THE TRUE WITNESS AND CATHOLIC CHRONICLE.-MARCH 13, 1874.

He felt that he was called to a higher calling than most men, and chose what presented itself to him to be the closest conformity with his crucified Lord .-It was these elect souls, let them have belonged to what age they may, who startle the Church and the world-whom but to read of upbraided their selfish lives, rebuked their lukewarm sympathies for the suffering members of Christ's body. It was these of whom the poet had written-

They are indeed our pillar fires, Seen as we go; They are the city's shining spires We travel to.

Let what was ideal, what was accidental, what was extravagant, what was excessive, be all stripped away from him, and there remained a man worthy, he believed, of the affection and admiration that had been claimed for him (loud applause). A vote of thanks to the lecturer terminated the proceedings.

EDUCATION IN IRELAND .- The thirty-ninth report of the Commissioners of National Education in Ireland has been issued. The report shows that, while school buildings had increased from 6,914 in 1871 to 7,050 at the close of 1872, there had been a decrease during that period of 11,552 children on the rolls, and of 8,029 in average daily attendance -This falling off is attributed by the Commissioners to two causes-decrease of the population, and the prevalence of epidemics. Of the 1,005,491 pupils on the rolls, the Protestant claimed 80,893; Catholic, 804,222; Presbyterian, 112,465; and all other persnasions, 7,911.

The Sligo Champion says : "That the accommodation afforded at the Sligo quays is insufficient for the recourse of shipping thereto, no one acquainted with the harbor will deny. Vessels beyond a certain draught cannot safely venture nearer Sligo than the Pool. We are glad to see that at length something is about being done which will have the effect of increasing the trade of the harbor, and thus improving the material prosperity of the town."

The Dublin Corporation have resolved to memorialize the Government for the appropriation of the Irish Church Surplus Fund to the widening of Carlisle Bridge; the construction of a new street leading to Christ's Church Cathedral ; the drainage of such parts of the country as may require drainage; the reclamation of waste lands and other purposes; the adornment and improvement of the city, and the advancement of the material prosperity of the country generally.

The men charged with being concerned in the Bank outrage in Mayo have been discharged, there being no further evidence against them.

DEATH OF TWO CHILDREN .- An inquest respecting the deaths of two children, named Ives, residing at 4 Henrietta-place, Dublin, was held on Monday. It was supposed that death had been accelerated by the effluvia arising from manure which had been placed on the basement storey of the house, by Mr. Tristram Kennedy, the landlord, for the purpose of cultivating mushrooms. The jury, after a lengthened inquiry, returned a verdict to that effect, and strongly recommended the parents of the children to Mr. Kennedy's consideration.

THE DUBLIN PRISONS .- The annual report of the Board of Superintendence gives an insight into the state of the Dublin prisons, which, so far as regards the number and character of crime, is satisfactory. From a tabular notice it appears that the total number of committals to Richmond Bridewell last year was 3,710, and that in 1853 it was 3,737! The total number of committals to Grangegorman in 1873 was 5,305, whereas, in 1853, it was 12,240. The average daily number to Richmond is now 277, and in 1853 it was 489; and the number to Grangegor man is now 225, against 472 in 1853.

THE CATHOLIC UNIVERSITY .- The Seminary of Holy Oross Abbey, Tralec, under the direction of the Dominican Fathers, has been affiliated to the Catholic University of Ireland, at the request of the Very Rev. Eustace L. Murphy, O.P., Prior.

GREAT BRITAIN.

