

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Feb. 24.—Ex-President Thiers, in a letter to a Republican candidate for the Assembly in the Department of Vaucluse, declares that experience has rendered his conviction invincible that a Republic is the only possible Government for France.

YVESVILLE, Feb. 25.—When M. Thiers entered the Assembly to day he was greeted with a perfect ovation from the Members of the Left, in consequence of his letter stating his conviction that a Republic is the only form of Government for France.

ANOTHER CLAIMANT.—PARIS, February 27.—The Court of Appeals has dismissed the claim of Naundorf, who styled himself Louis XVII., pronouncing the man a crafty adventurer.

The *Official Journal* publishes a note of the Finance Minister of France stating that the produce of the direct taxes for the year 1873 amounts to 639,000,000 francs, thus exceeding the estimates by 23,500,000 francs.

THE BARON DE PANNAT AND LOUIS VEUILLOT.—We translate for the *Freeman's Journal* the following from the *Paris Union*:

"The measure which suppressed the *Univers* has called forth a large number of expressions of appreciation and sympathy in behalf of M. Louis Veuillot. M. le Baron de Pannat, has commenced collecting signatures at Montpellier, for the following letter:

"To Monsieur Louis Veuillot, Editor-in-chief of *L'Univers*, No. 10 Rue des Saints-Pères, Paris.

"Monsieur.—This is the second time that you have fallen a victim to your devotion to the cause of religion. It is a great honor to you that force should have placed a seal upon your lips to stop them from protesting in favor of truth and justice. Your subscribers, also, among whom you number so many friends, who are more disposed to congratulate you than to pity you; but a duty devolves upon them, which is to share with the effects of the blow you have received. We therefore beg of you, Monsieur, to retain, in order to meet the expenses of the paper, the price of the two months' subscription to which we are entitled.

"We deem ourselves happy in being able to give this token of our sympathy, and we beg you to accept the assurance of our high esteem."

SPAIN.

MADRID, Feb. 27.—The Government has withdrawn its garrison from Tolosa, in the Province of Guipuzcoa.

BAYONNE, Feb. 27.—The Spanish army under Moriones had made three attacks on the Carlist forces before Bilbao, and was repulsed each time.

SWITZERLAND.

The following dispatch was published in the French papers of February 1:

Geneva, January 31.—The Rev. Father Collet, of the Society of St. Benedict, and *Cure* of Notre Dame, Geneva, was suddenly arrested last evening and taken off to prison. His cell is kept a matter of the most absolute secrecy. No one is allowed to visit him or know where he is confined. It seems that he has received from Bar-le-Duc a number of pamphlets appealing to the Catholics of Switzerland to insist upon the preservation of the treaty of Vienna. The order for the arrest of this priest came from Berne, and two judges have come back to-day to interview the prisoner.

ITALY.

It is curious to note what grave accusations have rebounded on M. de Bismarck's shoulders since he accused La Marmora of being a calumniator, a liar and a forger. The *Gazzetta d'Italia* an official Italian paper says, "Who lied, calumniated and falsified documents in this affair? La Marmora or Bismarck? we do not hesitate to say Bismarck. Who told the truth? La Marmora."

Garibaldi, in a letter addressed to the youth of a school, established at Chiari, Lombardy, says: "My dear young friends—I send you a salutation in return for the one you have sent me. Young men of Italy, hate the priests and their friends—hate them with all your hearts."

"G. GARIBOLDI."

Capri, December 30, 1873.

The criminal statistics of 1872, of Italy, show an increase of some one hundred per cent. over 1871.

AUSTRIA.

A Vienna paper, the *Volksblatt*, has been seized for publishing an article obnoxious to the Emperor's projected visit to St. Petersburg, and asserting that implacable hostility exists between Russia and Austria.

GERMANY.

