THE FASHIONS.

Paris Styles—Topics for Talk—Straw Hats and a Book About Love—The Prince Imperial in an Imperial Rat Pit—Sporting Costume of His Highness—Loyalty and Lunacy—The Demi-Monde in Royal Resolve—Dress Materials, Colors and Make-Up—"Turning Out for the Road"—The Minister of Fine Arts Married.

PARIS, April 13, 1870.

The fashionable topics of this week are very varied. The *plebiscitum* is, of course, in every boudoir; a proper penance for Passion week. The next subject is Mlle. d'Elbée, daughter of a colonel under the first Napoleon. She is the newly appointed maid of honor to the Empress.

Then comes the pensive little straw hat with turned up front, called émigrée. It was worn under Louis XVI. The new book is another interesting item—"The Parisians of Love"—by which the author, Aubryet, means the virgins and model matrons of this world. The revolution among *demi-mundanes* ranks next, and finally comes Mr. Teulat's case of lunacy, a perfect nosegay of news, not forgetting the dresses at the horse show and Ratapolis.

Ratapolis is the public massacre of rats, perpetrated by dogs in the Palace of Industry—quite a novel process, but one in which the Imperial Prince is greatly interested. All canine candidates for this sport are first weighed—to every pound a rat. Thus, a bulldog weighing twenty-six pounds would have twenty-six rats to kill, and the dog which knocks down most in the shortest space of time is the champion of the arena. This latter enclosure is six metres long by three wide and one mètre high. It is entirely lined with looking glass, consequently every inch of the—field is visible from every distance on the ground floor of the palace. "Spring" was victor on the day the Prince visited the edifice. This white terrier strangled or dumb-founded twenty rats in three minutes. The heir to the throne of France was in raptures. He wore a gray suit, blue necktie, chamois colored gloves, a round hat, and shook in great glee the short stick he held in his hand. His equerry, Mr. Bachon, came in for a sharp look when he called this admirer of Ratapolis away, for just then a grinning bulldog was on the weighing stand. The expression of the animal's face was awfully pugnacious; it looked as if all the rats from every gutter in Paris were going to be laid low in one vast hecatomb. I hear there is more fun when a puny little puppy gets worried by the rats; but I have always attended the turf when mighty dogs have had but to shake their sleek victims by the nape of the neck or come down with a paw on their brains.

This leads me to the wits of a M. Teulat, formerly tutor to the sons of the Duke de Broglie. He has been confined within a lunatic asylum for having, in a moment of inexplicable ardor, "pressed his burning lips on the forehead of the duchess." The "burning lips" are the features of the case. If they had been cold lips M. Teulat might have escaped the charge of lunacy; but it is stated they were very hot. Moreover, this is how it occurred:—The Duchess was quietly sitting at her writing table writing a letter to her father all about the health of the Duke, when in flies M. Teulat and, as above stated, presses two perfect emoers on her temples, then, with his head in his hands, flies out of the room again. I do not expect your elderly readers would think him otherwise than mad; the youngers might be reminded of sudden attacks of this kind happening to themselves; but between this supposition and the fact of having a man cast among lunatics because of the ardor of his loyalty there really is a wide distinction.

The Duchess told her spiritual adviser about the condition of M. Teulat. This venerable friend expressed an opinion that she should in like manner inform the Duke. She did so, but at the same time pleaded for the offender's pardon, which was granted. Soon after this the Duke died and Mr. Teulat was dismissed, but he wrote letters which proved as ardent as his former art, and which the Duchess would not even peep, but delivered over to her spiritual adviser. These are the outpourings of which a court of justice will now sit—a perfect volcano. Meanwhile the Duchess, who was very delicate, fell ill and died, and M. Teulat, after having been proved insane by some members of the Broglie family and two physicians, was put in an asylum. With the aid of his brother, an abbé, he has regained his freedom, and comes forth with a demand for 100,000 francs damages. His lips must be burning still. I presume the damages are intended as a compensation for his having pressed his lips on the Duchess' forehead only; at least Vespetro says so. I need not add that M. Teulat is very much pitied, and just now, with a great dearth of other fashion matter, he is a general topic.

As concerns the revolution among the queens of the *demi-monde*, it consists principally in their firm resolve to appear before the public in the most rigid guise, without a scrap of lace or twinkle of diamonds—nothing but high bodices and floral ornaments. When asked to explain this extraordinary simplicity they reply that they must be distinguished somehow from "respectable women." After this the strangeness of the following view can be pictured:—On one side a lady of the "Lac" in correct drapery; on the other the wife of a husband's bosom, with bare shoulders and no sleeves.

As I have indicated a few very handsome costumes have been seen at the Palais de l'Industrie, both at Ratapolis and the hippic concourse.

