

HARD TO KILL.

There was a Norman officer, named Francois de Civille, who was serving in the defence of Rouen in 1562, whose curious history is narrated in a French medical journal (*Le Practicien*). He was captain of an infantry company, and on October 15th was shot with a ball from an arquebuse, which broke his right jaw and passed through his neck. He fell from the rampart into the trench below, and very soon after, his body, and that of another soldier lying by his side, were buried on the spot. This was about noon. In the night, his valet who had heard of the burial of his master, obtained permission from the governor to transfer the corpse to a more worthy tomb. He dug up the two bodies, but the faces were so much disfigured that he could only tell which was his master by the sparkle of a diamond on the finger of one of them. The valet having taken up the body, found it still warm. He bore it to the surgeons of the garrison, but they refused to waste time over it. The faithful servant, however, still retaining some hope, took the body to his own house, and sent for the relatives of his master and for two physicians and a surgeon. After incessant care, some signs of life were evinced, and the buried man was restored. But for many days Civille tossed unconsciously on his bed in a violent fever. He was gradually recovering, when, eleven days after his interment, the city was taken. The terrible excitement and noise of the day redoubled the fever, and an officer of the Royal army, having taken possession of the house where Civille lay, had the sick man thrown unceremoniously from the window. He fell on a dung-heap, and there lay in his shirt for three days and nights, when he was found by a relative, who had him carried to a chateau about three miles from Rouen.

A few months after, Civille rejoined his regiment. He lived to be an octogenarian, and his death at last resulted from a cold caught by spending a whole frosty night beneath the windows of a young woman with whom he had fallen violently in love.

LATIN PRESCRIPTIONS.

The Committee of Public safety has concluded that if, like the Church of Rome, the Medical Profession elects to adhere to its Latin prescriptions, like the Church of Rome, it shall also give an English translation of the same. Among other advantages accruing from this arrangement, patients will learn, when they see the word "placet" in their prescriptions, that they are imbibing colored water.

SUFFERING AND ITS RELIEF.

One might have supposed, prior to experience, that the forethought which provided the Ambulance for the Hospital would have anticipated that sufferers from accident, who may need the Ambulance would have enough to endure, without being dunned by the driver for 75 cents under such circumstances.

A Californian physician claims that the juice from eucalyptus leaves has induced the hair to grow on his bald head. He was in the habit of pounding to a pulp the leaves, which he applied to his head for the cure of headache, and was surprised to find a new and abundant crop of hair commence to grow.

HOSPITAL CONVERSATION—ENCOURAGING.

Well, so you killed that child!

What else could I do? Bound to get rid of it somehow.

—(From an Ear-Witness.)

Pulpit Criticism.

RIVAL THEATRES.

The Rev. Hugh Johnston's recent attack on the secular theatres will hardly have commended itself to those outside the market for which the rev. gentleman caters. The onslaught is according to the traditions of Methodism; it constituted an *ad captandum* appeal—intended to catch those who may be presumed to have been predisposed to listen to it; the negation involved by Methodists abstaining from the patronage of the drama, will be regarded by no one as demonstrative of moral excellence on their part.

From our own point of view, the suppositiously sacred and the secular stage are conducted on similar principles; the foundation of each reposes on the dollar, and each institution exists by appeals to the senses; we trust therefore that as the theatre ecclesiastical enjoys the monopoly of Sunday, all rivalry on its part will speedily abate.

A CHRONOLOGICAL CHART.

It has devolved on an intelligent carpenter to show the Church that great things can be done apart from what ordinarily passes for learning. That which chronologists had hitherto overlooked, has been discovered and demonstrated, as the result of some five and thirty years' labor, by Mr. Stevenson, a resident of Toronto. We refer to the fact that the wars of the Israelites, and not a few of the leading events in their history transpired at or about the time of their Sabbath and jubilee years, so far as regards the wars, the circumstance is of the utmost interest, inasmuch as it illustrates at the same time the goodness and the severity of the Almighty—his goodness, because in the event of obedience, He fulfilled his pledge, and wrought a septennial miracle in their behalf; and severity, because in the event of disobedience, he held the Gentile nations over them as a scourge, while they for their part, in the consciousness of the working of this septennial miracle, whenever they resolved on waging war with Israel, naturally did so when they could ensure a double amount of booty, and inflict a corresponding blow. We may, perhaps, give a more detailed notice of this chart in our next number.

PULPIT CRITICISM SUPERSEDED.

The mode in which critics who are hostile to the Bible run off with each other's criticisms, and in their turn find an interminable crowd of less instructed imitators doing the like reminds one of fowls to which a small bone has been thrown; the first recipient of the bone regards herself as happy in the consciousness of possession, unable though she be to appropriate it; she is of course quickly followed by the other members of the harem, each of which lays claim to possession of the bone; the bone necessarily remains a bone of contention, and nothing more. Professor Hirschfelder has (so to speak) picked up some of these, and shown their worthlessness; he dilates at some length on the endeavor of adverse critics to invalidate the book of Daniel, by assigning a later date than that attached to it, to the names of some of the musical instruments which occur in Ch. iii, 7, 10. The arguments, such as they are, tend to show (what unfortunately many arguments do) that scholarship and folly are not uncommonly united. It is maintained that "at least four of the names of the instruments are of Greek origin, and were not known to the Babylonians in the time of Daniel." This objection is ludic-