According to the Roman correspondent of the *Allgemeine Zeitung*, a remarkable change has taken place in the relations between Germany and Italy. "The *entente cordiale*," he says, "has received a severe shock. If a war were now to break out between Germany and France, the most trifling promises on the part of France would suffice to draw Italy away from the German alliance, and public opinion in Italy, if it continues to be disposed as it is now, will not urge the Government to do its duty toward its ally of 1866."

The *Spectator* says: "Archbishop Ledechowski has been sent to prison at Ostrome, in Posen, for his disobedience to the Prussian ecclesiastical laws, and refused to pay his fines under those laws—the first of the bishops to suffer, but by no means the first of the priests and ministers, of whom a large number, some Roman Catholics and some Lutherans, are in prison for the same cause. Prince Bismarck's strongest supporters appear to be getting nervous as to the issue of their master's vigorous campaign in favor of the autocracy of the Prussian State in matters ecclesiastical. Henry VIII. made himself his own Pope, but then he was logical enough to insist on uniformity of worship as well. King William is to be both a Roman Catholic Pope and a Protestant Pope all in one—and that is a position so eccentric that even the most fanatical of the German Erastians begin to feel qualms about its feasibility. There is something to us at once astonishing and humiliating in the delight with which journals calling themselves Liberal find excuses, without the ghost of a reason in them, for approving the Prussian persecution of the Lutherans and Roman Catholics."

RUSSIA.

In an interesting analysis of the new Russian army law the Prussian correspondent of *London Times* calls attention to the fact that the men of the general levy are to be called not soldiers ("soldat") but "warriors" ("ratnik"). A less heroic but more appropriate English equivalent for the word "ratnik" would be "militia-man." The "ratnik" or militia-man fought by the side of the soldier in 1812 and again in 1854; and no corps was more popular in Russia during the Crimean war than the thoroughly national one of the "Crown-peasant militia," composed of serfs of the Imperial domains. The "ratnik," in 1854, was clothed not in regular Russian uniform, but in a caftan and fur-cap; and, instead of being shaven and shorn like the ordinary Russian soldier, wore comparatively long hair and a beard, like the Russian peasants. "Woe to Europe," said Napoleon, "when the Czar of Russia wears a beard." The Napoleonic utterances were perhaps never intended to be understood very literally. In any case the Czar of Russia seems no nearer wearing a beard now than he was in the days of Napoleon's captivity at St. Helena. But what Napoleon undoubtedly meant by his picturesque prophecy was that a national as distinguished from a merely political movement on the part of Russia would be very dangerous indeed to Western Europe. The peasants, armed as militia, do wear beards; and they will be

numbered by hundreds of thousands—certainly by upwards of a million—whenever it may be found desirable to carry out the provisions of the new law in regard to a general levy.—*Pall Mall Gazette*, January 31.

INDIA.

The last accounts from Bengal are very dispiriting. Distress is becoming very severe in some districts, prices of grain are rising, and wages are falling. The relief works are largely resorted to, and children are being sent to the Missionary Orphanage to escape starvation. The Government is importing rice largely, but the exports also continue.

THE FORTY HOURS' DEVOTION—ITS ORIGIN AND HISTORY.

The object of this devotion of the Forty Hours' Adoration of the Blessed Sacrament is to offer a solemn act of reparation to our Divine Lord for the neglect and abandonment to which His sacred humanity was exposed from the moment of His death on the cross to the moment of His triumphant resurrection. By it we also propose to offer to God some reparation for the sins of bad Christians in general, and in particular for the heartless neglect of which so many disloyal Catholics are guilty towards our Saviour, who dwells with us in the Blessed Sacrament; also to atone for the profanations of the holy mysteries by bad Catholics, and for the insults to which our Lord is exposed at the hands of heretics who refuse to believe in the Real Presence.

