Practical Papers.

SWEET CHARITY!

The fever has now become epidemic, says the "Southwestern Presbyterian," with an average daily rate of mortality of about forty-three during the past ten days. Until that point becomes settled, the city exhibits the same fears which characterise other towns, resorting to all sorts of whimsical experiments to keep off the fever—for instance, poisoning the atmosphere with the noxious fumes of carbolic acid, to improve its sanitary properties--or doing one's best to get away from it. But when it becomes a settled fact that the epidemic is really among us, all fuss disappears; and the community settles itself down to make the best of it.

In such emergencies, New Orleans has certain decided advantages. In the first case, the fever is a more familiar object, and hence its aspect less terrible. In the next place, there is a large number of our residents who are accustomed to the treatment of the disease. And another great advantage is the facility and efficiency with which our citizens organize for the relief of the afflicted poor and friendless.

When an epidemic has fairly started on its destructive course, it is always found that the poor and the strangers form the most suffering class of the community—suffering not only the evils incident to disease, but liable to starvation besides. And as all business is either suspended or under interdict, the poor are most numerous just at a time when they are most helpless. Here is afforded a wide and urgent call for the help of the benevolent. It is honourable to humanity, and gratifying to every generous feeling, to see how promptly and cheerfully this call is answered on every hand. We might almost say that the whole community resolves itself into a benevolent society.

The Howard Association is the chief organ of the benevolent, and the leader in the work of benevolence. It is an association of gentlemen, without reference to faith or politics; the only qualification required is the desire to relieve suffering humanity. When they open their books, physicians, nurses, and citizens volunteer their services, and are enrolled, organized, and set to work. The city is divided into districts, which are assigned to the various relief committees. And the fund contributed by friendly sympathy abroad and at home is applied for the relief of the sick and needy.

And just here, we must do ourselves the pleasure of testifying to the generous sympathies of the communities and citizens in other parts of the country. From almost every considerable city, from societies and individuals in every direction, donations are reaching us for the relief of the needy. This spontaneous kindness, the expression of the noblest sentiments, is worthy to be commemorated. Out of the calamity which surrounds us, grows this beautiful and blessed charity—good springing from the midst of evil, to strengthen mutual respect and friendship by community in Christian charity. To so considerable an extent have these contributions been made, that we are enabled to dispense it to others. This becomes a distributing centre for the relief of the surrounding towns and cities, and the help is sent as freely and as promptly as the hearts of the donors could desire. No discrimination is made against any one or in any one's favor. The towns which have established the most relentless quarantine against us have only to send word when trouble comes on them, and the answer is sent by telegraph: "Nurses and physicians will be sent to you at once."

We are not objecting to the precautions which prudence seems to dictate. We are merely showing that, however they might seem suited to irritate, they are not even thought of at such a time. Grenada, we believe, was the first point on the Northern Railroad to establish quarantine against us. The first time they let it down was probably to receive our physicians and nurses, sent to their relief. Vicksburg, Port Eads, Canton, Port Gibson, Memphis, and other points, which established a quarantine so rigid, that it was a dangerous matter for a New Orleans man to show himself—as soon as they were stricken, applied to New Orleans for help, and received the assurance of it as soon as the telegraph could return an answer.

The benevolent in distant parts of the country thus see that the Howards are no unworthy almoners of their bounty.

The Young Men's Christian Association is also doing a good work. They have organized themselves into a relief committee, and are assiduously visiting and distributing aid. Their judicious watchfulness and personal supervision entitle them to confidence and respect. They are doing a good work. Should the epidemic continue long, they will have done a great work. As an illustration of their fidelity and zeal, we refer to their work in 1858. In that epidemic they reported having relieved 1,668 cases from August 27 to October 19· 834 cases each month.

In addition to these general relief organizations, the different benevolent societies furnish relief to their own members, and the various evangelical churches look after their own membership, and physicians and ministers of the gospel have their hands full. Thus it will be seen that with us an epidemic season is a busy time.

The Lord succor the needy, and bless the labors of those who minister to the sick and the dying!

THE MORALS OF MANNERS.

Nothing is more common than the confounding of manner with manners. They are not of necessity even related to each other, which is proved by this, that you shall see many a man who has a good manner, but bad manners, and *vice versa.* I have seen many women whose manner was awkward, untrained to the last degree, and yet they had excellent manners; and some of the most suavely mannered people I know have the worst manners possible.

Standards of manners may and must differ; differ so radically that it is not possible for men of one sphere even to comprehend the standards of another. Between the man of courts and the tiller of the soil there is a gulf wide as between inhabitants of different planets. But go deeper than standards, analyse radical differences, and but one law is found—one right and one wrong; one good and one bad. The only sure and exhaustive rule for good manners was given two thousand years ago by the son of a carpenter; a man who, it is certain, had never seen in his father's house or among his friends anything like polished behaviour or technical courtesies of fine breeding. "Whatsoever ye would that men should do unto you, do ye even so unto them," was the rule.