Plenty of fine cashmere in the new shades (which I have already described in the fashion letters of this year) over taffetas skirts having plissé flounces all the way up or a very deep one round the bottom. Overtunics, whether of cashmere, crepe de chine or the other undulating wavy materials are made full and long in order to form rich folds when looped up behind. The Watteau style is in great favor on account of these thick folds. A lady was much admired at the "concours," she wore a gazelle shaded poult, on which came alternately a satin flounce of the same shade, and one in poult up to the knees, the train behind was flounced round in the same way, though with much narrower flounces, and looped with cords and tassels on each seam. Her hat was the melancholy emigrée, so cottage like on the top, so rustic and plain, but as pert in front as a peasant girl's bob and curtsey. Behind the front turn up rose a tuft of begonia in three shades—lilac, white and pink with a brown tinted leaf.

The belle who wore this tasteful dress was eyeing the "prettiest little turnout" through her eyeglass—a bamboo dogcart, on spider wheels, with only room for one inside, and a hollow behind for one's dog. The aerial conveyance evidently had caught her fancy. A very pretty Parisienne in three shades of violet and a crépe de chine scarf, tied under her chin from under a bouquet of red and white geraniums, stood laughing over the contemplation of a coachman on a very slant seat. The poor fellow was only leaning on his box behind, while the whole weight of his body was resting on his toes, placed out on a footboard. A few equestrians also came to try and purchase horses. A lady in a blue habit and lilac gloves, a scarlet necktie and high hat, showed off most consummate skill on a cream colored mare. Two mouse-colored horses kept time with a band of music placed in the gallery, and I believe quite unintentionally. They were followed by a victoria and four ponies, most gaily harnessed, with red and shaking large chenille balls on their playful heads. It is easy to glean from these yearly exhibitions of conveyances and horseflesh that high life is expected to alter the style of its carriages as often as Fashion alters her cuts and house furniture.

Not the least interesting features of this year's show are the different appliances for coachhouses and stables—pumps, brushes and other yard conveniences. Every article is being so much improved in the driving line by the emulation of builders and sportsmen that we shall soon find horses walk out of their boxes of a morning, put on their own clothes, do their own hair, take a turn, then a feed, and put themselves to their master's mail coach, landau or "brake" as naturally as we other mortals lay on our daily harness.

The aristocrats among sportswomen have all visited the Concours, and more or less selected some purchase. The Duchess de la Rochefoucauld goes in for strong driving lines, the Duchess de Fitz-James for good steel "bits," the blonde Vicomtesse de Bernis for light steel wagon springs, and each having a special hobby all hobbies are in demand.

But the decorum of this penitential season may not deter me from noting the wedding of M. Maurice Richard. His toilet on this occasion is most important, when we properly consider that he, being the Minister of the Fine Arts, must necessarily afford a mode for others to go by. I am happy to say he has given French grooms something novel—blue cloth coat and brass buttons, a white vest and light gray pants. No more burial black for nuptials henceforth.

The Muse of his future life is very wealthy, in very excellent health, very young and very talented. Never were so many qualities heaped on one plain mortal. She was not attired in bank notes, but in a brilliant white material, with silver lace on it, and her hair, which is fair, shone as if dressed with gold. The ceremony took place in the chapel of the Legislative Assembly and the most magnificent affluence that ever surrounded royalty at an altar was here quietly shown.

The sister of the bride, Mme. Perignon, was in a rose robe trimmed with admirable English point; her hat was of lace, with rose plumes.

Mme. Bournet, the bride's mother, was in mauve faille and splendid lace, a mauve hat and white plumes. I omit the diamonds on each wearer, because they were accessories, and are understood as necessaries nowadays, not superfluities.

Mme. Fourchy, sister of the Minister, was in the new green camel willow, with feather plumes, fringe and lace; the others were maize, blue garnet and amethyst poult roses are always plenty on lace.

The solemnities of Holy Week having commenced to day at the Tuileries, all my fair correspondents are kneeling at confessionals and listening to "Miserere," psalms and "Stabat Maters." When Easter has once dawned this long pent-up abstinence from worldly thoughts is sure to explode, and we may look forward to startling revelations.

ASSOCIATION FOR BEFRIENDING CHILDREN.

[From the Catholic World.]

A new association has entered the field of charitable labor in this city bearing the modest title at the head of this article. It has been organized and is recommended to the public by ladies whose names are a guarantee of its success. The sphere of its charitable work is among poor children of degraded parents. It is not known, except to the few practical workers among the poor, that there exists in York a pauper class nearly if not quite as destitute and degraded as that which is found in the great capitals of Europe. There are persons here who are born in this lowest social stratum, and will never rise from it without help. Their lives begin, are passed and end in what seems to be hopeless degradation. The portions of the city where this class of its population will be found are those bordering on the rivers, on either side, extending as far north as Fifty-ninth street. Children born in this class inherit the vices and diseases of their parents, as well as their poverty. They exhibit a precocity in debauchery which no one can appreciate who has not been brought into contact with them. They inhale with their first respiration a foetid atmosphere. They have an instinct for vice and crime. Many of them escape the penalties of the criminal code simply because they are so young that the law overlooks them. They come into the world with the child's instinct to look to its parent as the source of authority and a model for imitation. This authority is, for the most part, exerted to compel the commission of offences, and the model is a finished example for the grossest sins. With such influences from without, co-operating with natural and inherited tendencies to vice, it is easy to see with what fearful rapidity the child will be driven along in evil courses. If education begins, as is claimed, with the first outcry of the infant, what a training is inaugurated here!