This devotion is said to have the following origin:—In the year A.D. 1537, the city of Milan, in Italy was desolated by a plague. A similar epidemic twelve years previously had destroyed one hundred and twenty thousand of its inhabitants. It was also torn by civil discord, and oppressed by a foreign foe, whose legions surrounded it at that period, had ceased to belong to the duchy of Milan, Francis Sforza, the second duke of that name, having recently died without issue. The Emperor Charles the Fifth was therefore invited by the Milanese to assume its protectorship. But the King of France resolved to take upon himself the sovereignty of the duchy of Milan, on account of his relationship with the late Duke. The French King, having gathered a large army surrounded Milan, and the herald of the French court was dispatched to demand the surrender of the city. This summons the Milanese with great firmness refused to obey.

There was at that time preaching the customary Lenten instructions in the famed cathedral of Milan a Capuchin friar, equally distinguished for his holiness of life and solid learning, Father Joseph di Ferro. But what harvest could he expect to gather into the celestial granary from a city threatened by the invasion of a hostile army? This however, did not dishearten or unnerve the zealous servant of God. He commenced his course of sermons, and his auditory increasing each day, he was all at once enlightened by a ray of divine light—he suggested to the citizens the sublime devotion of the public adoration of our Lord Jesus Christ in the adorable Sacrament of the Eucharist, as a propitiatory offering to avert the dreadful scourge which was about to fall upon the city. The people gladly consented to so wise and holy a project, and hastened to begin the Exposition of the Adorable Sacrament on Palm Sunday, at the first hour of evening. The Holy Sacrament was exposed, and not only did the Cardinal Archbishop, with the entire clergy, both secular and regular assist at the preparatory procession, but likewise the senators of the city, all wearing sackcloth as an emblem of penance.

The Exposition was made in front of the chapel of our Lady of the Cross. There the Blessed Sacrament was conspicuously exposed, elevated upon a lofty throne, which was reached by twelve steps, and surrounded by more than a hundred lights. The Cardinal Archbishop worshipped in presence of the Blessed Sacrament for the first hour, then followed the ecclesiastics according to their dignity, then the senators, and finally came the citizens divided into groups, who assembled from every part of the city, each bearing lighted torches. The concourse of fervent worshippers was truly wonderful. The ardent and pious Father Joseph, a crown of thorns upon his head, a rack such as was used to torture criminals about his neck, and a crucifix in his hand knelt at the right side of the Blessed Sacrament and pronounced each successive hour an earnest and moving exhortation to assembled citizens, who in rotation presented themselves to offer their humble supplications before their Divine Redeemer seated on His throne of mercy. This impressive function having terminated in the cathedral, was renewed with the same fervor and piety in each church in the city, in all of which Father Joseph preached. The fervent faith of the Milanese obtained through this means the removal of their enemies. The irritated feelings of the rival monarchs were changed into feelings of concord and peace—and they agreed to a truce for six months. The Dauphin, who occupied the heights above Milan, repassed the Alps and returned into France, leaving the Milanese under the protectorship of the Emperor Charles the Fifth. A favor so important, which had all the semblance of a miracle, animated the Milanese with sentiments of the most fervent gratitude towards our Divine Redeemer, vailed in the august Sacrament of the Altar; and from this period arose the perpetual adoration of the most adorable Sacrament, in the form now known as the Forty Hours' Devotion.

It was afterwards used by St. Charles Borromeo, the holy Archbishop of Milan, as an offset to the excesses of the Carnival in that city, and as a reparation to our Lord for the scandalous conduct of those who indulged in the license which the recurrence of the Carnival annually brought about. The example of St. Charles was followed by one Italian Bishop after another till the practice of this devotion at Carnival time began to be general. Pope Benedict XIV. at last made it obligatory on all the Bishops of the Papal States to expose the Blessed Sacrament in the churches of their dioceses during the time of the Carnival, and granted many indulgences to all the faithful who would visit it during the Exposition, and pray before it, especially if they would approach the Sacrament.

Clement XIII. extended this devotion to the whole Church, established the regulations according to which it should be practiced, and defined its object and practice.

