

or of the colour of coffee and milk, and usually the higher grades of society are of this lightest colour. I, imagine the type we see on the eminent Egyptian monuments is more near the type of the central population than the tobacco shop variety. . . . When I was lately with the Bakwain tribe, I found, that when any English gentleman came to that part of the country he always paid his way honorably, and such was the confidence this honesty inspired that the natives would go with them five hundred miles, all the way to Grahamstown, simply on the promise of a small payment when there. They would also go to the north and hunt with them for months together, serving them faithfully all the time, and trusting to their honour as Englishmen. They would not have trusted a Boer or any other tribe but the English. I could appeal to English gentlemen who have visited that country, that when they wanted to go guides their only difficulty was lest four should go with them.

"I NEVER THOUGHT OF IT."—"I never thought of it," is a defence which even the laws of the land, imperfect as they necessarily must be, refuse to receive. The carelessness which results in the explosion of a steam-engine, the fall of a house, or the mal-administration of medicine, is punishable by a human tribunal, notwithstanding the mischief was not intended. We are bound, even under human laws, to think of others. And still more strongly are we thus bound under the law divine. It is in itself a crime to blindfold ourselves when walking through a world of sorrow. It is a crime so to close ourselves in as to be unable to see want and distress. Perhaps, in this view, one of the severest punishments in the next life will be the lifting to the eye of the epicurean of that picture upon which he refused to look at when on this side of the grave. The eye will then see a strange sight, and the tongue have a new experience to tell.

"I drank the richest draughts,
And ate whatever is good—
Fish and flesh, and fowl and fruit,
Supplied my angry mood;
But I never remembered the wretchedness
That starved for want of food!

I dressed as the noble dressed,
In cloth of silver and gold,
With silk and satin and costly furs,
In many an ample fold;
But I never remembered the naked limbs
That froze with winter's cold.

The wounds I might have healed!
The human sorrow and smart!
And yet it was never in my soul
To play so ill a part:
But evil is wrought by want of thought
As well as want of heart.

No need of sulphurous lake,
No need of fiery coal,
But only that crowd of human kind
Who wanted pity and dole—
In everlasting retrospect,
Will wring my sinful soul. *Epis. Rec.*

THE EMPLOYMENT OF LADIES.—Have you not remarked the immense works of art that women get through? The worsted worked sofas, the counterpanes patched or knitted (but these are among the old fashioned in the country), the bushels of pincushions, the albums they labouriously fill, the tremendous pieces of music they practise, the thousand other fiddle-faddles which occupy the attention of the dear souls—nay, have we not seen them seated of evenings in a squad or company, Louisa employed at the worsted work before mentioned, Eliza at the pincushions, Amelia at the card-racks or siagrec matches, and, in the midst, Theodosia, with one of the candler, reading out a novel aloud? Mortal creatures must be very hard put to it for amusement when they are forced to gather together in a company and hear novels read aloud! They only do it because they can't help it, depend upon it; it is a sad life, a poor pastime. Mr. Dickens in his American book, tells of the prisoners at the prison, how they had adorned their rooms, some of them with frightful prettiness and elaboration. Woman's fancy work is of this sort—often—only prison work, done because there was no other exercising ground for their poor little thoughts and fingers; and hence these wonderful pincushions are executed, these counterpanes woven, these sonatas learned. By everything sentimental, when I see two kind, innocent, fresh-cheeked young women go to a piano, and sit down opposite to it upon two chairs piled with more or less music books (according to their convenience), and so seated, go through a set of double barrelled variations upon this or that tune by Herz or Kalkbrenner,—I say, far from receiving any satisfaction at the noise made by the performance, my too susceptible heart is given up entirely to bleed for the per-