The marriage of Prince Alfred to a Russian princess has, singular as it may seem, afforded an opportunity to the good Protestants of Edinburgh for a display of their anti-Catholic fervour. What the prince or the princess, or the czar or the Russian empire have to do with the Pope, or Catholic emancipation or the spread of the true religion, it requires a Caledonian brain, well sodden with Calvinistic heresy to conceive and then explain. We merely state the fact. No sooner was the late Royal marriage known to be arranged, than the men of the Edinburgh "Anti-Papal League" began to bestir themselves in the cause of discord and the devil. The marriage itself was denounced in choice phraseology as the work of Popery ; Dean Stanley (to the infinite amusement of this accomodating clergyman) was spoken of as favorable to Rome, and a long advertisement in the Scotsman called upon all true north Britishers to answer (if they could) the following knotty question :- "Will these things arouse sleeping Protestants to see that God is preparing to make Britain's sin of yielding to the Papists in 1829 the instrument by which He is about to bring great judgments on this nation?" So the marriage of the Duke of Edinburgh to the Grand Duchess Marie, in 1874, is one of the consequences of the Emancipation Act of 1829, and this marriage is the beginning of the judgments of Heaven upon England, because, nearly fifty years ago, Catholics were allowed to become members of the legistafure of their native country Are all the jails and all the madhouses in the three kingdoms full, that these felons and fools are left loose upon society ? The strange thing is that, with many proofs before them (such as the one we are considering) of the utter intellectual and moral degradation of whole masses of our Protestant populations, there are good sensible honest men amongst us who still will wonder why we have lost our prestige abroad and sunk from our old position as one of the great powers .- The Universe. The accidental absence of Lord Russell deprived the late No Popery meeting of any importance which it might have possessed; and although it is a cause for regret that Lord Russell should have been unwell, his participation in an absurd proceeding could not have been contemplated with satisfaction. The policy and legislation of Germany could in no case have been properly discussed at an English public meeting; and it was especially indecorous to take part against a religious body which rightly or wrongly complains of persecution. In former times Excter Hall occasionally protested with little effect against the persecutions to which Protestants or other heretics were supposed to be subjected in Spain or in Italy; but in no previous instance has a foreign Government been congratulated on the severity of its ecclesiastical legislation. Having pledged themselves by the framework of their resolutions, and by the very act of meeting, to approve of Prince Bismark's policy, the promoters of the movement, in imitation of Lord Russell, declined to enquire what that policy was. It might have occurred, even to a collection of blatant Protestants, that some laws might be good while other laws might be oppressive. If the speakers were ignorant of the only material facts of the controversy, they had no right to express, or to invite from their audience, any opinion whatever. It soon indeed became evident that the managers of the affair only look to the opportunity of uttering that hatred to the Pope and all his works which might have been taken for granted. The only speaker who knew anything about the German ecclesiastical laws was an American from Berlin, who was not allowed to address the meeting until spectators and reporters were worn out with the voluminous eloquence of the Dean of Canterbury, of Sir T. Chambers, of Mr. Home became a Catholic for the time ; but the old

denuncistions of the doctrine of Infallibility were not perhaps consciously insincere; but Exeter Hall hated Rome as bitterly and as loquaciously as at present long before the Pope had ever dreamed of a Vatican Council. If the Dean of Canterbury and Sir T. Chambers were in the habit of studying the opinions of the statesman whose acts they officiously applaud, they might have known that within the last fortnight Prince Bismarck expressly declared in his place in Parliament that he had nothing to say against the doctrine of Infallibility or the Vatican decree. His quarrel with the German hierarchy is founded on their political conduct, which may probably have been af-fected by the result of the Council, as it has been openly stimulated by the influence of the Holy Sec. t is the fixed resolution of the Emperor and his Minister to establish the supremacy of the civil power; but the Roman Catholic clergy and laity in Germany are at liberty to teach and to learn all the extravagances which excite the intolerance of restless English Protestants. One of the orators interpreted the German Emperor's well-known letter into a warning addressed to the Pope to mind his own business. If the explanation is correct, the advice is generally applicable ; and especially to busybodies who have much less to do with Germany than the Pope, and who have nothing to do with the doctrines of the Roman Catholic Church .- Saturday Review.

THE LIQUOR DEALERS AND THE GENERAL ELECTIONS. -The goodly company of Licensed Victuallers were not likely to be silent at this crisis. They also have the clearest conviction that the first duty of the

legislature is to defend their sacred cause. Let benighted Carlists, and people who share their ex-ploded ideas, inscribe "God and the King" on their banners; the House of Commons should know no other watchword than "Gin and Beer." "It is easier," said the *Telegraph* some time since "to rob the Englishman of his religion than of his beer."