This devotion, then, began to be observed at other seasons besides that of the Carnival, and now in very many dioceses the Exposition takes place under the direction of the Ordinary in one church after another during the year, so that the Blessed Sacrament is always exposed in some church, and thus the faithful on earth imitate the ceaseless adoration of the blessed spirits in Heaven.

There is no country in the world which goes in so extensively for outward shows of religion and which is at heart so drunken and immoral as Scotland. Externally, Scotland is a model of sobriety and decorum; internally, she is rotten to the core—Puritanical in the extreme on the surface, drunken and debased at heart. In proof of this witness the records of immorality and her well-known great capabilities of private "tippling." Take, for example, what is known as "Bonnie Dundee." Whilst the people of Dundee would be shocked at the innocent laugh or joyous song of happy youth on the Sabbath Day, they are not ashamed to acknowledge that they consume 282,670 gallons of foreign spirits and whiskey every year. Irrespective of the beer which these thirsty fellow-subjects of ours drink, their whiskey propensities last year brought to the public exchequer £141,355 something like £1 per head of the whole population of Dundee.

AN INDEPENDENT ELECTOR'S LAMENT.

(From Punch.)

Vote by ballot? Vote by ballot! Vote by Ballot? Vote by ballot! Never for them blessed Liberals wouldn't he voted if I'd know'd.

Call it Liberal? I say shabby, not to pay a poor man's vote.

Wot's that worth now when among 'em all there ain't a f' pun' note?

Melancholy alteration—ain't it?—from the good old times.

When they used at every 'lection ringin' for to set the chimies.

Then it was the tradesman's 'arrest, with the poor man reaped as well.

Every free and independent 'lector 'ad a vote to sell.

O the days witch I remember, never more sitch times as they.

Druv to poll in a pheon't ever sitch a little way.

Open 'ouse at each Committee—drink and wittles gratis free;

An' the times as we've seen, and now to think of them we see!

Treatin' now is made corruption, and the lawr is so severe,

There ain't nothink nowhere goin', no not even a pint of beer.

Wot a change to come over this here former 'appy land!

Call it standin' for a member when a drop he musn't stand?

'Ere's a state o' things we've come to which before was never known.

Now a voter's vote and interest he can't call no more his own.

Wot's a Briton's ancient birthright, witch I am forbid to use?

Wy not for a mess of porridge let me sell it if I choose?

Now my vote I can't dispose of 'tain't no good no more to me.

Who the man is for my money there ain't one as I can see.

And for takin' useless trouble I don't feel I got no call.

Witch, if so, would be a reason wy I shouldn't vote at all.

But for me between the parties though to choose there's scarce a pin.

They've a trifle in their favour change as always went agin.

There's some hopes, however little, if so be they gain the day.

So the Tories I shall poll for, though I flings my vote away.

The *London Spectator* in commenting upon Lord Russell and the late anti-Catholic meeting, says: "There are some statesmen whose minds appear to be so much confused by outbursts of popular feeling that they cannot hold fast the simplest principles in the face of such outbursts, and Lord Russell is one of them. In one of the most irrelevant letters which was probably ever composed by a man of eminence and standing, addressed to Sir John Murray, Lord Russell after explaining that his health will not allow him to take the chair at the meeting to be held on the 27th, to express sympathy with the Prussian Government's ecclesiastical policy states his reasons for according that sympathy,—and what do our readers suppose these reasons to be? Simply these,—that on Dr. Manning's confession, the Roman Catholic Church makes the monstrous claim of having the right to decide for itself where its spiritual jurisdiction ends, and the jurisdiction of the civil power begins! Why as far as we know, every Church in Christendom and every man's private conscience when he does not belong to any Church, makes the same claim, and decides it after its own fashion no doubt generally much more reasonably than the Roman Catholic Church, but still for itself. Yet the arrogance of the Romanist claims on the conscience is Lord Russell's sole reason for approving, not the protection of those who resist and disobey such claims, which would be just and right, but the persecution of those who concede and wish to obey them. And then he calmly says, that as to 'the details' of the Prussian ecclesiastical laws, the meeting should have nothing to do with them. He might just as well have said he had nothing to do in old times with 'the details' of the laws which refused the Catholics their civil rights, or with 'the details' of the Corporation and Test acts, before the repeal of those measures. Lord Russell's position is briefly this,—that to persecute those who wish to be moral and spiritual slaves in order to force upon them liberty, is so noble a proceeding in the abstract, that even if it should involve harshness, irritation should give it their applause. It is melancholy to find any great statesman so apt to unlearn the lessons of his youth."

