Boetry.

A Morning Song-

I wake this morn, and all my life Is freshly mine to live; The future with sweet promise rife, And erowns of joy to give.

New words to speak, new thoughts to hear, M.w love to give and take; Perchance new burdens I may bear Fer love's ow. sweetest sake.

New hopes to open in the ann. New offerts worth the will. Our tasks with yesterday begun More bravely to fulfil

Fresh seeds for all the time to be And in my hand to sow. Whereby, for others and for me, Undreamed-of fruit may grow.

In each white daisy 'mid the gress That turns my foot saide, In each uncurling forn I bass Some sweetest joy may hide.

And if, when eventide shall fall In shade across my way, It seems that maught my thoughts recall But i fe of every day.

Wat if each step in shine or shower Be where Tay festated trod, Then blessed be every happy hour That leads me nearer God.

-Chamber's Journal

The Minister's Last Dollar.

He gave it to his wife with a sigh, yet with a look of resignation. "It is our last dollar," he said; " but the

Lord will provide." The Rev. James Spring was minister in the little mountain vi lage of Thornville. He was poor. Often before had he been very near his last dollar, but he had never actually got to it until to-day.

"So you've been always saying," sobbed his wife; "but what is to become of us when this is gone? They won't trust us may more at the store, and your salary won't be due these three weeks, even if you get it then. Why do you stay here James, where the people are so poor?'

"I have no other place to go, nor money to travel to it, if the Lord opened the way. My work for the present is here. He feedth the young ravens; He will surely feed

"I wish I had your faith; but I haven't and it won't come to me. O, what shall we do?"

And she wrang her hands despairingly. My poor children!"

"Once I was young, but now I am old," offemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to the pious ejaculations, there came a sudden knock to the door. All the while the minister and his wife had been talking, a storm had been raging outaide. On opening the door, a traveller, quite wet through, entered.

"I was coming through the forest from Maryville," he said, "and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?" "Mot at all," answered the master of the house. "We have but a poor shelter, as you see; but such as it is you are welcome to it; there is a good fire, at any

For it was in the kitchen that this conversation took sace. Indeed, this humble home boasted no parler, and the kitchen

was dining room, and all. The stranger proved to be a man of education and intelligence, and in conversation the minister forgot his trouble, and was reminded of earlier and brighter days, when intellectual companionship had not been the rare thing it was now, up among those hills.

At last the storm abated, and the panied him to the gate, and watched him till he disappeared behind a turn of the

"See here James," said his wife eagerly, when he returned to his house, "I found this on the table near where the gentleman sat."

It was a fifty dollar greenback, wrapped hastily in a bit of paper that looked as if it had been torn from a pecket-book, and on the outside of the paper was written the verse of the Psalmist, which it was now apparent the traveller had overheard.

I thought he was writing the directions he asked for," said the minister. "He meant it for us. Thanks be to the Lord. Bid I not say, my dear, He would pro-

His wife burst into tears.

"God forgive me," she said. "I will never doubt again. The Lord surely sent this stranger to our aid." "And He will still provide," replied her husband. "Whatever my lot may be, here

or elsewhere, in Him I will trust." A month after, a letter, a rare event, came to the Rev. James Spring. It was as

Rev. and Dear Sir-The church at Maryville has unanimously called you to its unstorate. The salary is fifteen hund-

red dollars, and a good parsonage house."

The letter concluded by saying:—"The writer of this first came to know you by your hospitality to him during a storm, a few weeks ago. He overheard you, in a moment of great distres, speak of that full faith, and he feels that you are just the person for this charge, and on his recommendation this call has been made."

Maryville was the county town, a rich and thriving place, in a broad and fertile walley, at the foot of the hill. It was a far better sphere of labor for a man of the minister's abilities than the wild village in the mountains. So a young man without a family took the missionary church among the hills, and the Rev. James Spring accepted the call.

