

*pai*, signifying "Yes; rest here." Most of the trade of those vast districts of interior Peru, the departments of Cuzco and Puno, is carried on through Arequipa, and has made it, together with its local resources, rich and luxurious. Standing at an elevation of 7850 feet above the sea, its climate is delightful. Its principal drawback is the frequency of earthquakes, by which it has several times been ruined. To guard against the effects of these shocks the dwelling-houses are low, never exceeding two stories in height, and are built of a white volcanic stone, with their roofs and ceilings voluted with the same material. The Rio Chile is spanned by a massive bridge, and the town is embellished with two well-shaded alamedas or public walks. The Cathedral is a large, modern edifice, and is believed by the inhabitants to be among the finest structures in the world. It has a bell, cast in the city, of greater size than that of St. Paul's, London. The principal square and market-place, of which we give a view, is 450 feet square. One side is occupied by the Cathedral, and the other sides by various municipal buildings resting on arcades.

The people of Arequipa claim to be the most active, enterprising, vivacious, and intelligent in Peru, and the claim is well founded. Most of the names in Peruvian history, whether in government, art, literature, or commerce, are of Arequipans, and the women of Arequipa are far from yielding the palm of beauty to their more famous sisters of Lima, while they proudly assert their intellectual supremacy. A strong jealousy of Lima exists in Arequipa, and the two cities are seldom in political accord; and as the Arequipans are most active, restless, and impetuous, they are almost always deep in political intrigue or in revolution. What Lyons is in France, so is Arequipa in Peru. As a consequence, it has suffered much from the civil wars it has so frequently provoked, but never probably so gravely as in the one just closed, when it was bombarded for three days by the forces of General PRADO.

From the description we have given of the sandy deserts of Peru it is easy to conceive that campaigning in that country is very difficult. These deserts are called *pampas*, and over one of them, known as the Pampa of Islay, General PRADO had to march to reach Arequipa from its port, Islay. This desert waste is ninety miles broad, and hardly a trace of vegetation or drop of water is to be found in it. The passage of this desert is usually accomplished, as sportsmen would say, in "a single heat," and is a severe trial of physical endurance. Yet there is hardly a lady in Arequipa who has not often accomplished it.

For the most part the sand is hard, swept smooth by the winds, and unrelieved by any thing except an occasional stone and the more frequent skeletons of mules and horses that have perished by the way. In places, however, the traveler comes upon great heaps formed by the drifting sands, called *medanos*. These are of varying size, from those which are only ten or twenty yards in length and six to eight feet high, to those which are half a mile long and sixty to ninety feet high. They are all crescent-shaped, with the bow of the crescent toward the wind, and as regular and sharp in outline as the new moon itself. Some, which have a core of rock, are permanent; but most are shifting, varying in shape and position with the varying winds. Instances are known in which not only individuals but parties of travelers and detachments of troops have been buried beneath them in their sudden changes. In the deserts, where little flakes of mica occur among the sands, these, being lightest, will drift over the crest of the *medano*, and falling on the inner side, make it appear, under certain lights, as if plated with burnished gold.

The only refuge or sign of life in the dreary *pampa* of Islay is the rude little *tambo*, or resting-place, of *La Joya*, midway between Arequipa and its port. It is rough and uncomfortable enough, but affords rest and water and a little food to the weary traveler and his weary horse. The water is brought from a distance of many leagues on the backs of mules, and is sold at a price per quart higher than that of good wine in the provinces of France.

The Port of Islay is simply a rough, rocky, dangerous landing-place, partly protected by a jutting, rocky headland from the heavy swell of the Pacific. A few dirty and extortionate *tambo*s, the dwellings of the custom's officials—the *aduanas*—and a storehouse or two, constitute all there is of a town. Water here, as at *La Joya*, is brought from a distance, as is also the food for man and beast. From the sea the place appears picturesque enough, but no illusions can be kept up when once you enter it.