A Protestant clergyman has made the discovery that in the Protestant Church infallibility is in full practice, and that in the same Church there is much need for a fixed creed. The Rev. Mr. Waters is what is called a Dissenting clergyman, and of course a Protestant. He has seceded from the ministry of Harborne chapel, near Birmingham. The reasons for his secession show up in a very striking manner Protestant Church government. In his farewell sermon Mr. Waters says:—"Infallibility was the very position a Dissenting Church assumed, calling itself the Church of Christ, arrogating to itself the power to decide the spiritual condition of men and women and confining the Sacraments to those whom it considered fit and proper persons. He called this a violation of the first principles of Protestantism and an arrogation of that infallibility which was alone an attribute of God Himself. Especially was this assumption absurd when the Church did not even possess a creed. They knew what Papal infallibility was, but what the Protestant infallibility of Harborne chapel was no one could tell, except one or two favoured individuals who had stood up amongst their brethren and declared themselves the champions of an orthodoxy which as yet only existed in imagination and had never been seen nor heard. As to tyranny, it appeared that the minority in a Dissenting Church was able to decide, both for Church and congregation, what preaching should be delivered from the pulpit by declaring their determination to maintain orthodoxy." Yet Protestants cry out against the Divinely-authorized infallibility of the head of the Catholic Church.

WASHINGTON, February 15, 1874.—HOME RULE FOR IRELAND.—The mass meeting at Lincoln Hall last Thursday evening called, under the auspices of the "Home Rule League" of this city, to express sympathy for the Home Rule movement in Ireland, was numerously attended, and much enthusiasm prevailed. Many ladies graced the occasion by their presence. The walls around the platform were handsomely decorated with American and Irish flags, portraits of Daniel O'Connell and William Smith O'Brien, and a fine engraving of the Old Irish Parliament in College Green, Dublin. The assembly was called to order by Capt. Daniel McMahon, President of the League, who briefly stated the object of the meeting, and expressed his gratification at seeing so large a turn-out of the friends of Ireland. The following officers were then unanimously elected: President, P. McNeerhan; Vice Presidents, James Bellow, D. A. Brosnan, and J. L. Dease; Secretary, Major William MacWilliams. On assuming the chair, Mr. McNeerhan read a letter from Gov. Shepherd, who had been expected to preside, expressive of his sympathy for the people of Ireland in their struggle for Home Rule, and of regret at his inability to be present. Also a letter from Hon. Alexander H. Stephens, of Georgia, regretting that

severe bodily indisposition rendered it out of his power to be with them, but saying, "be assured no one sympathizes more profoundly than I do with the wrongs of the oppressed people of Ireland, and no one lives who holds the principles of 'Home Rule' or local self-government in a higher or more sacred regard than I do." Addresses were then delivered by F. McNeerhan; Hon. Chas. Albright, of Pa.; Hon. W. C. O'Brien, of Baltimore; Hon. C. D. McDougall, of New York; Hon. William J. Hyneer, of Arkansas; Prof. J. M. Langston, of Howard University; and Major William MacWilliams, of this city. After reading of an earnest letter from Gen. James Shields, in favour of Home Rule for Ireland, and the adoption of an address to the People of the United States, explanatory of the plans and purposes of the movement, the meeting adjourned with hearty cheers for Old Ireland and her generous sympathizers free America.—*Corr. Baltimore Catholic Mirror*.