There is another class of our population, not strictly a pauper class, but which is raised but little above it. The persons who compose it earn a scanty living by filial labor, and are exposed to all the temptations which beset extreme poverty. They easily fall into vicious habits squander their earnings, and their children are left without care to subsist as best they may. These children, equally with those of the class still lower, are in need of everything which a judicious charity can supply. The section of the city where more of these little outcasts and their wretched parents may be found than in any other of equal dimensions, is that bounded by Bank street on the south, Sixteenth or Seventeenth street on the north, the Ninth avenue and the river. But outside this section St. Bernard's parish has been carved, and it was here that, a few months ago, the small beginning was made from which the new organization has sprung. On the 7th day of September last a few ladies met at St. Bernard's church to open an industrial school for girls. Notice that the school would be commenced on that day had been given in the church on the Sunday preceding. No children came at the hour named, and the ladies, with one of the priests of the parish, went out into the lanes and alleys to compel them to come in. About twenty-five girls were gathered in the large upper room in the church edifice during the forenoon. They presented a pitiful spectacle of extreme poverty and degradation. They were clad in filthy rags, and young as they were, the facies of many of them bore traces of a course of vice and crime in which sad progress had already been made. It was clear from this first day's experiment that there was an instant and urgent duty to be performed, in reaching and reclaiming children of this class. The ladies therefore resolved to hold the school on Tuesday and Friday mornings in each week, from ten to twelve o'clock. The large room in the church was placed at their disposal. On the second school day fifty girls attended, and the number soon reached 100. The character and magnitude of the work which these ladies had, almost unconsciously, undertaken began to dawn on them. The school had filled up with hardly any effort on their part. The children were in need of everything. They must be clothed and fed. They must be gently led away from evil practices and taught the very alphabet of new and better lives. A few dollars were collected at one and materials for clothing purchased. Garments were cut out, and the children soon taught to assist in making them and the articles were distributed as they were needed. This has been continued until every child who has attended the school has received a complete outfit, including a new pair of shoes. But the girls came hungry as well and must be fed. At the close of the school on each day a substantial meal was served; and on Thanksgiving and Christmas days generous dinners were given to 200 children, for which turkeys in abundance were provided. The first step in any efficient charitable work among the destitute is, of course, to provide for physical wants. We must begin with the body. "First the natural," and "afterward that which is spiritual," is the Divine order. The soul is to be reached through the body, or rather, so closely united are the two that they are both acted upon by the care bestowed upon either. The normal cravings of the body, when unsatisfied, become the direst and the fruitful source of vicious indulgence. The hunger which demands but cannot get proper food, will demand and get sustenance hurtful to body and soul. The little child who leaves a miserable shelter in the morning, cold and hungry, will spend the first penny bestowed in charity by a careless giver at a rum hole made familiar by errands for liquor at the command of a drunken parent, where even a penny will buy what, for the moment, answers for both food and clothing. Little girls of twelve, and even younger, have come to this school in the morning whose only breakfast has been the liquor which they could buy for a cent and who had already contracted intemperate habits.

With children of this class, then, the first step toward moral improvement is the self-respect which they put on with their first warm, clean dress, and the satisfaction which follows a meal of wholesome food. This first step, however, leads to the next, direct religious instruction; the "line upon line and precept upon precept" by which the child's soul is to be instructed and purified.