More common than the confusion in men's minds between "manner" and "manners," is the confusion between the desire to make others happy and the desire to please. One is selfish, the other unselfish, one is of good manners, the other of bad, one is nearly universal, the other as rare as pure goodness itself, one is honest, the other tricky, and the tricky one goes about half the time masquerading so successfully in the honest one's clothes, that people are deceived into a most superfluous gratitude for the apparent kindness with which they are treated. Perhaps there is no form of bad manners which can go so long or so far undetected as this. The only consolation in regard to it is that, when discovery and retribution do overtake it, they are complete and severe. No wolf in all the plain so shivering bare as is left the one that is stripped at last of his stolen sheep-skins.

In spite of all that has been written, and read, and thought, and talked, on the subject of good manners, the number of people who persistently and honestly strive to cultivate them in themselves and teach them to their children is sadly small. Who can look around among his acquaintances, and, applying the strict standard, the inexorable test of the Golden Rule, discover many men or many women who are not found wanting? Happy man if he can find one! Happy man if, applying the same inexorable test to his own daily walk and habit, he do not writhe guiltily in his secret consciousness of abominably bad manners.—*H. H., in the N. Y. Independent.*

A SCIENTIFIC DISPUTE SETTLED.

Sir William Thomson, of British and scientific renown, has made an important contribution towards the solution of a dispute among a number of scientists respecting the microphone, etc. It is always to be regretted that any controversy should spring up among scientific men concerning the priority of their discoveries or inventions, and especially when that is accompanied with acrimonious expressions, and violent charges of bad faith. Mr. Edison, of New Jersey, now so favorably known in connection with the phonograph, etc., has boldly charged Mr. Preece and Professor Hughes, of England, with "piracy," "plagiarism," and "abuse of confidence," in appropriating his discoveries as though they were original inventions. It is without question a very serious charge, and nothing but the strongest evidence can justify it. This evidence appears to be wholly wanting. Mr. Edison has acted with unpardonable haste. His recent success has apparently turned his head, and on *the ground of an admitted or fancied similarity,* he hurls accusations of dishonesty against men who would scorn to do a dishonorable thing. The letter of Sir William Thomson shows incontrovertibly that Mr. Edison is in the wrong; and, as the New York "Tribune" says, it must make the friends of Mr. Edison "regret his impetuous accusations," whilst it shows that he "owes an ample apology to the scientists he accused of betraying and robbing him." In point of fact, *Sir William Thomson's letter proves* that neither Mr. Edison nor Professor Hughes can claim credit for the original invention of the physical principle used in the telephone and the microphone; for the same principle was used long before by M. Clerac, of the French "Administration des Lignes Telegraphiques," in the "variable resistance carbon tubes," which he had given to Mr. Hughes and others for important practical applications as early as 1866, and that it depends entirely on the fact long ago pointed out by Du Moncel, that increase of pressure between two conductors in contact produces diminution of electric resistance between them. This is decisive; and, as Sir William says, Mr. Edison must see that he has let himself be hurried into an injustice; and that he will therefore not rest until he retracts his accusations of bad faith as publicly and amply as he made them.—*Scottish American Journal.*

WORKING BY PROXY.

One of the most eminent of American scientific men was not infrequently blamed by some of his assistants, because he made such constant use of their own investigations. The world knew only one man; the assistants thought almost bitterly of their long months of patient and obscure study spent over a single fish or fossil. The great professor was the master of prodigious knowledge himself, but he was an organizer as well as a student. He was ever willing to give due credit to his assistants, but often their labor of years this master *would condense in a single paragraph.* Without his comprehensive plan and his quick perception of what was needed, his life-work would have been crippled. Under such a man the mathematical axiom is verified, that the whole is equal to the sum of all its parts, but the separated parts would have been scattered and made almost valueless without one directing and informing eye. So in a university, a family, a Sunday school, a church, it is equally true that a person who knows *how* is greater than one who merely *knows.* The exact measure of a man's power in practical life is his ability to leave to others work in his sphere which they can do to advantage—that he may himself have time and strength for his own particular labor.

HOW TO GET UP EARLY.

Place a basin of cold water by the side of your bed; when you first awake in the morning dip your hands in the basin and wet your brow, and sleep will not again seal you in its treacherous embrace. This is the advice given by an aged man, who had been in the habit of rising early during a long life. By attending to this advice, you may learn to rise every morning at *five o'clock.* The writer has found it to be a better plan to go to bed at one regular hour. Leave your bed the moment *you awake of yourself, after* daylight; Nature will thus regulate the sleep to the exact amount required by the system.—*Hall's Journal of Health.*

MR. SPURGEON said the other day that there were a number of religious people, who, like vagrants, seemed inclined to try to get to heaven by a by-road, so as to escape paying the turnpikes, attending sometimes one place and sometimes another, never doing much, and never being asked for much.

"How much easier it is to do a great thing than a little thing," said Dr. Bushnell, in commenting on a successful effort to win a somewhat dissipated young man to a new life in Christ, instead of laboring to induce him to give up one bad habit or another. Time is often lost in God's service by not attempting enough, by not striving after great things.