The *New York World* is down on the cant of the inherent mental impotence of the Latin as contrasted with the Teuton races. There is spice in this:—"Of the so-called 'Communists,' who were bagged the other day by the police, in Tompkins square, every single man, with the exception of one Irishman and two Frenchmen, was a 'Teuton'; the conspicuous leaders of the whole affair being all 'Teutons'; and the only man who committed a serious assault upon one of the police being a hammer-bearing 'Teutonic' worshipper of Thor! The 'Commune,' properly defined, is of Latin origin undoubtedly; and the Commune, properly defined, is a very good thing, to which we owe, mainly, so much of liberty as survived in medieval Europe the deluge of 'Teutonic' invasion. So, too, is the 'Republic' of Latin origin; and it is an open historical question at this day for how much of the substance of the English and American liberty we are indebted to the Romans, and for how much to the 'Teutons.' As to 'Communism,' improperly defined and vaguely howled at, that is quite as much a 'Teutonic' as a 'Latin' production of the current century, and on this side of the water, at least, it has five 'Teutonic' representatives to one of any other blood."

The *Boston Gazette*, in the following, points out the knotty problems that the Siamese twins were capable of giving the lawyers had they been of rowdy proclivities:—"It is a very fortunate thing that the Siamese twins were law-abiding citizens. Had they not been, they would have given the authorities no end of trouble. In fact, it seems to us that they could have committed all sorts of crime with impunity, had they been so inclined. If Chang had committed an assault, how would it have been possible to have arrested him without arresting Eng also, and had Eng been entirely innocent of all participation in the affair, why should he have been arrested? In order to punish the guilty, it would have been necessary to punish the innocent also; and locking up Chang would have included locking up Eng. We do not see any way out of the dilemma that would have arisen except a temporary one, and that is the confining of Eng as a witness. But when it came to punishing the guilty party justice would have been non-plussed, for the law does not permit an innocent party to suffer for crimes he has not committed. If Eng, on the other hand, perpetrated a murder, he could never have been hanged, no matter how strong and conclusive the evidence had been against him. He could not have been imprisoned for life, for in these instances it would have necessitated the death or the life-long confinement of the unoffending Chang, who, having a separate identity could have obtained a writ of habeas corpus, and demanded his liberty. Had one of these twins been a rogue, he would have, therefore, caused no end of embarrassment to the officers of justice. If Chang were drunk and disorderly in the streets, what policeman could have arrested him without laying himself open to a charge of false imprisonment from the unoffending Eng? Had these twins been evil-minded, and conscious of the perplexities they could have originated, there is no knowing what might have happened. The law would have been powerless, for vice, must have triumphed and virtue been oppressed; or virtue triumphed and vice gone unpunished. Twins of this description are by no means desirable under such possible contingencies."

A distinguished member of the Kentucky Legislature is reported in the *Louisville Commercial* as having candidly acknowledged the corn. Reappearing, after an absence from his seat of three days, he said "he had been sick." "What's been the matter with you?" he was asked. "Well, some folks call it nervous chills; others pronounce it a kind of affection of the heart; but to be candid, I call it a plain case of old-fashioned drunk."