But he does not forget the past, and often, when the people show the want of faith, tells the story of his last dollar.

A Romish priest was received into the English Church, in London, on Christmas Bay. This is the third case of priestly conversion recently recorded.

Modern Monks and Nuns!

The taste for a monastic life has grown rapidly in England of late, and convents, numeries, and a great number of ecclesiastical institutions are springing up every where in a country whence they had once seemed perfectly banished. England is covered with the ruins of abbeys and monasteries of the past. Scarcely a landscape but has its shattered demorities, and its roefless chapels, where the monks and nuns of the Middle Ages chanted their matins or told their beads. Many of the finest country houses of the wealthy and noble families have been founded upon the ruins of these ancient buildings, and indicate the cite of the ecclesiastical edifice. Woburn or Newstead records the decay of that wide-spread system of asceticism which once engrossed nearly a third of the best land of the country, and tainted the energy of the Saxon race. And it was only when it had confiscated the possession of its authorities, dispersed its throngs of begging friars and profligate monks, restored its nuns to the spinning-wheel, and its Sisters of Charity to the higher duties of life, that England began that career of progress which has made it the centre of commercial activity. The monastic system perished amidst the ridicule of the people and the scorn of all good men. Its bitterest enemies were Moderate Roman Catholics, like Sir Thomas More, or Erasmus; and long before the Reformation of Luther the monasteries and abbeys of England had become scenes of indolence, profligacy, and repulsive crime. The idle section of the convent had produced its necessary fruits, and the monks were the chief agents in corrupting the community they preyed upon. The Reformation swept them away. Industry, activity and good morals, became the chief aims of society. Raleighs and Sydneys, discoverer and reformers, poets and philosophers, succeeded to the Beckets and Anselms of the darker ages The English colonized the world and overflowed

It seems somewhat remarkable, therefore that the system should revive in the midst of modern progress; that the rigid Manning and the polished Capel should be able to awaken anew a dead superstition, and aim sharp blow at the prosperity of England. A spread of monasticism implies a decay of the race, and a restoration of those sources of corruption that shocked the moral sense of Erasious and More. The swarms of begging friars, the throngs of indolent and unproductive ascetics, the barbarious vices of the ancient nunneries and convents, are as certain to be fatal to the welfare of society in the nineteenth century as they were in the fifteenth. But the ashion is evidently spreading. While Italy and Rome have sold their convents and turned out their inmates to useful labor, London rebuilds its nunneries, and all papal England seems eager te restore the rule of a horde of ascetics. There are pilgrimages to the tomb of Becket. Dominicans, Franciscans, and Benedictines once more build their convents, chant their matins, and tell their beads not far from their ancient haunts; miracles, relics, and visions have returned to the land of Albert, and New-stead and Woburn arouse the cupidity of the foreign priests. Yet when the elements of this singular reaction are examined it is found that with but few exceptions the papal revival comes chiefly from the influx into England of Irish Cathelics. The English converts of the industrial classes to the Roman faith are few. Several conspicuous noblemen of feeble intellect have been won by the teachings of Manning and Capel. Many of the opulent and noble class, which however, is a small one, weakened by license, or torn by remorse, have fallen a prey to the formalism of Rome. Some Oxford studeuts, and many of the young clergy of the English Church, are probably tainted by a dreary superstition. Yet, by their own admission, the chief strength of the Roman Catholics in England lies in the large emigration from Ireland. It is from the uncultivated and half barbarous Irish trained by their priests to abject submission, that Dr. Manning gathers his congregations, fills his convents, and selects his nuns. The large proportion of the English nunneries, we are told in Fraser's Magazine, are peopled from the Irish. Irish women are more easily tempted than any others to enter upon a monastic life, and are glad to exchange the discomforts of their native homes for the authority and comparative refinement of the convent. And the Irish young men are as easily led to become spiritual fathers, brothers, and ascetics, who can so readily escape from their vows. The history of the system in past teaches us how easily its restraints may be evaded, how convents and nunneries that are supposed to be given up to devotion have been the abodes of ignorant license, and their secrecy and solitude have been made the cloak for all the vices of idleness.