formers. What hours, and weeks, nay, preparatory years of study, has that infernal jingle cost them! What sums has papa paid, what scoldings has mamma administered ('Lady Bullblock does not play herself,' Sir Thomas says, 'but she has naturally the finest ear for music ever known!') What evidences of slavery, in a word, are there! It is the condition of the young ladies existence. She breakfasts at eight, she does Mangnall's Questions with the governess till ten, she practises till one, she walks in the square with bare round her till two, then she practises again, then she sews or bems, or reads French, or Hume's History, then she comes down to play to papa, because he likes music whilst he is asleep after dinner, and then it is bedtime, and the morrow is another day with what a called the same 'duties' to be gone through. A friend of mine went to call at a nobleman's house the other day, and one of the young ladies of the house came into the room with a tray on her head; this tray was to give Lady Maria a graceful carriage. *Mon Dieu!* and who knows but at that moment Lady Bell was at work with a pair of her dumb namesakes, and Lady Soppy lying flat on a stretching board? I could write whole articles on this theme.—*Thackeray's Miscellanies.*

HOSPITALS OR NOT?

The opening of St. Luke's Hospital in New York, and the increasing calls upon that of the Episcopal Church in Philadelphia, invoke a renewed attention to the claims of this species of beneficence. We are far from undervaluing the importance of the soup societies and the kindred institutions for the distribution of food to which the testamentary charity, in particular, of our citizens has been so often directed. But we think that these organizations have been made to assume an exaggerated importance when viewed in connection with those for the relief of the sick. For this we would suggest the following reasons:—

Our Lord himself notes with a very firm hand the line that lies between the two. He constantly healed the sick, and they as constantly, we are told, pressed upon Him to receive His miraculous aid. But He very rarely fed the hungry, nor do we learn that in any instance any of this class either claimed or received relief as alms. He was attended by the sick, the lame, and the blind, but not by the voluntarily hungry. It was clearly in His power to administer this kind of relief, and when hunger was the result, not of negligence or indolence, but by the detention caused by his own teaching, He interfered to provide food. But how sparing this was done, and how vigorous was the economy of His method of succour, are established by the fact that after the meals were over He directed His disciples to gather up the fragments. The lesson we are to learn from this is to give uniform succor to the sick and afflicted, but to guard with cautious jealousy the distribution of food.

If we look into the workings of our public charities, we will find that this distinction is not without its value. 'Relief,' says a great divine and political economist, 'afforded to want as mere want, tends to increase that want.' The fact is that there is not a species of voluntary want that we relieve that we do not endow. 'You, madam,' we may say to the delicate lady, as she drops a sixpence into the hands of the sturdy beggar attired in a suit of rags whose industrious filth she cannot but look at with a wonder, 'You, madam, made those clothes, and are even now contributing to the carrying on of the great clothing warehouse where similar garments are prepared. You create the demand for just this kind of filth, by the price you pay for looking at it, just in the same way that you encourage a talent for painting by the admission fee which you pay to the picture gallery just by.' 'Or you, sir, who are reading with surprise an account of the unearthing of a nest of paupers who in the night time have been living in vile luxury on the produce of their day's beggary—you are one of the leading subscribers to that hospital where imposture and indolent sensuality are nursed until they become strong enough to go out and take the community by storm.'

So it was in imperial Rome. The indiscriminating largesses of the emperors bred the vermin by which the empire was destroyed. So it was in the Middle Ages, when the equal bounty of the monasteries paralyzed the industrial power of those nations where they flourished.

With regard to the relief of the involuntarily sick, the same objection does not apply. They are consecrated to our sympathy by the same hand, and not by their own. The Lord Himself invites us to follow Him in the work of relieving such. He walks before us, as it were, into the wards of the hospital and the office of the dispensary. Have we, is the practical question put to each of us in this respect—have we followed Him there? If not with institutions belonging to our particular communion—institutions in which religious instruction is imparted as well as medical relief—calling to us for aid, how can we, if we refuse this aid, meet the Lord in that great day when our caring for the sick is to be made one of the tests of our acceptance by Him!—*Epis. Rec.*