BOOTS AS THEY OUGHT TO BE.—When the shoemaker now tells his customer that he trades very much on one side, he in fact compliments him by the information that he has a healthy and unsubjected foot, determined to tread straight. It is precisely because children's feet are only in the first stage of injury, and are more nearly as God made them than they are destined to be made by the shoemaker, that children especially come into trouble with the shoemakers, or with the parents and guardians who believe rather in shoes than in feet for "treading on one side." A strong and healthy foot tramples a foolish shoe out as far as possible into the form it ought at first to have had. Even the distorted foot, after the shoemaker has done his worst, will often tread over the leather of the inner side of the boot-heel, because of a natural effort of the foot-heel to bring itself into some approach to the right line with the great toe. In a properly made shoe, then, the great toe and the heel have their right relative places furnished for them. And, since they are to be in a line together, it must follow that if a well made pair of boots be placed side by side so that their heels touch, their soles also will touch through the whole space in front of the instep from the place of the ball of the great toe to the very end of it. They will diverge only at the rounded ends, where the great toes round off into the little toes, along whose line, and nowhere else, any possible pointing of the shape of the bootsole can be got. Apart from the general necessities of a fit, the observation of the absence of undue looseness or pressure, and of the high heel that partly defeats nature's scheme in the construction of the bony arch, and throws too much of the work of support upon the toes, there is no better rough test of the degree to which a pair of boots has been adapted to a pair of feet than to place them with their inner sides together, and observe the cut of the soles. The more they diverge from each other between the place of the greatest breadth and the end of the toes the worse they are; and when they quite touch throughout the line they are what they ought to be. To secure this, to secure also a sole of which the greatest breadth corresponds truly with the greatest breadth of the tread, and, which, moreover, is contrived to allow room enough for the play of the foot in walking, including its lengthening or shortening with the ranging curve of its arch, is to secure what we ought to have, and what we can get only by defying shoemakers' prejudices, and compelling shoemakers, whether they like it or not, to understand the true theory of their trade.

CHINESE VIEWS OF DEATH.—There is nothing in the Chinese character more striking than the apathy with which they undergo afflictions, or resignation with which they bear them. There is so much elasticity in their disposition that the most opposite changes in their condition produce but little effect. A coolie can admirably ape the dignity of the mandarin when promoted, and a disgraceful official or ruined merchant who formerly had lived in luxury appears little to regret the change he has undergone. There is no fear of death amongst them, though

they have a character for cowardice. It is true they have the relics of the dead constantly before their eyes. The country is covered with graves, and in many places about Shanghai the coffins are openly houses till a propitious day arrives for the burial, months passing by sometimes before the body is removed. When the coffin is decayed, the bones are carefully gathered; and in a country walk one very often comes upon jars containing "potted ancestors." Money is saved for the purchase of a coffin, and is put by till ready for use. The first time I saw this was in a little cottage near Shanghai. There was an old cobweb coffin in the corner; I asked a young lad why it was there; he quietly pointed with his thumb over his shoulder to his grandmother, standing close by, and said it was for her! She was very old, and was nearly wearing the coffin before she was put into it. At funerals females are hired to do the "inconsolable grief" parts of the performance. It seems very ridiculous that such a custom should be kept up when it is known by everybody that the mourners howl for hire. They certainly work hard for their money, and their piteous means would be heartrending if they were real.—*Twelve Years in China*.

KAR MOVING.—Don't give up if you happen to fall in anything you undertake. Try it again, try a hundred times if you don't succeed before, and all the while be studying to see if you have not failed through some negligence and oversight of your own. Don't throw down your oars because the tide is against you. The tide don't always run one way. Never anchor because the wind don't happen to be fair. Bunt to windward, and gain all you can until it changes. If you get to the bottom of the wheel, hang on. The next turn will bring you on top. Are you in debt, don't let the time wear off the edge of the obligation. Economize, work harder, and spend less and hurry out. Put on more steam. Drive ahead and get out of her way. If you meet obstacles in your path, climb over, dig under, or go around them—never turn back. Is it stormy to-day, you don't better matters by whining and growling. Be good-natured. Take it easy. The sun will shine to-morrow. Do you lose a few dollars by a bad speculation? never think of collecting a coroner's jury about your dead body. If you are a mechanic, don't refuse to work these hard times, because you can't get the high rates you could last year. That only helps to make them harder for yourself and everybody else. Better take a quarter or a half a dollar less, than lie idle. Don't put on the sulks and long faces, because money is not so plenty as usual. Such a course won't add a single dollar to the circulating medium. Keep in good humor; laugh yourself, and do something to make others laugh. There's more health in one good hearty laugh, than in a dozen glasses of rum. Be happy, and impart happiness to others. Keep moving, look aloft. Be as prudent as you please, but don't bleach out your hair, and pucker your face into wrinkles ten years ahead of time, by a self-inflicted fit of the dismal.