Monasticism has made almost as rapid progress with us in England, and chiefly from the same cause. Wherever the Irish Catholic emigrates, he takes with him the intense ignorance enforced in his native land. He is the slave of his priest. He knows nothing but the legendary teachings of his church. To him freedom is an empty vision, and the idle monk or dissolute priest a messenger from Heaven. Hence the Irish carry with them the convent and, the monastery wherever they go. In Boston or Cincinnati, on the banks of the Hudson, or the shores of Huron and Erie, the Irish race fills the convents and nunneries, and the earnings of the industrious are squandered in providing for the support of the idle and often debased. The begging friars are already seen among us. Monks and sisters haunt the public ways. Pauperism and indolence are encouraged by a foreign superstition, and the fatal influence of priestcraft, which the founders of the repubic hoped to have banished forever from our politics, has become a ruling power among us. In the city of New York we have monastic and papal institutions founded and maintained at the cost of the whole community. An orphan asylum, managed by priests and nuns, has obtained for a nominal price one of the most valuable pieces of ground in the city, and is partly maintained at the public expense. A Cathedral is rising near it, which is also placed upon ground once the property of the people, and sex, he holds one hundred inquests annu-

which has been secured to the dominant church by a series of political intrigues foundling asylum has been founded and richly endowed by the city, exclusively under the control of priests and muss, which, embodies in its system of management the worst practices of foreign institutions of similar nature, which is an incentive to inimorality, and the nursery of crime. The turning-box, secreey, absolute and inscrutable mystery, which have long been banished from the London asylum, and even that of St. Petersburg, as dangerous to the public morals, are insisted upon in the management of the New York priests. The records of the asylum are even closed to the ministers of the law. No inspection or public scrutiny is permitted by its sisterhood, and even a motion for an examination in one of the city courts was recently opposed upon the ground that the records were of a "confidential nature." It is impossible to tell what scenes of immorality may lie hidden beneath its monastic silence. Of the conventual and monastic schools supported by the city no public account is ever given. One of them, the Protectory, has received immense sums from the public treasury. It is a public institution, supported by the community. Its sole object is to perpetuate the papal faith, and provide the inmates of future monasteries and nunneries; yet the public is jealously excluded from all knowledge of its management, and a few of the people of New York know that they are taxed heavily to maintain an institution whose pupils are trained to the strictest faith of Jesuitism. In the city of Rome the Protectory would at once be dissolved, and its pupils provided with a liberal education. In New York a great institution has grown up at the public expense, a Propaganda for the education of the disciples of Loyola. Twenty parochial schools have been established at the cost of the city to ropagate the papal faith, besides a great number of monastic institutions, most of which have been fed from the plethoric purses of our Irish Catholic rulers, and have shared in the ample plunder of the various rings.

Queen Victoria.

On the whole, looking closely at the private character of Queen Victoria, as derived from the conversation of some one who knew her best, from her books, and from all we can see of her life, it is a character greatly to be respected. It is not an unusually great character like Prince Albert's, nor a wonderfully musculine mind, like that of Queen Elizabeth. She is not a Semiramis, nor a Zenobia. She has not the charm of the latter, or the genius of the former, and yet she has been a better Queen for England of to-day than either would have been. It was once said wisely of monarchs that the world must thank them if they escape being great monsters.

"That great white light which shines upon a throne," is a hard light to live in. Had Queen Victoria been a great genius and a great beauty she might have ruined England. A too pronounced personality in a monarch, especially a female one is to be regretted. The Empress Eugenie improved the dress of the world, but it is to be feared she slid it at the expense of France.