Let creeds be abolished, and the perfume of alcohol supplant in our national temples the sickly fragrance of incense. Apostles and priests belong to the past; the future is for the Licensed Victuallers. - Cor. Tab'et.

MONEY LENDERS AND THEIR PRACTICES & CAUTION A gentleman in a government office, whose name did not transpire, applied to the magistrate at Westminster, on Tuesday, for advice. He said that recently he wanted £15 for thirty days, and applied to a money-lending agency in Westminster. He saw a person at the office, who required a declaration of his private and public income. This he made, and offered to let the person visit him at his office or house. The interest was to be filteen or twenty per cent. The person said his client would advance the money, but wanted a statement of the applicant's debts and liabilities. Moreover, it came out that the interest of fifteen or twenty per cent. was not per annum, but for the thirty day,s so that he would have to pay about 200 per cent. per annum for the advance. The applicant declined to accede to these conditions, when the man made a claim on him for 30s, inquiry fees, and declined to give up the declaration he had made as to his means, &c., until that was paid. In point of fact, it was a swindle to get the inquiry fees. wanted a summons to get the document. Mr Woolrych asked whether he signed any document to pay these fees. The applicant said he did not. Mr. Woolrych granted a summons for detaining the paper for what it was worth.

A very interesting discussion on cremation was not long since held in England, in which Sir Henry Thompson, one of the most eminent physicians of London came forth an advocate of the new method. and in Zurich, in Switzerland, a large number of persons have very recently formed a society to promote the burning of corpses, the members pledging themselves that after death their bodies shall be burned. This association has determined to adopt the newly discovered method of a Milan professor for burning bodies. Professor Brunetti, of Padua, has made many experiments in the art of cremation. but according to his system three hours and a half of burning are required to consume the bones, leaving white ashes that weigh about 33 pounds. It takes 150 pounds of firewood to complete this process. According to the newer method of the Milan professor, the body is lowered from the hall of the building into a vault, where, either with the coffin or without, the body is placed in a receptacle of firebrick, over which a fire-proof cover fits, and from which a high chimney conducts the smoke and gases out into the open air. After the body has been placed in this receptable, a stream of hot-air at white heat is turned upon it, and in twenty minutes the body is entirely consumed, and what is not left in a little heap of snow white ashes has evaporated in gas or smoke. The cost of this process, even where the hot-air has to be prepared for each successive body, is only about three dollars. The cost of building and fitting up the ccremonial ball would be about \$12,000. The most serious objection yet made to the burning of the dead is that it would give immunity in cases of poisoning, where the criminal could only be detected by the exhumation and dissection of the body. Such cases, however, are rare, and the objection can be avoided by holding an inquest in every doubtful case. SPIRITISM IN ENGLAND .- The Spiritualists are at us again. There is in this country an illustrious Russian prince who has traveled all the way from St. Petersburg to investigate the phenomena of which Mr. Home is the recognized apostle, and in which nearly half educated London implicitly believes. His experience so far tends to confirm his old oninion that these phenomena are not explainable on pure scientific grounds, and that a clue to their origin must be sought for in a supernatural atmosphere. At a seance (dark) held in the princely hotel close to Buckingham gate, the prince was witness of a very striking manifestation. The room—which was closely curtained in order to shut out every ray of light-became suddenly filled with a gray twilight, out of which emerged the figure of "John King," a spirit whose name is famous in spiritualistic cir cles. King, attired in flowing robes, be-turbaned and be-jeweled, strode up to the prince, shook his hand, and trusted he was satisfied that he was not the victim of imposition. The illustrious stranger felt the spirit's hand, and detained it. At his desire, too, the apparition lifted itself in the air, and lowered, bird-like, over his head for several minutes. The medium all this time seems to have been fast asleep behind a screen, which none of the prince's party were permitted to approach. When light was admitted, the expert was discovered in a state of great exhaustion, his hair damp with perspiration, his fingers cramped, and his whole appearance indicative of a swift and considerable loss of mental energy. I am sorry that Michael Faraday did not respond to the frank invitation sent him to examine these manifestations with his own hands and eyes. Unhappily he allowed himself to be the slave of that dogmatism which is the result of successful halfeducation. He could conceive the existence of gravitation, although he couldn't see what he believed in; but spiritualism to him was a thing so frightfully absurd-there being nothing absolutely material about it-that he could not stoop to examine it. Brewster and Brougham, and even our present Postmaster-General, have been more condescending. Brougham died in the firm faith that he had seen and conversed with relatives who had been dead nearly a quarter of a century Nor was Brewster less convinced. To these remarks I may add a curious bit of narrative. About four years ago a Catholic friend troubled himself about Mr. Home to the extent of bringing him into his house, and persuading him to abandon his clandestine correspondence. Newdegate, and of Sir Robert Peel. The repeated | feeling finally overcame him, and he returned, as | anti-Catholic country. Nothing would please the | graphy of all long-lived men will demonstrate.