The Peruvian army is made up almost exclusively of Indians and negroes, or *sambos*. The Indians constitute the infantry and being accustomed to travel on foot in the mountainous interior from infancy, they have wonderful rapidity and endurance on the march. The negroes are confined to the plains of the coast, and are accustomed to riding and the management of mules and horses. Hence the peculiar distribution.

The Peruvian soldiers are tractable, and if well led as brave as any in the world. The native Indian tenacity and stubbornness are excellent elements in the composition of the soldier. Almost every Peruvian foot-soldier is attended by his *rabona*, who may be, but is not generally, his wife. She marches with him, cooks and mends for him, often carries his knapsack, sometimes his musket, and always the little roll of matting which, when unfolded and supported on a couple of sticks, constitutes his tent. It is of little moment on which side the Indian fights. He knows nothing about the political squabbles of the country, and cares less. But the case has been different in past years, and will be again, when the rapidly-approaching struggle for supremacy between the Indians and the decadent descendants of the conquerors takes place.

LOST SUNSHINE.

Our House is emptied of Delight;  
It is no more the house of joy  
That once shone with his presence bright,  
That echoed to his laughter light,  
His bounding step upon the stair,  
His joyous accents every where—  
It is no more our home, without our Boy.

All's Gloom, although the sunbeams glow  
On yonder church-yard Tomb and Cross  
(So near, so far!); and Silence, though  
His brothers' footsteps come and go,  
And voices, that are dear to me  
(As *living* voices e'er can be),  
Too young to know the greatness of their loss.

Ah, Room wherein our dear one lay!  
As sacred as the sacred Pane  
Wherein he loved to kneel and pray—  
The good seed ripened day by day,  
I watched it in the ear, the blade;  
And when upon his death-bed laid,  
He reaped the harvest of God's golden grain!

Oh, manly Form that never more  
Shall swell this yearning heart with pride!  
Oh, kindly Face that always wore  
Its best for me!—I watch the door,  
Half-hopeful; through the window gaze;  
My sorrow gives me such amaze,  
At times I have to whisper: "No, he died."

The landscape now has lost its charm,  
The home view he was wont to prize  
(Ah, how he loved each field and farm!)  
The very air now lacks its balm;  
The pulse of oars upon the lake  
Is silent; and his gun can wake  
No echo; a mist ever hides our skies.

Yet dwells he in some heavenly home  
Far fairer; and about him lie  
The plains of heaven. Let us come  
In Thy good time, where grief is dumb;  
Not as with us, Lord, who lack speech  
The depth of our distress to reach,  
But where Thou wilt' the tears from every eye.

My boy, my Bayard without stain,  
Whom the world loved, yet soiled not;  
We would not have you know our pain,  
Else you would feel it; but would fain  
Still think (forgive us), though you be  
In Jesus' breast, that you and we  
Have yet some bond of sympathy,  
That somehow, Sweet, we are not quite forgot.

EDUCATIONAL REFORM IN FRANCE.

A MOVEMENT has lately been made in France in connection with the education of young women and girls which considerably disturbs the Romish Church authorities. Hitherto, while the State has been educating boys, the Church more or less directly, through nunneries, schools, and similar establishments, has had the chief control of the education of girls. Latterly, however, it has become pretty common for young ladies to attend what are called *cours*—that is, lectures by male teachers, their parents fancying that more robustness and solidity is imparted by that mode of instruction. The present French Minister of Instruction, M. Duruy, being a great admirer of this system, resolved to give it national position and encouragement. He announced his intention of giving these *cours* an official basis in connection with the French University, and called upon the municipal bodies and the University professors to assist in their establishment. The Bishop of Orleans, M. Dupanloup, denounced the scheme in his fiercest style, and declared that nothing but ruin for young ladies would result from the glaring publicity of the education now designed for them. The true aversions of the Bishop appears in his closing words: "Our young ladies have hitherto been educated upon the knees of the Church; we are now going to pass them into the arms of the University." The immediate effect of this denunciation has been to flood the Paris *cours* with applicants, among whom, it is said, are the two nieces of the Empress, the Mlles. d'Albe. It is quite likely that the new system is a result of the effort now so general to separate education wholly from religious influences of every kind.

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