The queen has suited the eminently home-loving genius of healthy England. They like to read that she walked yesterday on the terrace with Prince Leopold; the day before with the Princess Beatrice, who, by the way, is the prettiest of her

Her peckless morality is the brightest jewel in her crown; that and her undoubt-ed love for England, her devotion to her husband, living and dead, and her love for her children, and her faithful devotion to her kindred and old friends, will remain to praise Queen Victoria when even the glories of her Indian Empire and the splendid pageants which she summons at Windsor when she entertains an Emperor, or in London when she drives to her famons old church of St. Paul's-nay even her to Westminister Abbey to lay her beside her royal sisters. Mary and Elizabeth —yes, when all these glories shall have faded from the pages of history and the minds of men, it will be remembered that Queen Vistoria was a good women, and that she passed through the terrible ordeal of her court, through the depreciating influence of flattery and eye-service, and bore the temptations of enormous power, with out losing the respect of herself or her subjects.—Appleton's Journal.

Physiology for Women.

Delivering the opening lecture in the new Ladies's course on Physiologyv, at the University of Edinburgh, Prof. Bennett made these excellent remarks:—

I have long formed the opinion that physiology, besides besides being essential to the medical student, should be introduced as an elementary subject of education in all our schools-should be taught to all classes of society. It is an ascertained fact that 100,000 individuals perish annually in this country from causes which are easily preventable, and that a large amount of misery is caused by an ignorance of the laws of health. Women, in all classes and degrees of society, have more to do with the preservation and duration of human life, even than men. It has been argued that, inasmuch as even the brutes know instinctively how to take care of their young, so must women be able to do the same. But the human infant is the most helpless of creatures, and nothing is more lamentable than to witness the anxieties and agony of the young mother at to how she would manage her first-born. In no system of education are women taught the structure and requirements of the offspring which will be committed to their charge; and certainly, no error can be greater than to suppose that the senses and instincts are sufficient for teaching man as to his physical, vital and intellectual wants. The enormous loss of life among infants has struck all who have given attention to the subject, and there can be no question that this is mainly owing to neglect, want of proper food or clothing, or cleanliness, or fresh air and other preventible causes. Dr. Lancaster tells us, when ably writing on this topic, that, as coroner for Middle-

ally on children found suffocated in bed by de of their mothers, and he calculates that in this way, 8,000 infants are destroyad annually in Great Britain alone, attributable in nine cases out of ten to the gross ignorance of those mothers of the laws which govern the life of the child. But women are the wives and regulators of the domestic households. They also con-stitute the great mass of our domestic servants. On them depends the proper ventilation of the rooms, and especially the sleeping rooms, on which all mankind, on an average, spend one-third of their lives. Children are too often shut up all day in crowded nurseries, and when ill, are subjected to numerous absurd remedies before medical assistance is sent for. Their clothing is often useless or neglected, the dictation of fashion rather than of comfort and warmth being attended to. The cleanliness of the house also depends on women, and the removal of organic matter from furniture and linen, the decomposition of which is so productive of disease. Further, the proper choice and preparation of food are entrusted to them,—all these are physiological subjects, the ignerance of which is constantly leading to the greatest unhappiness, ill health, and death. Among the working classes it is too frequently the improvidence and ignorance of the women which lead to the intemperance and brutality of the men, from which originate half the crime known to our police offices and courts of justice. Additional arguments for the study of physiology by women may be derived from the considera-tion of—(1) the effects of fashionable clothing—the tight lacing, naked shoulders, thin shoes, high-heeled boots—often subversive of health; (2) the great objects of marriage—the production of healthy off-spring—and all the foresight, care and provision required, but too often neglected through ignorance, to the danger both of mother and child; (3) the proper employment of women, which should be regulated with regard to their conformation and constitutions; and (4) nursing the sick, which is one of the most holy occupations of women, and which should be much more intelligently done if they possessed physiological knowledge. Hence women in all ranks of society should have physiology taught to them. It should be an essential subject in their primary, secondary, and higher schools. So strong are my convictions on this subject that I esteem it a special duty to lecture on physiology to women and whenever I have done so, have found them most attentive and interested in the subject, possessing indeed a peculiar aptitude for the study, and an instinctive feeling, whether as servants or mistresses, wives or mothers, that that science contains for them, more than any other, the elements of real and useful knowledge.—Advance.