It is hardly necessary to say that these children are virtually heathen in the midst of a Christian civilization. They have received little or no religious instruction. They are the offspring of parents who, for the most part, are Catholic in name, but who have long since lost grace and abandoned the sacraments of the church. And yet they readily take religious impressions, and are not without those first Christian ideas which expand rapidly with patient teaching. It has been the practice at the school to spend a little time each morning in instructing the girls in the catechism; in repeating appropriate verses of Scripture, in committing simple hymns to memory and singing them in unison. The ladies who opened and have conducted this school for the past six months have not been discouraged because they have not already achieved magnificent results. They knew when they began that the salvation of these children, for this world and the next, was to be "worked out;" that moral improvement comes by "little and little;" that no sincere charitable effort is ever lost; that nothing can be lost but opportunities; and that even a cup of cold water given to one of these little ones will not fail, either of its reward or of its effect for good. So far from being discouraged, what has already been accomplished with limited means and in a casual way has far exceeded their expectations. The work has been growing under their hands from the start. The little company of ragged girls, who came reluctantly the first morning, has expanded into a school numbering one hundred and fifty, who are eager for the instruction offered to them. They manifest the utmost affection for their teachers. They show signs of improvement in every way. Many of them give unmistakable evidence of having commenced a new and useful career. One girl who was found wandering in the street on the first day was asked by one of the ladies if she ever went to mass; she said "No." "Why not?" said the lady. She replied with a bold stare, "Oh! I am a bad girl." On being told by the lady that she did not believe she was so bad, the girl replied, her eyes filling with tears, "Well, I would go if I had anything to wear but these rags; but we've been awfully knocked about since father died, and mother says we're all going to hell, soul and body." This Maggie is now one of the best and brightest in the school, and an efficient assistant of the teachers. Others are emulating her example. In fact, so much has already been done that the ladies who commenced are irresistibly committed to a more efficient prosecution of the work. They see in it possibilities for good which do not allow them to stop short of the more thorough organization which they have attempted in forming "The Association for Befriending Children." They feel that a necessity is laid upon them to make secure the good already attained, and that they would be recreant to their duty as Christians if they did not go on to the more perfect results plainly within their reach. The necessity of such an organized charity has been shown in the rough outline which has been given above of the destitution of these children. Notwithstanding all the charitable associations for children, under the names of "Industrial Schools," "Protectories," "Orphan Asylums," &c., there are at least 20,000 children in the city outside of any such institution, whose necessities are even greater than those within them. In its circular the association says that it "Does not intend to relieve parents from their just responsibility for their children simply because they are poor. The possession of children and the duty of maintaining them are conducive among many parents contending with extreme poverty to habits of industry and sobriety. But any one who knows even a little of the very degraded portion of our population is aware that there are multitudes of children in this city utterly abandoned by their parents and exposed to every form of vice, or rather who are actually being trained, by precept and example, in habits of debauchery. Such children the association desires to bring under the influence of daily instruction, to minister to their daily necessities, to educate them for useful employments."

Such, then, in brief, are the aims of this association. The first step toward realizing them has already been taken. Aided by the liberality of a few gentlemen, the association has rented the building No. 316 West Fourteenth street, which is admirably adapted to the purposes of a home for those who may be received as inmates, for a longer or shorter term, combined with a day school for others. There is room for fifty of these inmates and for at least three hundred more day scholars. The house is under the charge of a matron and assistants in every way fitted to care for, control and teach the children, who find their highest reward in this opportunity to rescue and elevate these little girls. The new and most important feature of this charity is that it combines an asylum, a protectory, an industrial school and common school in one institution. It encircles in its arms those who are so low that they are overlooked by all other charities. It finds after all, that "the ninety and nine" have gone astray, and it seeks to bring them back to the fold. It completely removes from evil influences those who are most exposed, and shelters and fosters them till new habits are formed, and seeds of good are implanted and germinate. It gives to all food and clothing. It instructs all in the rudiments of knowledge. It gives the girls such industrial instruction as will enable them to enter on the various employments which society offers to their sex. Such a home school the association plants in the midst of these utterly necessitous children. There should be one or more of them established in every parish in the city; and if the Christian liberality of Catholics be not found wanting, such a result will be accomplished. At present the association must be sustained in the immediate attempt which has been made. Responsibilities have been assumed which must be met by generous donations. Surely the ladies who are willing to give their best energies to this glorious work, as well as their portion of the money needed, will not appeal to the public in vain.

RELIGIOUS INTELLIGENCE.

Services To-Day.

Rev. H. D. Ganse preaches at Association Hall morning and evening.

Rev. Charles B. Smyth preaches at the Eleventh street United Presbyterian church this forenoon.

Rev. R. N. Bellows preaches at Brevoort Hall at both services.

Rev. Bearly Betts also at the Church of the Holy Light.

Dr. Belding, of Troy, preaches at the Church of Christ this evening.

Rev. Dr. Cheever preaches at the Church of the Puritans this morning on "The Power of a Conscience Towards God.

Rev. Abbott Browne discourses at the Church of the Reformation.

Rev. Dr. Rogers at the Canal street Presbyterian church.

Rev. Dr. Verren will answer objections against Christianity at the French Church du St. Esprit.

"God, man's best ally" is the title of Rev. C. F. Lee's sermon this forenoon at Oriental Hall.

Rev. W. Rodman, pastor and superintendent of the Home for Incurables, will preach at the church of the Holy Saviour this evening.

Dr. Brownson lectures on the "Relations of Religion and Politics," this evening, before St. Paul's Institute.

Rev. G. H. Hepworth preaches on "The Right Way to Look at Life," this morning, at the Church of the Messiah.

Rev. R. M. Stratton speaks this evening on "Our First Mother," at the Lexington avenue M. E. church.

Rev. C. S. Hannyer preaches at St. Luke's M. E. church.

The Prophet Snow will describe the battle between Christ and anti Christ at the University.

Rev. Dr. Washburn addresses the young men at Association Hall.

Rev. C. Giles will take "The Measure of a Man" at the New Jerusalem church.

The twenty sixth anniversary of the Protestant Episcopal Church Missionary Society for Seamen will be held this evening at St. Ann's, Brooklyn Heights.

Rev. Dr. Koven preaches this even at Trinity chapel.