THE WORLD CARRIED BY A COUP DE MARK.—A Gigantic Business Plan.—In all our newspaper experience we have never known any invention or discovery to so completely enchain public attention, and enlist universal confidence, as Holloway's world sanctioned remedies. All nations seem to have received and adopted them. The journals of the old world, and even the leading medical publications there, lent from the first their powerful aid to the inventor. Brother Jonathan followed in the wake of John Bull, and made such enormous drafts upon Professor Holloway's Central Establishment in London, that he found it necessary to come over, and set up a new manufactory in the Commercial Capital of America. With this main depot for the new world, he has connected more than thirty thousand dependent agencies in the various States and Territories of the Union.—And this is but a fraction of his gigantic distributive system. He counts his agents by hundreds of thousands, and the mails groan under the weight of his correspondence. He pays the revenue of a petty prince in postages and freight, and we have yet to see the man who can point out a paper in which Holloway's name has not been mentioned. All this vast system of production, disbursement, dissemination, and publicity is under his own immediate management, and he governs it as easily as a telegraphic operator controls the fiery tongue of the lightning. Truly he is a man in whose mental organization the highest and rarest qualities seem to have commingled. He has done more for suffering humanity in twenty years than medical science had previously accomplished in twenty centuries.—*Boston Journal.*

An article in the *Medical Times*, on pulmonary consumption, and the possibility of its cure, says—

"The proximate cause, or, at all events, an essential condition of the tubercular diathesis, is the decrease in the system of the phosphorus which it contains in an oxygenisable state; the remedy is, therefore, to be found in the use of some preparation of phosphorus, uniting the two conditions of being at the lowest possible degree of oxidation, and, at the same time, in such a state as to be directly assimilated. The hypophosphites of soda and lime are the combinations which hitherto seem best to fulfil these two requisites, and they may be given in doses varying from ten grains to one drachm in the twenty-four hours. The effect of these salts upon the tubercular diathesis is said to be immediate, and it is alleged that the general symptoms of the disease disappear with great rapidity under their use; and moreover, that the hypophosphites of soda and lime are certain prophylactics against tubercular disease.

Dr. W. P. Harris, surgeon to the *Khersonese* steamship, writes to the *Lancet* in surprise at the opinion which is so prevalent of the utter incurability of sea-sickness. His plan is to allow the stomach to discharge its contents once or twice, and then, if there is no organic disease, to give five drops of chloroform in a little water, and, if necessary to repeat the dose in four or six hours.

TURKEY.—A strong proof of the reality of religious toleration in Turkey is given in the following event, which has recently occurred:—A Mr. and Mrs. Freeman, and their daughter, having been converted from the Mahometan to the Christian religion, were denounced to the officers of the Porte by the mother of Mrs. Freeman, as having been unduly influenced in changing their creed.—A commission was appointed to inquire into the matter at the house of an American missionary, Dr. C. Hamlin, who was present during the examination both of Mrs. Freeman and her husband. The latter was closely questioned as to his motives for forsaking Islamism, with the view of ascertaining whether he was influenced by debts or any kind of trouble. The mother of Mrs. Freeman is represented to have gone "off in a grand exhibition of fictitious hysterics on meeting her daughter and grand daughter in Christian dress, in which she had never seen them before—no yashmak, no ferig, but Christian, i. e., Gaiour bonnet, shawl, and gown." Finding tears and cries of no avail, she had recourse to every kind of argument and entreaty, including the promise of wealth, station, &c., to induce her daughter to recant, but without avail, as she steadily resisted all persuasion, and gave good reasons for the faith that was in her. The inquiry terminated in the nonsuit of the mother.—Dr. Hamlin represents the officers to have said:—

"We are fully convinced that no compulsion has been used in this case, and, so far as we can see, the accusations of the mother are false. It is the will of his Majesty our Sovereign, and it has become the established law of the empire, that every subject, without any exception, should enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman. The Government will know no difference in the two cases. It will only under-