Coins. Measures, and Weights of the Bible.

A talent of silver, I think you know, was a weight, not a coin; so was a shekel. Money was not counted out as we count it, twenty, thirty, forty sovereigns, and shillings, and so on; but it was weighed in a pair of scales. There was a weight called an as, a quarter of which was the farthing. Then there were the mite, two of which made the farthing, and the denarius, or penny, a silver coin worth sevenpence half-penny of our money. We call a weight of ours a punyweight still, that is because the Roman pennies used in Syria used to be weighed, and they were to weigh just that much. And of course there were the bigger weights of shekels and talents, of which you have heard so much. Weights at first were stones, real proper stones picked up from the ground, and chosen all to weigh perfectly alike. Don't you know we call a weight a stone even now? That is because of it. By and by, when gold, silver, and copper used for buying and selling (what we call mency) got to be stamped with the king's head, or an emperor's head, or a governor's head, weighing it. It was stamped by order of the king, to show it weighed so much, and the people believed it, and then took to counting or "telling" instead. Our old English money used to be stamped very deeply indeed at the back with two crosslines. This was so that it might easily be broken, or elipped, in halves and quarters. Half-crowns, in this way, were really, at first, crowns broken into half-pieces.—From

The Excavations of Pompeii.

The diggings at Pompeii, says the Pall Mall Gasette, are just now going on with vigor. What has been brought to light in the course of so many years is really after all only a small part of the city, and every search below the ground adds something to the stock. It is certainly startling, as the spade and basket are busily at work, to come suddenly on a large painting of Orpheus with the beasts listening to his music, fresh brought to light after his lucky imprisonment of eighteen hundred years. The charm is perhaps a little broken when we find that the columns of the newly discovered houses are, like those of so many of the houses of Pompeii, no real columns at all, but masses of brick covered with plaster. But the picture is certainly one of the most striking among the mural paintings in the buried city. It is to be hoped that nothing will induce those who have the management of these works ever to fall back on the old bad way of carrying everything off to the Museum at Naples. A painting or anything else loses more than half its value if it is carried off from the place for which it is meant. In a museum it is simply a specimen; in its own place it is part of a whole. For objects which, for any cause, cannot be left on the spots where they are found the musem which is forming in Pompeii itself, not that at Naples, is clearly the right place. For the rest, the simple course is that which is now followed, that of rooting in the buildings where perishable objects, like painting, are Leda showing her children to Tynelareus is worth ten times more in her own place, on the wall where she was first painted, than if she had been carried off to keep company with Briseis and Iphigenia among a crowd of other objects which were never meant to be seen together.

Scientific and Aseful.

OPEN WINDOWS.

"Oxygen" writes to the Times :- It has been my practice never to sit or sleep in a room in my house without a portion of a window being open at all times. My children, with one exception, of which I will speak presently, have not suffered from the namerous diseases to which childhood is most liable, such as measles, scarlet or other fevers, whooping-cough, &c. The exception occurred in Canada, where I was serving some years ago with my regiments In that country, as well as at home, it was my habit to have a small portion of window left open in each room, even in the coldest weather. At the commencement of one winter, however, yielding to the advice of well-meaning, but mistakes friends, I departed from my usual custom. Every window was hermetically closed, and to this I attribute what followed. A short time afterwards I was attacked by. severe and dangerous brouchial affection. from which I did not recover for menths. My only daughter died of measles of a most malignant type; my wife's health was not good, and my servants, and the children of two of them who lived in my house, were all very ill. At no other time during my service in Canada, which extended over some years, did we suffer from any siek-

ONSTERS ROASTED.