Rev. J. M. Pullman will hold "The Open Door" forth at the Church of Our Saviour.

Rev. Dr. Vinton preaches at Bishop Wainwright's Memorial church this evening.

Rev. J. Riley preaches at the Thirty-fourth street Reformed church to-day.

RELIGIOUS FANATICISM AND ITS FATAL EFFECTS.

The Central Avenue Horror in Baltimore—The Murder of the Marsh Children—Subsequent Suicide of Thomas Henry Hopps—Both Tragedies Traced to Erroneous Religious Teaching as to the State and Destiny of the Dead.

BALTIMORE, April 28, 1870.

The shock experienced by this community in the wholesale murder of her innocent children by Mrs. Marsh has been naturally intensified by the subsequent suicide of the lad Thomas Henry Hopps in the employ of Messrs. Seavers & Anderson, of this city. This occurred after a visit by Thomas to the scene of the Marsh tragedy, witnissing the funeral and hearing the burial address of Rev. Father McDevitt in these words, as reported in the *Gazette*:—"My friends, I have no sermon to preach on this sad occasion, indeed it would be out of place; I have only to assure you in the name of faith that the souls of these innocents are now in heaven, and it is enough." It will be remembered that the unhappy Mrs. Marsh, gave as a reason for the deed she committed that her children "had gone to heaven," and were thus so much better off. Having thus before us the confession of the teacher and the taught, can we be in error as to the cause of the tragic result? Mrs. Marsh killed her children and Thomas Hopps committed suicide because they believed, what they had been taught as an article of faith, that as soon as the breath of life has expired "the souls of these innocents are in heaven!"

Is this statement of the preacher true? Surely such fearful wholesale murders and the continued liability of their recurrence give us a right and title and make it our duty to inquire. As the clergy, both Catholic and Protestant, almost universally credit this dogma, it is not to be expected that they will canvass its truth. It remains, therefore, for a layman to institute the inquiry, even at the hazard of being charged with presumption. Better that, certainly, than to remain silent, stifling every sentiment of humanity, and sanctioning, by acquiescence, a conclusion which, whether true or false, has led, in its consequences, to such fearful results. If true, we can hardly withhold our admiration of the stern faith and heroic love of the poor mother, who, at the sacrifice of all her maternal instincts by killing her children, rescues them from present pain and want and secures them instant admission to the realms of bliss. Nor can we blame the unfortunate lad Thomas Hopps, who, in his simple innocence, believed that by suicide he would secure his salvation and become one of those happy "souls in heaven."

But if the doctrine announced by Father McDevitt, and, alas! generally believed by the "orthodox" of modern creeds, be false, is it not a shame, a folly and a crime, to continue to teach it, and thereby produce, with weak-minded mothers and simple children, the dreadful evils we see?

What, then, is death and what the state of the dead? Can there be life in death? Are the dead conscious? Must we discard common sense and reject the teachings of all our observation and experience in order to preserve our theological orthodoxy? If we consult our experience and observe facts familiarly known to us they contradict flatly the current theory. In cases of suspended animation—in swooning, in drowning, in catalepsy and other convulsions—life has departed, and the death state is actually entered upon. Without artificial means of recovery this death state would continue and become permanent. Now, what becomes of "the soul" in such intervals? If alive, conscious, "in heaven," why is it that we have no revelations of beatific visions, &c., from those who return to life and consciousness?

But surely there is one true source of knowledge on this subject, and that is the Bible. Surely, a book written by our Maker to reveal to us our origin, constitution and destiny is worthy to be credited in such an inquiry, and can be safely taken as our guide. What is its testimony? Opening its pages we cannot deny as the first result of its lessons that the whole man, whatever may be his constituent parts, suffers privation of life in what we call death. Genesis ii., 7:—"God formed man of the dust of the ground, breathed into his nostrils the breath of life, and man became a living soul." To this living soul God said, after his transgression, "Out of the ground wast thou taken; for dust thou art and unto dust shalt thou return." Job, speaking of his death, says:—"Now shall I sleep in the dust." Isaiah says, chapter xxvi., speaking of the resurrection or revival of the dead:—"Awake and sing, ye that dwell in dust." In Daniel, chapter xii., the angel says to the prophet:—"Many of them that sleep in the dust of the earth shall awake," &c. David saith to God, Psalms, cm.-14:—"Thou knowest our frame; Thou remembrest we are dust." Job, chapter xiv., declares:—"Man lieth down" (in death) * * "till the heavens be no more; they shall not awake, nor be raised out of their sleep." These citations show that the Patriarchs and prophets held that the whole man involved in the death penalty sinks into dust at death.