the narrator remarked, "to the devil." - Dublin Nation,

A good story is told of a newly-enfranchised elector who for the first time was being canvassed for his vote. The individual in question is employed as a labourer in a large establishment, and had been seized hold of by an official in the same works, who is understood to have been "retained" by the committee of one of the Kilmarnock Burghs. Fer some time the elector listened patiently to a recital of the honourable candidate's merits. At length the canvasser, thinking he had made an impression, paused for a reply. "Och, sure," said the voter, " an' I don't know nothin' about the man yer spakin' of, but yo may put me down for sixpence." The poor man thought it was a subscription that was being raised for some fellow-workman who had been injured.

MR. D'ISRAELI AND THE EDUCATION DIFFICULTY. The Daily Telegraph says :- The Conservative chief had the hardihood to discuss the twenty-fifth clause of the Education Act with frankness. The Dissenters will see that they have nothing to hope from him. He says that it is the symbol of the hostile parties, that those who accept the clause are in favor of religious teaching, that those who reject it are against such education, and that there can be no compromise whatever. Here is truly a note of battle, for Mr. Forster himself never used such language. The Liberal party is quite ready to give up the clause, if the object in view can be equally well or better attained by some other arrangement. Since Mr. D'Iraeli goes so much farther as to refuse any modification of the existing plan, Dissenters know what they have to expect from the next Government.

The Protestant Bishop of St- Asaph has refused to consecrate a new church in Denbigh, which was to have been opened next week. His lordship's reason is, that the credos has a tendency to ritualism

UNITED STATES.

CHARITABLE STEALINGS OF PROTESTANCES -The New York Herald has lately been engage in some the charitable institutions of that city. 11. result of its iniquisitive labors is not very flatter to the honesty or the liberality of the Protesta: (who are engaged in providing the necessaries of the for the needy of New York. The Protestant scients of these institutions have literally and prove ally carried out the odious interpretation of the polyim, that charity begins at home. The managers of most of the Protestant institutions, in that perform spirit of self-denial that distinguishes modern religion, devoted the greater part of the State appropriations to themselves, as salaries for the time and labor which they gave to the poor, as the representatives of Jesus Christ. Nor is this the worst part of the revelation. The pet establishments of those, who have clamored for years with all the fierceness of unamenable bigotry against any public support of Cathelic protectories and Orphan Asylums have been guilty of enormous frauds upon the public treasury. They have fallen into the possession of "pious" rings, that have enriched themselves, at the public cost with a dexterity that Boss Tweed might reasonably envy. In this criminal depletion of the public purse, the Protestant Children's Aid Society, that yearly transports hundreds of stolen Catholic child. ren to the West to be sold to Western formers at so much a head, like beasts of burden, stands conspicuous. On the representation to the public author-