THE FEET.—Of all parts of the body, there is not one which ought to be so carefully attended to as the feet. Every person is aware from experience that colds and many other diseases which proceed from the same cause are attributed to cold feet. The feet are at such a distance from the "wheel of the system," that the circulation of the blood may be easily checked in them. You see all this, and although every person of common sense should be aware of the truth of what we have stated, there is no part of the body so much trifled with as the feet. The young and would-be genteel-footed tramp their feet into thin-soled, bone-pinning boots, in order to display neat feet, in the fashionable sense of the term. Now this is very wrong. In cold weather, boots of good thick leather, both in soles and uppers, and large enough to give free circulation to the blood in the feet, should be worn by all. They should be water-tight and warm, but not airtight. It injures the feet to wear an air-tight covering over them. India rubber shoes or boots should not be worn except in wet and slushy weather, and then taken off as soon as the exposure of it is over. No part of the body should be allowed to have a covering which entirely obstructs the passage of the carbonic acid gas from the pores of the skin. There is one great evil against which every person should be on his guard, the changing of warm for cold boots or shoes. It is a dangerous practice.

SPECIFIC FOR DIPHTHERIA.—The Italian journals published a letter from Dr. Giovanni Calligaris, describing the remarkable success which has attended his treatment of diphtheria with phenic acid. He related the losses he formerly experienced among his patients when treating them with emollients, solvents, catarrization with hydrochloric acid and observes that this catarrization can no more eradicate the morbid principle than tearing the leaves off a plant will destroy the root. He now simply uses a gargle of phenic acid and distilled water, with external applications of new flannel; the food and drink to be taken cold. After the adoption of this treatment Dr. Calligaris lost but one patient out of fifty-eight. He requested the Italian journals to publish this discovery. Phenic acid is the agent which is now being used in this country as a remedy for cancer, and seems likely to effect an immense saving of lives formerly hopelessly sacrificed to that disease.—*Catholic Citizen*.

"I WONDER."—When a young man is clerk in an office and dresses like a prince, smokes 'fine cigars,' drinks 'choice brandy,' attends theatres, dances, and the like, I wonder if he does all on the avails of his clerkship?

When a young lady sits in the parlour during the day, with her little white fingers covered with rings, I wonder if her mother does not wash the dishes and do the work in the kitchen?

When a young man goes three times a day to get a dram, I wonder if by-and-by he won't go four times?

When a lady laces her waist a third less than nature made it, I wonder if her pretty figure will not shorten life a dozen years or more, making it more miserable while she lives?

When a young man is dependant upon his daily toil for his income and marries a lady who does not know how to make a loaf of bread or mend a garment, I wonder if he is not lacking somewhere say towards the top, for instance.

When a man receives a periodical or newspaper weekly, and takes great delight in reading, but neglects to pay for it, I wonder if he has a conscience?

HOW ARE STRENGTHENED THE STUDENT.—We believe we have got hold of an original anecdote that never was printed before. A student in one of our colleges had a barrel of ale deposited in his room—contrary, of course, to rule and usage. He received a summons to appear before the President who said: "Sir, I am informed that you have a barrel of ale in your room."

"Yes, sir."

"Well, what explanation can you make?"

"Why, the fact is, sir, my physician advised me to try a little each day as a tonic, and not wishing to stop at the places where the beverage is retailed I concluded to have a barrel taken to my room."

"Indeed. And have you derived any benefit from it?"

"Ah, yes, sir. When the barrel was first taken to my room, two days since, I could scarcely lift it. Now I can carry it with the greatest ease."

TO MEND CHINA.—Take a very thick solution of gum arabic in water, and stir into it plaster of Paris until the mixture becomes of the proper consistency. Apply it with a brush to the fractured edges of the china, and stick them together. In three days the article cannot be broken in the same place. The whiteness of the cement renders it doubly valuable.