Our Saviour and the apostles taught the same truth. The Great Teacher declared "The hour is coming in which all that are in their graves (not in heaven, or hell, or purgatory or paradise) shall hear his voice and shall come forth;" and St. Paul describes the righteous dead as "sleeping in Jesus." Again, the death stage of all classes and ages is described throughout Scripture as one of profound unconsciousness, as sleep, a state of forgetfulness. A few citations will suffice to show this. "The living know that they must die, but the dead know not anything. Their love and their hatred and their envy is now perished * * * for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest." "In death there is no remembrance of thee, oh, Lord. In the grave who shall give thee thanks?" "Shall thy loving kindness be declared in the grave and thy faithfulness in destruction? Shall thy wonders be known in the dark and thy righteousness in the land of forgetfulness?" *i. e.*, in the death state. "The dead praise not the Lord nor any that go down into silence." "For the grave cannot praise thee, death cannot celebrate thee. They that go down into the first cannot hope for thy truth. The living, the living, he shall praise Thee, as I do, this day." To the same effect the New Testament Jesus said of Lazarus, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." And St. Paul saith of the dead, "I would not have you ignorant concerning them which are asleep." &c.

If we look to the examples in Scripture, the argument is equally conclusive against the pagan superstition (foisted by ignorant or designing men upon the Christian creed) that the dead are still alive—that their souls go to heaven at death, &c.—a doctrine which renders nugatory, unnecessary, nay, impossible, the only true source and foundation of future life to man, which is by the resurrection of the dead. Moses was not permitted to go into the Promised Land as a punishment. He died on Pisgah in sight of it. Now, if he was translated to heaven, and "his soul was there as soon as he died, as the priest affirmed of the Marsh children, how absurd appears the punishment! Denied the merely mundane and earthly gratification which Palestine would have afforded him, as a punishment, yet instantly translated in "his soul" to the presence of God, "with whom in fulness of joy—in Whose presence there are pleasures evermore!"

How was it as to David? Though one of God's favored servants, the Bible informs us, many years after his death (Acts, chap. ii.), that "though dead and buried, and his sepulchre is with us unto this day," the Patriarch "David is not ascended into the heavens."

The case of Lazarus, of Bethany, the friend and disciple of the Lord Jesus, is full of proof on the point before us. Here is an instance of one who had been so long dead—four days—that decomposition had set in. Where was he, and in what condition as to consciousness, intelligence and reason during this long interval between death and resurrection? If his "soul" was in heaven, enjoying the "pleasures evermore" of that blest abode, is it credible that he knew nothing of it? Where are the revelations he made of his blissful sojourn in the celestial courts? Not one word—not a hint even of such bliss and experience of delight, no report from "that bourne whence, at least, this one traveler did return."

Is further proof still demanded? Let it be supplied, then, by these positive declarations of one who knew all truth—the Great Teacher sent from God. "No man hath ascended up to heaven but he that came down from heaven," John iii., 13. Again; he saith to his apostles, just before His crucifixion, "Whither I go you cannot come." Now, we know He ascended to heaven after His resurrection, and thither He expressly declares they "cannot come."

With one remaining significant historical truth I conclude this only partial statement of the copious evidence on this point; that is supplied by the Apostle Paul's testimony in Hebrews. After enumerating by name the eminent servants of God, long before dead, of whom, as he says, the world was not worthy, he adds:—"And these all having a good report through faith, received not the promises: God having provided some better thing for us, that they, without us, should not be made perfect.' Now, if these have all gone to heaven at death how can it be that they have not received the promised reward—have not been made perfect? Truly "the legs of the lame are not equal," as saith the proverb.

Now it is no answer to these strong Scripture proofs to reply that these proofs apply only to the physical nature of man—to his body. That, I know, is the current device to break the force of such clear and conclusive testimony. But the plea is inadmissible, for the Bible abounds with proof that death and unconsciousness are affirmed of "soul" and "spirit" as of the "body" of man. Many passages may be found. A few only can here be adduced. "The spirit shall fall before me. That this spirit may be saved in the day of the Lord Jesus"—not at death. "Even one thing befalleth men and beasts. As the one dieth, so dieth the other. Yea, they have all one breath (or spirit)"—so that a man hath no pre-eminence above a beast (as to his present mortal condition). "He keepeth back his soul from the pit." "Deliver my soul from the sword." "He spared not their 'soul' from death." "Shall he deliver his soul from the hand of the grave?" "Unless the Lord had been my help my soul had quickly dwelt in silence." "He that converteth a sinner shall save a soul from death," &c. "The soul that sinneth, it shall die." "My soul is exceeding sorrowful even unto death." "God made his soul an offering for sin." The soul of the Saviour was in the grave, in the interval between his death and resurrection, according to the Divine testimony, which declares in psalm xvi., "Thou wilt not leave my soul in hell (the grave), nor wilt thou suffer thy holy one to see corruption." He said of himself in this death state: "As Jonah was three days and three nights in the whale's belly, so the Son of Man shall be three days and three nights in the heart of the earth—*i. e.*, the grave.

It is impossible within reasonable limits to recite here a reply to objections which would be urged against our proofs. But it is not too much to say that no really fair and effective argument can be urged successfully against that which is true, for the plain reason that no one truth can be made to clash with any other. But when the opposition shall bring forward their testimony, it will be time enough to consider it. Meanwhile on the premises and testimony above presented it is submitted that no priest or pastor, whether Catholic or Protestant, should venture, in the face of the unhappy effects and consequences of the teaching announced by "Father McDevitt," and in view of the imposing adverse evidence from reason and Scripture, to repeat the dangerous and subversive doctrine that either men, women or children can make death the instant passway to heaven. A LAYMAN.

MISCELLANEOUS.

Dr. Newman on the Catholic Church.

The Sheffield (England) *Daily Telegraph* publishes a letter from Dr. Newman to a friend in reference to the *Telegraph's* asserting that Dr. Newman's first letter shewed that he had not found in Rome the rest and security for which his soul longed. Dr. Newman says that though he disapproves of the actions of certain Catholics, his faith is firm and ever shall remain. As regards the Catholic Church, he finds a supreme satisfaction in her worship, discipline and teaching, and regards her Sovereign Pontiff as the centre of unity and the viceroy of Christ.

Union Among the Presbyterian Churches of Ireland.

On the 12th of April a special meeting of the Belfast Presbytery was held in the schoolroom of the Mary street church in that town, the Rev. Dr. Given, the moderator, in the chair. On the motion of the Rev. Robert Knox, D. D. (Belfast), the following overture was unanimously adopted by the reverend court for transmission to the General Assembly of the Church at its annual meeting in Belfast in June next:—"Overture from the Presbytery of Belfast anent Union among the several Presbyterian Churches in Ireland." Whereas, there are at present several Presbyterian Churches in Ireland having the same rule of faith—namely the Word of God with the subordinate standards of the Westminster Confession and the Catechisms; and whereas, it is exceedingly desirable, on many grounds, that all the Presbyterians in Ireland professing the same faith, government, discipline and worship be embraced in one church; and whereas, the present state of things in this country specially justify and demand an effort to heal the breaches of Zion, it is overtured to the General Assembly favorably to consider the subject of union among all sections of the Presbyterian Church in Ireland, and with the view of advancing this object to appoint a committee with power to confer with any committee that may be appointed on the same subject by any or all of the other churches. The Presbytery shortly afterwards adjourned.

OLD WORLD ITEMS.

The Schleswig-Holstein question and the treaty of Prague are revived. "Monsieur Tonson come again!"

The Porte will not allow the international courts of Egypt to be composed of a majority of European judges, as the Egyptian inquest of October, 1869, proposed to have them.

Further experiments are to be made in Bengal with the Carolina rice seed. The Justices of Calcutta have been asked to try the experiment of irrigating with liquid sewerage.

The grand spring reviews of the armies of Prussia and the North German Confederation are now going on, and the troops, it is said, never presented so fine an appearance before.

The Potocki Cabinet of Austria is bitterly satirized by a portion of the liberal press, who declare that it is a ministry of mere place-holders and that the empire now drifts about without sail or rudder.

The Dutch Surinam colony is about to incorporate "The New York and Surinam Company," an organization that has obtained a grant of 6,000 acres of colonial land and possesses $600,000 capital.

The employment of females in the Russian telegraph offices has turned out so well that the number of female hands has been largely augmented, and the business is to be left open to women hereafter.

A vinegar fair is to be held at Narbonne, in France, on the 26th of May, at which all the best vinegar, brandy and wine-producing regions of the southern departments will be represented by their products.

The verdict at Tours was rendered by 27 votes to 9, and among these last was one blank paper. As the courts of law in France always reckon such bulletins in favor of the accused, the real numbers were 28 to 8.

Count Bismarck is recovering and has got over his squeamishness of two years ago in reference to the absorption of Southern Germany. The recent speech of the Grand Duke of Baden was the signal of his convalescence.

Lillie, in France, now possesses one of the finest establishments for working up jute or East Indian hemp into coarse tissues in the world. It was started only in 1864, and now employs 1,800 hands, who are constantly busy.

Dumollard's burying ground—that is to say, the spot where the murderer of servant girls interred the bodies of his victims—has been discovered at Neyron, near Lyons, in France. It was be strewn with human bones found just beneath the soil.

In 1868 there were slaughtered 2,421 horses, with a few mules and asses, at Paris, yielding 484,200 kilogrammes of meat. In 1869 the number was 2,759 horses, yielding 551,600 kilogrammes—an increase of 337 horses and 67,400 kilogrammes in one year.

THE WOMAN QUESTION.

Most Ancient Instances of Crowing Hens' Conventions—The Female Council Summoned by Heliogabalus' Mother—The Senatulus of Erasmus—What Cornelia, Margaretta, Perotta, Julia and Catherina Said About Women's Rights Nearly Four Hundred Years Ago.

WASHINGTON, April 29, 1870.

The familiar Erasmus died at Basle July 12, 1536. He was a great scholar of the Catholic Church, whatever may be thought of him in other respects. He wrote some very clever things on the follies of his day, not sparing even religion; and among other subjects which occupied his mind and pen I find was that of woman's rights, which, it would appear, was agitated by the crowing hens of that early period, perhaps not quite so openly, but, at all events, much in the same style as during the present times. A female parliament met about the year 1500, and Erasmus gives us a lively record of the speeches and proceedings. The principal oratoresses were Cornelia, Margaretta, Perotta, Julia and Catharina, all very pretty names and pretty women belonging to the married station.

The Female Parliament or Convention having been called to order, Cornelia acted as Presidentress or Speakeress, and delivered the following address. I give the speech as reported by the lively Erasmus, as follows:—

CORNELIA—I esteem this day as most happy and propitious to our cause and to the entire republic of women, and considering your numbers and the alacrity of your coming together I deduce the highest hopes for our future success, and believe that under God's favor there will be suggested to the minds of each of you what best pertains to the common weal, dignity and usefulness of all. All of you, I think, must be aware how many of our privileges have fallen into disuse, and how that the men daily in public assemblies transact their business, while, demurely sitting at home spinning, we abandon our interests to chance. Hence does it come to pass that there is no common cause nor organization among us, and that men hold us in no higher esteem than as ministers of their pleasures, and scarcely deem us worthy to be ranked with the human species. But now, what we have begun, let us go through with it; you may each of you conjecture how things will finally turn out; but I refrain from uttering words of evil prophecy. Since we have so neglected to assert our dignity, let it be our first care to restore it to its proper place. The wisest of kings has left it of record, that "in much counsel there is wisdom"—Proverbs xii. Bishops hold their synods, the monastic orders their conclaves, soldiers their council of war, thieves their gatherings, and even the tribes of ants hold their consultations. Of all living beings women alone have no meeting of members.

MARGARETTA interrupts—Oftener than is becoming.

CORNELIA proceeds—This is no time for interrupting me; allow me to finish my peroration; a time will be allowed to each for making remarks. What we here propose is not a novelty, since an ancient example may be quoted in point. It is about 1,300 years since, if I mistake not, that Heliogabalus, that most praiseworthy Cæsar—

PEROTTA interrupts—Why so very praiseworthy when he was dragged through the streets of Rome by a hook and then flung into a sewer.

CORNELIA—Again am I interrupted. If for such reasons we acquit or condemn Christ himself may be called evil, since he was transfixed upon the cross; or Domitian, a pious man, because he died quietly at home. And, besides, nothing more atrocious is attributed to Heliogabalus than that he cast on the ground the sacred fire which was in charge of the vestal virgins, and that he had images of Moses and Christ in his private oratory or chapel, calling the latter *Christum*, out of contempt. The Emperor Heliogabalus originated the practice and held a privy council for consultation upon the affairs of Rome. So, also, his mother Augusta instituted a council, in which were discussed all matters relating to her sex. This assemblage the men, whether by way of distinction or for a joke, called the Senatulus. And now, after the lapse of centuries, the times admonish us to reinaugurate this council or congress. Nor is it in opposition to what Paul the Apostle says when he forbids women to speak in assemblies, since he referred to what is now called the Church. He spoke of the assemblies of men; this is of women only. If we are to forever hold our tongue, to what end has nature bestowed upon us the power of speech, surely as vivacious as those of men and voices not less sonorous—theirs, however, being more rancorous and having a close resemblance to that of the donkey. It behooves us, however, to transact our business with seriousness, lest men should again call us the "little Senate;" or perhaps they may contrive some more opprobrious title, as when speaking of us they are always impertinent. But if it be allowed to estimate the character of their councils according to the truth, they will be found to be much more womanish than ours. Year after year we see monarchs at war with each other, and as for theologians, bishops, priests and people, they wrangle forever and agree upon nothing. As many men, so many opinions. Truly among them there is more inconstancy than with women. Nor is there any harmony one State with another or neighbor with neighbor. If once the reins were but committed to our hands, if I mistake not human affairs would be more prudently managed. It may not become female modesty to attribute foolishness to so many great men, but it is proper for me to cite here what Solomon has written in his Proverbs, chapter xiii.:—"Quarrels are engendered by pride; but he who takes counsel in doing all things will be ruled by wisdom." But I will no longer detain you from the programme. Everything must be done in good order, becomingly and without tumult, and first shall be considered the questions:—Who shall be admitted to this convention and who left out? An unassorted crowd will begat confusion rather than judgment; but an assembly of an exclusive few would look like tyranny.

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CORNELIA—Those who have been thrice married should not be admitted.

JULIA—Wherefore?

CORNELIA—They should be esteemed as having attained an emeritus rank. I would apply the same rule also to such as reached their seventieth year. It should also be decreed that no one should speak of her husband by name, in a petulant manner—proper enough in a general way—but that also, in moderation. As Terence says, do nothing in excess, "*ne quid nimis.*"

CATHERINA—Why should we be allowed to speak less freely of our husbands than they do everywhere of us.

CORNELIA proceeds:—If the whole truth must be told, our dignity depends upon the men. If we traduce them what can we expect but that they may dishonor us.