ities that it was providing for nine thousand destitute children, it has been receiving annually \$70,000 of the public charity fund. Its registers, which law requires it to keep, credit the society with only three thousand children. The first-class salaries which its officers draw were not large enough to exhaust its annual robbery, so the surplus, amounting at the time of investigation to nearly a quarter of a million, has been well invested for their own benefit by these disinterested friends of the orphan and street-Arab. The House of Refuge, the Five Points' Mission, and House of Industry, and all other places that are under Protestaut control, with one exceptions have almost equally damaging records. Their charities have been governed by the same law that prevails in the distribution of funds to convert the heathen to Protestantism-a cent contribution reaches its destination by the aid of a dollar to pay the cost of its voyage to heathen lands. While the officials lived like Dives, at the public expense, they were charitable enough to give to the wards of the State the portion of Lazarus. One modest preacher, who presides over a "House of the Good Shepherd," pocketed for himself only nincteen dollars more than was expended on all the sheep that he so tenderly and charitably housed. He took \$581 for the labor of spending \$562 of the public taxes. The Five Points' Mission, however, relving upon its long-established and spotless reputation, was a little more reckless and daring in the inflation of its fees-it charged \$10,000 for spending \$5,000 in feeding the starving and reforming the sinful. These frauds are entirely confined to Protestant institutions. When the Herald inquisitor examined the Catholic charitable foundations he could not find the slightest trace of the smallest misuse of public charities. The Catholics disbursed nearly two-thirds of all the ch. citable donations last year, because their houses for the helpless dependents on society far exceed those of all other sects in number. But this two-thirds was not drawn from the State. On the contrary, the Catholic institutions received less State support than all the rest but the private charity of Catholics compensated for the injustice that was done, in dividing the public fund, by contributing over three hundred thousaud dollars; while all other religious denominations gave to their poor and suffering religious brethren only forty thousand dollars. We presume, after this unpleasant exposure of the management of Protestant charities, and enormous swindling which has for years escaped detection under its cloak of virtue, that we shall hear less of the rapacity of Catholics in the disposal of public charitable funds. It has at last been proven, that Protestantism raised the cry of thief against the Catholic Church, only that public scrutiny might be diverted from its own robberies. ST. PATRICE'S PROCESSIONS --- We profess an earnest love for the poor, and are always willing to see sa-crifices made for their benefit. But we are not willing to see grave harm done under the semblance of charity. That is the present situation .-With all its faults and blemishes and disfigurements, the Patrick's Day celebration has been a great missionary institution to the Irish in this country and in other countries out of Ireland. There is no other external event whatever that brings so forcibly before the public mind that historical truth that "Irish" always means "Catholic." At home in Ireland we observe St. Patrick's Day simply as a holiday of the first class, with but a quiet remembrance that the saint of the day was apostle of Ireland .-The holiday is observed exactly as is that day week, the feast of the Annunciation, the only difference being the shamrock in the bonnet or hat-band .-This is the case in the South and West of Ireland, which is altogether Catholic; in the North, the festival assumes a more pointed and emphasized tone on account of the proximity of aggressivo and persecuting Protestantism. But in Ireland, where everything belonging to the people is Irish, the festival is purely Catholic. In Louvain and Rome. where everything is Catholic, the festival is purely Irisb. And in Australia, Canada, and the United States, where the state of feeling is strongly anti-Catholič and anti-Irish, St. Patrick's Day is emphatically an Irish-Catholic festivity. Now whether we view the public celebration of the day as Irishmen or as Catholics, we are compelled to admit that it is a strong help to Catholicity in this

