

not merely in cutting out the bitten part, (mere incision has been found too often unavailing,) but in combining with the incision the effectual means of keeping open the wound and maintaining it in a state of suppuration during a period of at least six weeks. Other curative means, as the exhibition of mercury, balla-dona, or lytloe, were also employed on these cases; but upon these, it is thought, little reliance can be placed. The following are the results of this treatment—From 1810 to 1824, the number of persons admitted into the Breslau hospital, was 194, of whom two only died of hydrophobia. From 1783 to 1824, inclusive, there were admitted into the hospital at Zurich 233 persons bitten by animals, (182 by dogs,) of whom only four died—two on the second day of admission, and in whom the disease had probably become developed before they were submitted to the treatment, and the other two were bitten in parts (inside of the cheek and eyelid) where the prescribed means could not be employed with the requisite exactness.

MORAL ADVANTAGES OF LOW POSTAGE.—"The moral advantages of frequent communication by letter, I rate very highly, as one of the best securities for good conduct, where young people have been well brought up, is the preservation of home feelings in all their freshness, and the nurturing and cherishing of all the pure and wholesome influences that belong to the family relations. Give me a girl who left the parent's roof pure, and so long as she writes freely to her mother, I shall scarcely fear for her virtue. Give me a youth who finds a pleasure in devoting a spare half-hour in the evening to the sister whom he has left behind him, and though he be a hundred miles off, there is a chain upon him, which, if it does not hold him back from evil, will check him in the pursuit of it. Now when one considers the field to which these observations refer, the immense scale upon which the enormous tax upon letters is working mischief, in separating the nearest friends, and insulating, during the most critical period of life, those who want every help to strengthen them against temptation, I really feel that the *economical* part of the question is quite suspended by the *moral* part; and even if the million and a half of revenue were sacrificed, the gain would be immense. Nobody hates more than I do the common outcry against taxation. As a nation, we do not pay dearly for our social comforts and blessings; on the contrary, they would be cheaply purchased if we had much more to pay for them. But it is unwise, nay I must say it is unchristian, for a legislature to say to a whole people, 'You shall speak to your friends, or hear from them, only through the state trumpet,' and at the same time to take for every message it conveys a sum immensely greater than the cost of transmission. These who have opportunities of judging of the moral progress of young persons, know well that when the son becomes indifferent to correspond with his family, when his letters are short and seldom, and when the daughter, absent to earn her livelihood, ceases to be regular and long in her letters to her mother—the moral destruction of the child is likely if not near, and society, which has a ready treadmill for the dishonest clerk, and universal infamy for the fallen girl, owes it to itself and to justice to remove every barrier between the mind of the boy and the father, the heart of the daughter and the moral precepts of her mother.—*London and Westminster Review*.

TRANSUBSTANTIATION.—It is worthy of notice that Alfrie, who was Archbishop of Canterbury in the eleventh century, makes mention in his writings, that the English churches had not yet adopted the Romish error of transubstantiation which had made considerable progress on the Continent. Speaking of the bread and wine used in the Sacrament, he says, "It

is the body and blood of Christ, not in a *corporeal*, but in a *spiritual* manner. The body in which he suffered, and the eucharistical body are widely different; the first was born of the Blessed Virgin, and consisted of blood, bones, nerves, and limbs; animated with a rational soul, but the body which we call eucharistical, is made up of certain grains of wheat, without either blood, or bone, or nerve, or limb, or soul. The sacrament is a type and a pledge; but the body of our Lord Jesus Christ is the truth and reality of this representation." Our readers will, at once see how different this view is from that adopted by the Church of Rome, which curse all who do not believe, that when the priest has muttered a few words over the wafer, it not only becomes the flesh and blood, but also contains the bones and the soul of our Blessed Lord!—*Dublin Record*.

SIR COLIN CAMPBELL.—About six weeks before the battle of Assaye, General Wellesley thought it necessary to obtain possession of an important fort, named Ahmednugger. It was taken by a most gallant escalade. In the thick of the assault General Wellesley saw a young officer, who had reached the top of the "very lofty wall," thrust off by the enemy, and falling through the air from a great height. General Wellesley had little doubt that he must have been severely wounded if not killed by the fall; but hastened to enquire the name and fate of the gallant young fellow, and had the satisfaction of seeing him in a moment after again mounting to the assault. Next morning the General sent for him, offered to attach him to his staff as a Brigade major, and from that hour, through all his fields and fortunes, even to the conquest of Paris, continued him in his personal family and friendship, and used sometimes to say that the first time he had ever seen him was in the air; that young officer is now Sir Colin Campbell, Knight Commander of the Bath, a Lieut. General in the army, and Governor of Nova Scotia.—*Eng. paper*.

THE ENTERPRISE OF THE DUTCH.—The arrogance of the English, the vanity of the French, the pride of the German, the superciliousness of the Italian, and the accumulated mass of all these perverse qualities—added to the legion of devils of his own—which exists in the Spaniard, must abate a little of their preponderance, when they reflect on the immense labour of the Dutch in regaining their soil from the sea, and in basing cities on the domain of ocean itself. To plant a house, they proceed as follows:—When the land is marshy, they trace the square of its dimensions, hore to the depth of seven or eight feet till they find water, pump it dry, and drive stakes round the square, by means of a weight of twelve or fourteen hundred pounds suspended from a pulley; the stakes are from forty to fifty feet in length, and each requires on an average an hour and a half for driving it down. One hundred of these blocks or stakes are sufficient for a small house. The royal palace at Amsterdam took 13,695. When it is considered what immense labour the towns in Holland have required for construction, what immense sums they must have cost, and what industry the people must have possessed, to enable them to prosper with such drawbacks on their exertions, the Pyramids of Egypt, the Ruins of Thebes, the Palaces of Persepolis, the Hanging Gardens of Babylon, appear no longer as visionary dreams of gigantic enterprise, but as the works of man; of a being capable of conquering the elements, of inverting the dispositions of matter, and wanting only presence to be divine.—*Standish's Notices of the Northern Capitals*.

NATURE.—To the natural philosopher no natural object is trifling or unimportant:—from the least of Nature's works he may learn the greatest lesson.—*Sir J. W. Herschel*.