Wash the shells perfectly clean, wipe them dry, and lay them on a gridiron, the largest side to the fire; set it over a bright bed of coals. When the shells open wide and the oyster looks white, they are done; fold a napkin on a large dish or tray, lay the oysters on in their shells, taking care not to lose the juice; serve hot. When oysters are served roasted at supper there must be a small tub between each two chairs to receive the shells, and large, coarse napkins. called oyster napkins. Serve cold butter and rolls of crackers with roasted oysters.

TO CLEAN METALS.

Mix half a pint of refined neatsfoot eff and half a gill of spirits of turpentine, and scrape a little rottenstone; wet a woollen rag with the liquid, then touch it to the rottenstone and rub the metal well. Wipe off with a soft cloth and polish with dry leather.

Beadbugs are said to be most rapidly destroyed by nux vomica in the form of the tincture, combined with liquor ammonise, which mixture is to be freely applied to the joints and cracks of the bedstead. It is equally efficacious against cockroaches, waterbugs and other vermin, and if applied to the harness of horses, the animals will no longer be annoyed by flies. It will cost but little to give the remedy s. trial. A bedbug might be caught and a homeopathic dose given.

MIRTH AT MEAL TIME.

Everybody should plan to have pleasans conversation at the table, just as they have good food. A little story-telling, a little reading, it may be of humorous things, ancedotes, etc., will often stimulate the joyous elements of the mind and cause it to act rigorously. Try and avoid going to the table all tired out. Let all troublesome topics be avoided. Don't scold domestics. Don't discipline, children. Think and say something pleasant. Cultivate mirth, and laugh when anything witty is said. If possible, never eat alone. Invite a friend of whom you are fond, and try and have a good time. Friendships good time. Friendship and friendly intercourse at the table whets the appetite and promotes the flow of animal spirits. PECULIAR FACT IN THE HISTORY OF BABIES.

Though the sight of a dog almost always changes the passive state of hydrophobia in any animal to the active, raging condition, there is one recorded fact which points to the probability that an animal afviolent state of sight of an individual belonging to the particular species frem which the poison was received. A herse inoculated with rabies obtained from & sheep, and exhibiting the most terrible symptoms of the malady, showed no disquietude whatever at sight of dog. When one was thrown to him he pushed it away with his nose, but a sheep being placed in the same enclosure he became frantic, and in a dreadful paroxysm of rage he seized it and killed it with one movement of his powerful jaws. This case is in direct opposition to the usual course of things, for aoimals suffering from rabies have, in all other known instances, been excited to madness whenever a log showed himself. It may be that the constancy of this phenomenon is due only to the fact that the inoculation is almost always inflicted by a dog .- The Galaxy for February.

DEVONSHIRE CREAM.

One of the noted luxuries of the West of England is "Devonshire cream," or "clotted cream." The method of its preparation is as follows: From six to eight quarts of milk are strained into a thick earthenware pan or crock, which, when new, is prepared for use by being stood in clear cold water for several days, and then scalded three or four times with skimmed milk. Tin pans may be used if they are scalded in hot bran, and left to stand with the bran in them for twenty-four hours. The milk being strained into the pan is stood in a cool room from nine to fourteen hours, according to the temperature. It is then carefully moved to the top of the stove or range, or placed over a bright range, or placed over a bright fire (not too near it), and slowly heated—so that at the end of a half hour the cream will have shrunken away from the sides of the pan, and gathered into large wrinkles, the milk at the sides of the pan commencing to simmer. The pan is then carefully returned to the cool room, and left about ten hours, when the cream is skimmed off. This cream is very delicious to use on fruit or preserves, and is esteemed a great luxury -selling for about the price per pound of the best butter.

Every prominent German University except Heidelerg, is now under predominant evangelical influences, and Heidelburg is nearly empty of theological students.