private and public enemies of our faith better than see it suppressed. And we have not the slightest doubt, that if the wishes of Satan would be ascertained on the subject, they would be found to be strongly prohibitionary. We shall look upon it as a sign of the decay of Catholicity in the hearts of our Irish countrymen when we shall see the spirit of nationality wane amongst them and their children. And we look upon the even temporary suppression of the St. Patrick's celebrations as a step in the direction of indifferentism both to country and creed. We have seen too much of the world, and of the Devil's expedients in it, to be hoodwinked by the ruse that the celebrations are set aside for the benefit of the poor. This is like the economy of the avaricious laborer who, in order to work the more, curtailed his sleeping and eating hours. The result was broken health and the ability to work at all soon lost. Sutan knows that in proportion as the people are Irish and Catholics, the poor will be cared for, and therefore he would make use of this love for the poor to destroy the Irish-Catholic spirit by abolishing its festivities. Suppress Patrick's Day celebrations and you unquestionably strike a blow at Catholicity and Ireland. To care for the poor is both Catholic and Irish, but to care for the poor at the expense of the life of Catholicity and Ireland is a very suicidal attention. In the name of the poor we raise our voice to cry down that pretended charity which would suppress celebrations on St. Patrick's Day. As Irishmen we cry against it. And as Catholics we denounce it as the wedge that would separate Irish and Catholic, pointing particularly to the charlty ruse as the edge of the wedge. So far do we deem it antagonistic to the interests of Catholic charity that the celebrations should be abolished, that we do not besitate to say that a very sure means of aiding the cause of charity is to endeavor to give *cclat* and distinction to the day. We trust our friends of the various societies will consider these matters, and whilst they hold their celebrations with unusual splendor, will not fail to do their best for the poor likewise. Space does not permit us to speak at present of some crying abuses that ought to be suppressed at all hazards in the celebrations. Meanwhile we protest against that species of surgical wisdom which knows no cure for corns but amputation of the leg .- Catholic Advocate, Louisville Ку.

The Church of the Strangers in this city has be gun to move in the matter of the whiskey traffic and the women in Long Island have even gone so far as to request one of the railroads to stop the transportation of intexicating liquors, on the ground that they are dangerous to the community in somewhat the same way that nitro-glycerine and other explosive substances are. The railroad authorities have sent a reply intinating the impossibility of construing their duties as common carriers in this broad way; but the effect of prayer has not as yet been tried on them. In the West the movement continues very successful. A correspondent of the Times sends a detailed account of these Western operations, from which it appears that in twenty towns in which the movement has been in progress not less than eighty-two saloons, or other places where liquor is sold, had been closed by the middle of February, while in the same towns twenty remained open. In the same towns twenty drug-stores have agreed not to sell except on prescription, and only four have refused to sign the pledge. Of course these figures change from day to day.-N. Y. Nation.

DINNERS VS. PUFFS .--- A funny suit against an editor has been decided in the Circuit Court at Waukesha, Iowa. The Fays, proprietors of the La Belle House at Oconomowoc, brought an action before a Justice to recover ninety-seven dollars for meals and cigars furnished Ashley D. Harger, editor of the Oconomocow Times. Harger set up a counter claim for one hundred and sixty dollars for "pufling" the La Belle House. Judgment was rendered for the plaintiff, and Mr. Harger appealed to a jury. The case excited much interest, Harger being much liked, and having a solemn, earnest manner of making very witty remarks. He testified that Fay would say to him : " Harger, I've got a nice dinner to-day-come in." No, I thank you, I'm going home." Fay would prevail on him to stay, and after dinner the following colloquy : "Everything is there all right, Harger?" "Everything excellent." "Dessert all right?" "Excellent." "Ice crean all right?" "Delicious, Mr. Fay." "Vory well, re-member this in your paper next week." In return for dinners and cigars, Harger says that he told a good many lies-worth more than a thousand dollars. He would never have presented a bill for lies had not Fay fallen out with him and wanted pay for the dinners. Harger pleaded his own case, and the jury found a verdict for him, which threw the costs upon the hotel-keeper.

TEMPER.-Bad temper is oftener the result of unhappy circumstances than of an unhappy organization ; it frequently, however, has a physical cause, and a peevish child often needs dicting more than correcting. Some children are more prone to show temper than others, and sometimes on account of qualities which are valuable in themselves. For instance, a child of active temperament, sensitive feeling, and enger purpose, is more likely to meet with constant jars and rubs, than a dull, passive child, and if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress these ebullitions by scolding and punishment, you only increase the evil by changing passion into sulkiness. A cheerful good-tempered tone of your own, a sympathy with his trouble, whenever the trouble has arisen from no ill-conduct on his part, are the best antidotes ; but it would be better still to prevent before hand, as much as possible any sources of annoyance. Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections growthe wholesome warmth necessary to make the heartblood circulate heartily and freely; unhappiness, the chilling pressure which produces here an inflammation, there an excresence, and worst of all, "the mind's green and yellow sickness--ill-temper." -Education of the Feelings by Charles Bray.

NEURALGIA -A writer in the Lancet, Dr. C. H. Jones, states that in a majority of cases neuralgia essentially implies a lowering of the vital power and functional action of the nerve, and not an increase -an opinion which is also supported by the wellknown experiment of Dr. Du Bois Raymond, in which a diminution of the nerve current is found to be co-existent with the presence of pain in the nerve. The writer thinks it may be fairly argued, that when the symptoms of debility, and especially of nerve debility, are so apparent, and have so distinct a relation to the particular symptom, this must be itself of like essential character ; it can hardly be that the morbid state of the nerve affected can be greatly different from that which prevails so greatly throughout the system, especially when the means which avail for the cure of both are considered. The nutrition of the nerve being ill performed, its structure undergoes some molecular alteration which conditionates pain. What is true of neuralgin from this cause, Dr. J. believes to be true of all cases belonging to the non-organic class. Thus, electric disturbances, damp cold, malaria, all seem to act in the like way, so far as can be judged-viz, by deranging the molecular nutritive actions of the nervous structure, and so imparing its function.

YIELD OF MILK EER COW .- Prof. Miles, in his address before the Northwestern Dairymen's Association made the following statement :- The last census showed that there were 10,363,500 cows in the United States, which were valued at \$29,108,983. Most of these were of a very inferior kind. The average yield of milk, in the Northwest, was only 2,530 pounds per cow, but a dairyman in New York has succeeded in getting a yield of almost 8,000 pounds per cow from a herd. Mr. Fish, of Herkimer County, New York, by judicious selections, obtained a herd of cows that averaged \$34 pounds of cheese per cow each year. The cow Red Rose gave 2,956 pounds of milk from August 1 to September 15, and one day gave 76 pounds. An Ayrshire cow, Lass, gave in the same time 2,746 pounds, and bred till she was was 19 years old. The cow Nettie gave 1,364 pounds in July, an average of 44 pounds daily. The cow Beauty, belonging to E. T. Miles. of Massachusetts, gave, in 1870, 9,011 pounds of milk ; in 1871, 7,922 pounds ; in 1872, 7,555 pounds. At the last date she was 11 years old, and weighed 985 pounds.

MANNERS-Young folks should be mannerly, but how to be so is a question. Many good hoys and girls feel that they cannot behave to suit themselves in the presence of company. They are awkward, clownish, rough. They feel timid, bashful and distrusted, the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling, and acquire easy and graceful manners, and that is, to do the best they can all the time, at home and abroad Good manners are not learned so much as acquired by habit. They grow upon us by use. We must be court out, agreeable, civil, kind, gentlemanly, and be manly at home, and then it will become a kind of second naare everywhere. A coarse, rough begets a habit of roughness which we cannot lay off if we try, when we go among strangers. The most agreeable persons we have ever known in company were those who were most agreeable at home. Home is the school for all the best things.

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STRAINING AT A GNAT .--- Some little boys of the bootblack order have a hall in the Sixth Ward. where they "perform," and they have recently given fifty-six dollars-the proceeds of their entertainments-to the peor. But it appears the Society for the Reformation of Juvenile Delinquents has a vested interest in all "stage plays" to the extent of five

hundred dollars, which is called a license fee, and the counsel of this society has written to the 'Grand Duke Opera" to demand his five hundred dollars. ³ Here's richness,"-N, Y. Herald.

So long as bells have tongues there need be no fear that our city will be forgotten or unknown throughout the world; for the bells of Troy, like other of its manufactures, go everywhere. We are led to this statement in noting the fact that during the past week Meneely & Kimberly of this city had calls for the shipment of their bells to Oregon, New Mexico, Cuba, Nova Scotia, South America and Japan, while prior shipments have been made to India, China, and other extreme points. Hinm fuit, Hinm est, may be taken as the motto of the manufacturers of this city .- Troy Times.

The Catholic Church is growing apace in the Southern States. In the little town of Meridan, Miss., there were not twenty Catholics seven years ago; now there are over two Lundred having a very neat church, with a bell of 1,000 pounds. Rev. Father Valley is pastor.

