an infallible authority that will give man that true knowledge without which he never can see God in heaven. This conclusion is necessarily deduced from revelation, reason, common sense and the history and experience of mankind.

This searching after truth instead of accepting at once, this "critical examination," this speculation, this travelling to heaven on foot instead of taking an old and reliable stage, is foolish and in the end men will regret it. It is all right to reject superstition, not to worship men, to hold in check ecclesiastical grandeur and insist on that primitive simplicity characteristic of the early Christian Church. This is all proper and in order. God made a revelation to man. The foundation of that is the Holy Scriptures. But His catholic and universal Church is the working system. The Bible is the constitutional principle on which the Church is built, and a priesthood, descending one after another from the apostles, are the expounders and appliers of that sanctifying life in which Christ abounds. That priesthood must work "in season and out of season," not gaining riches, but having but one coat to their backs, ministering to the poor in suffering, misery, sickness, degradation, as well as to the rich rolling in wealth and splendor. Simple, natural, without affectation, like Christ himself, suffering and hated and reviled like their Divine Master they must be.

That Catholic Apostolic Church is about to assemble in Ecumenical Council to deal with evils from without and within. She converted at last the Roman empire; she rolled back the tide of barbarism that swamped Europe almost in the Middle Ages, and always has been able to meet the requirements of every age. God grant that from the Council of the Vatican shall go forth such inspiring truth and wisdom that error and all the disorders of the day may be dissipated, and that a united Christendom and an evangelized world shall greet the eyes and ears of all good men! WESTERN CATHOLIC.

The Faith of the Quakers.

The following Quaker declaration of faith was written by George Fox in 1671, and sent to the Governor of Barbados:—

DECLARATION OF FAITH.

We own and believe in God, the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and forevermore! And we own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible. Whether they be thrones, dominions, principalities or powers, all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed