

"City of Palaces"—Why this Name Should be Applied to Calcutta.

To the traveler who has seen some of the palaces of Europe and the palatial homes of America, these piles of brick, without the least claim to architectural beauty, are not worthy of the name of palace. Government House, the residence of the Viceroy, is a large and imposing edifice. It stands in a well kept park whose four large entrance gates, are defended or ornamented by soldiers in gay uniforms. Between the Government House and the river, is the Eden Garden, and stretching for a mile or two along the bank of the Hoogly is "the Maidan," the lungs of Calcutta, as it is called. At one side of "the Maidan" is the Chowmigea road, the fashionable quarter of the city for English residents. The streets are well laid out and lighted with gas. Upon Chowmigea road and along the strand, between the Maidan and the river, for an hour or more before sunset, the beauty and fashion and style of this capital may be seen out for the fresh evening air. Later in the year, when the Viceroy sets up his court at Simla, in the mountains, and the fashionable satellites have followed on, the avenues of Calcutta will lack much of their present display. Such a mixture of European and Oriental style on that drive could not be seen anywhere else in the world. The elegant European carriages, the oriental dress of the drivers, and strange, fantastic livery of the footmen and outriders, the scarlet and gold of the Viceroy's equipage, the footmen ornamented with long, white brushes, the fair English ladies, the dignified parades, the wealthy baboos in embroidered turbans and costly India shawls, formed a procession which moved rapidly around and around "the Maidan" to Eden Garden, where the English band plays for an hour at the close of the day. Carriages were soon deserted and the garden brilliant with gas jets received added brilliancy from the gay costumes and the jewels, and the laugh and talk of the throng of promenaders who passed back and forth over the lawn in front of the band pavilion.

Calcutta is not all Eden park and Maidan, with marble and stone sculptured memorials to departed Englishmen who have ruled India. A large part of five thousand acres of the city of Calcutta is said to cover, is made of narrow, tortuous streets or lanes, and a large proportion of the six hundred thousand people it is said to contain live in these by-ways. There are scores of such streets as Nemoo Khansama lane and Byasack lane and Choonagully and Shankibhanga and Hoogulkooria and other names as unpronounceable.

Correspondence Providence Journal.

—It is quite evident that the religious toleration clause of the Berlin Treaty is regarded as a dead letter in Turkey. It is no safer for a Mohammedan to become a Christian now than it was before the war. A few months ago the Government at Constantinople proposed to inflict capital punishment on a Mollah for assisting a missionary in translating Christian works into the Turkish, and he was only saved by the energetic interference of the British minister. The missionaries may labor among the other populations of the Empire; but Moslems are not to be allowed to accept the Christian faith. Six years ago Mustapha, the only convert from Mohammedanism to Central Turkey, was banished, under circumstances of great hardship, from Marash to Smyrna. During six years he wandered about from place to place in Asiatic Turkey, homeless and destitute, not daring to return. When some weeks ago, the Imperial Reform Commission was in session at Marash, the missionary, Mr. Marden, asked Said Pasha chairman of the commission and governor-general of the province, to allow Mustapha to return. The desired permission was readily given, and Said promised to order the Marash governor to give the exile protection. Accordingly, Mustapha returned, and took up his quarters with Mr. Marden. The governor, however, refused to give the protection promised, on the ground that it would endanger his life. An appeal to Said Pasha brought no satisfaction. He said he must wait until he got instruction from Constantinople, and advised that Mustapha be sent away. The English consul could help but little, and after four weeks of anxious expectancy, it was decided to send Mustapha away, before an order

should come for his banishment. He is, therefore, at present, hiding away in the mountains, far distant from Marash. Mr. Marden took the exile with him frequently through the streets, and did not receive any discourtesy; though Moslems dropped their work to gaze at a Mussulman who had renounced his faith. The life of Mustapha for the past six years has been of a sort to try in the severest way his Christian faith. He was shunned everywhere by Mohammedans as a leper would be, and even Christians hardly dared to assist him, for fear of losing the patronage of their Moslem neighbors. Yet he would not yield to the temptation to abjure Christianity, and has again become an exile for the sake of his religion.—Independent.

The Tornado.

Whose eye has marked his gendering? On his throne
He dwells apart in roofless caves of air,
Born of the stagnant, blown of the glassy heat
O'er the still mere Sargasso. When the world has fallen voluptuous, and the isles are grown
So bold they cry, God sees not!—as a rare Sunflashing iceberg towers on high, and fleet
As air-ships rise, by upward currents whirled,
Even so the bane of lustful islanders Wings him aloft. And scarce a pinion stirs.
There gathering hues, he stoopeth down again,
Down from the vault. Locks of the gold-tipped cloud
Fly o'er his head; his eyes, Saint Elmo flames;
His mouth, a surf on a red coral reef. Embroidered is his cloak of dark blue stain
With lightning jags. Upon his pathway crowd
Dall Shudder, wan faced, Quaking, ghastly dreams;
And after these, in order near their chief, Start, Tremor, faint-heart, Panic and Af-fray,
Horror, with blanching eyes, and limp Dismay.
Unroll a gray green carpet him before
Swathed in thick foam, thereon venturing, bark
Need never hope to live; that yeast pile Bears her no longer, to the mast-head plunged
She writhes and groans, careens and is no more.
Now, pricked by fear, the man devouring shark,
Gale-breasting gull and whale that dreams no guile
Till the sharp steel quite to the life has lunged,
Before his pitiless, onward hurling form Hurry toward land for shelter from the storm.
In vain. Tornado and his pursuivants, Whirlwind of gigantic bulk and water-spout—
The gruesome, tortures devil-fish of rain— O'er take them on the shoals and leavethem dead.
Doomsday has come. Now men in speechless trance
Glower unmoved upon the hideous rout, Or, shrieking, fly to holes, or yet complain
One moment to that lordly face of dread. Before he quits the mountain of his wave And strews for all impartially their grave.
And as in court-yard corner on the wind Sweep the loose straws, houses and stately trees.
Whirl in a vortex, his unswerving tread Winnows the isle bare as a thresher's floor
His eyes are fixed; he looks not once behind,
But at his back fall silence and the breeze, Scarce is he come, the lovely wrath is sped
Ashamed, the lightning shuts its purple door,
And heaven still knows the robes of gold and dun,
While placid Rain gently greets the sun.

—CHARLES DE KAY.

—When, upon inquiry after a young lady's health, we learn from her own lips that she is "nicely," we know that she was born in New England, and that she would be "purty well" out West, and "tolable" in the South.

—The London Religious Tract Society reports that "ever since 1868, the Spanish people have bought a larger number of Bibles in proportion to their population, than France or Italy, the other two Roman Catholic nations."

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