MEALTH. — Engrave it over your humble mirror, that temperance, cleanliness and exercise will make you hearty and alert. "The three best doctors are Dr. Diet, Dr. Quict and Dr. Merryman." Continual meddling with the animal machine is not the way to promote health. Asking whether this will hurt or that will hurt, generally ends in a state in which everything shall hurt. When Dr. Johnson's friend Taylor happened to say that he was afraid of emetics. for fear of breaking some small vessels " Poh !" said the old Doctor, "if you have so many things that will break, you had better break your neck at once, and there's an end on't. You will break no small vessels." And then, says Boswell, he puffed and blowed with high derision. If a young fellow is recular in his habits and moderate in his food, and if he abstains from tobacco and alcohol, he will pro bably have cheerfulness and strength. Many of the neuralgias, dyspepsias, palsics and melancholics of later life arise from the cigars and suppers of boyhood, and their consequences. If space were allowed, we might here warn every young man who regards his health, to avoid the hasty mastication which prevails at eating houses; as likewise, we might implore employers, who themselves sit long at their wine, not to abridge the moments allowed their poor clerks for this refection. Health is promoted by early rising, clean liness and temperance. " Cleanliness is the next thing to godliness." Scrape the surface with a dull knife, and you will learn why it is not enough to wash for the public, cleansing only what is visible. These are not trifles, as the blo-

CONTEMPT OF COURT .-- (From the " Attorney," by John T. Iroing.)-Mr. Rawley walked in, and close at his heels stalked Bitters. Both seated themselves, the one in a chair, the other on end, directly in front of the surrogate. Mr. Jagger looked at the dog with the solemn eye of a surrogate, and shook his head as only a surrogate can shake it.

" Are you the witness ?" inquired he of the dog's master.

"I am, sir," replied Mr. Rawley. "I was subprened to testify."

"What's that animal doing here ?" demanded the surrogate.

"Nothing," replied Mr. Rawley, "He comes when I come. He goes when I go."

" The animal must leave the court. It's contempt of court to bring him here," said Mr. Jagger, angrily. Remove him instantly."

Mr. Rawley had frequently been in attendance at the police courts, and once or twice had a slight taste of the sessions : so that he was not so much struck with the surrogate as he otherwise might have been. He replied :

"I make no opposition, sir, and shall not move a finger to prevent it. There is the animal, and any officer as pleases may remove him. I say nuffin agin it. I knows what a contempt of court is, and that ain't one." And Mr. Rawley threw himself amiably back in his chair.

"Mr. Slagg," said the surrogate to the man with a frizzled wig, "remove the dog."

Mr. Slagg laid down his pen, took off his spectacles, went up to the dog and told him to get out; to which Bitters replied by snapping at his fingers, as he attempted to touch him. Mr. liawley was staring abstractedly out of the window. The dog looked up at him for instructions, and receiving none, supposed that snapping at a scrivener's fingers was perfectly correct, resumed his pleasant expression towards that functionary, occasionally casting a lowering eye at the surrogate, as if deliberating whether to include him in his demonstrations of anger.

"Slagg, have you removed that dog?" said Mr. Jagger, who, the dog being under his very nose, saw that he had not.

"No, sir; he resists the court," replig Mr. Slagg. "Call Walker to assist you," said Mr. Jagger.

Walker, a thin man in drabs, had anticipated something of the kind, and had accidentally withdrawn as soon as he saw that there was a prospect of difficulty ; so that the whole court was set at chance by the dog. "Witness," said Mr. Jagger.

Mr. Rawley looked the court full in the face.

"Will you oblige the court by removing that animal ?" said Mr. Jagger, mildly.

"Certainly, sir," said Mr. Rawley. "Bitters, go home." Bitters rose stiffly and went out, first casting a glance at the man with the wig, for the purpose of being able to identify him on some future occasion, and was soon after seen from the window walking up the street with the most profound gravitv.

A lady who takes no care of her own person before marriage will take as little of her household after.