

elbows on his knees, and settling his chin between his small palms. "We'd play ball—no," surviving his lame foot; "they'd play ball, and I'd tell 'em to slug."

"Billy," called a voice from within the house—a voice like the woman's face, not exactly harsh, but as if the wear and tear of life had left no room for softness.

"Comin' Susan," the child answered soberly, and hobbled away.

(Concluded next week.)

HOW ANIMALS PRACTISE MEDICINE.

M. Delaunay, in a recent communication to the Biological Society, observed that medicine, as practised by animals, is thoroughly empirical, but that the same may be said of that practised by inferior human races, or in other words, by the majority of the human species. Animals instinctively choose such food as is best suited to them. M. Delaunay maintains that the human race also shows this instinct, and blames medical men for not paying sufficient respect to the likes and dislikes of the patients, which he believes to be a guide that may be depended on. Women are more often hungry than men, and they do not like the same kind of food; nevertheless, in asylums for aged poor, men and women are put on precisely the same regimen. Infants scarcely weaned are given a diet suitable to adults, meat and wine, which they dislike, and which disagree with them. People who like salt vinegar, etc., ought to be allowed to satisfy their tastes. Lorrain always taught that with regard to food, peoples' likings are the best guide. A large number of animals wash themselves and bathe, as elephants, stags, birds, and ants. If we turn our attention to the question of reproduction, we shall see that all mammals suckle their young, keep them clean, wean them at the proper time, and educate them; but the maternal instincts are frequently rudimentary in women of civilized nations. In fact, men may take a lesson in hygiene from the lower animals. Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek darkness and airy places, drink water, and sometimes even plunge into it. When a dog has lost his appetite it eats that species of grass known as dog's grass (chicentid), which acts as an emetic and purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. When dogs are constipated, they eat fatty substances, such as oil and butter with avidity, until they are purged. The same thing is observed in horses. An animal suffering from chronic rheumatism always keeps as far as possible in the sun. The warrior ants have regularly organized ambulances. Latreille cut the antennae of an ant, and other ants came and covered the wounded part with a transparent fluid secreted from their mouths. If a chimpanzee be wounded, it stops the bleeding by placing its hand on the wound, or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth.

A dog on being stung in the muzzle by a viper was observed to plunge its head repeatedly for several days into running water. This animal eventually recovered. A sporting dog was run over by a carriage. During three weeks in winter it remained lying in a brook, where its food was taken to it; the animal recovered. A terrier dog hurt its right eye; it remained lying under a counter, avoiding light and heat, although habitually it kept close to the fire. It adopted a general treatment, rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye, again licking the paw when it became dry. Cats also, when hurt, treat themselves by this simple method of continuous irrigation. M. Delaunay cites the case of a cat which remained for some time lying on the bank of a river; also that of another cat which had the singular fortitude to remain for forty-eight hours under a jet of cold water. Animals suffering from traumatic fever treat themselves by the continued application of cold, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts, we are, he thinks, forced to admit that hygiene and therapeutics, as practised by animals, may, in the interests of psychology, be studied with advantage. He could go even further, and say that veterinary medicine, and perhaps human medicine, could gather from them some useful indications, precisely because they are prompted by instinct, which are efficacious in the preservation or the restoration of health.—*The British Medical Journal.*

GOOD MANNERS.

Good manners imply more than mere ceremony—mere attention to established forms. The habitual observance of certain conventional rules and usages does not make a lady or a gentleman. Some degree of formality is necessary in conducting our relations and intercourse one with another, but there must be with it some heart, some genuine love for our kind; otherwise we can neither be the instruments or recipients of enjoyments in the midst of the social circle. To impart or receive pleasure in society there must be at least "the flow of soul," if not the "feast of reason." We may admire this or that person for special accomplishments of manner, style, and conversation; but if these are seen and felt to be merely artificial, not at all involving the affections, we can never love the same. No gifts of mind, nor elegance of person, nor propriety of personal bearing can compensate for the want of heart in company. It is only the heart that can touch and impress the heart. A warm, confiding soul is the element of all enjoyment and pleasure in the social world; and where this is there can be no stiffness, no studied formalism of manner or language. In his intense loathing of empty, heartless forms in society the great bard has not untruthfully said:

"Ceremony

Was devised at first to set a gloss

On faint deeds, hollow welcomes,

But where is true friendship there needs none."

Good manners originate in good sense and good nature.

The one perceives the obligations we owe to society, while the other heartily accords and enforces them. Formed for society by the very conditions of our nature, our interests and happiness in life are necessarily in what we contribute to its aggregate good; hence it is our interest, as it should be our pleasure, to do all in our power to promote the social well-being of our fellows. No one is independent of society in the matter of his happiness and comfort. All rational enjoyment is contingent on the due observance of the social law of our being, for

"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties, expanded in full bloom,
Shine out; there only reach their proper use."

Those who shun society or who fail to bear themselves in it with reference to its entertainment and pleasure, do so by default of either good sense or good nature, or both, because they thus cut themselves off from the chief source of human enjoyment, not to speak of the wrong they thereby do to others. The soul that feels the genial touch of nature, the stirring of noble sentiments and feelings within, acts in the social world for the joy and comfort of its fellow souls as well as for its own; hence the true lady or gentleman is always courteous and pleasant, affable and kind. Good sense and good nature both unite to make them so.

"Good manners," says Swift, "is the art of making those people easy with whom we converse. Whoever makes the fewest people uneasy is the best bred in company." "Hail, ye small, sweet courtesies of life!" exclaims Sterne, "for smooth do ye make the road of it, like grace and beauty, which begat inclinations to love at first sight; 'tis ye who open the door and let the stranger in." Thompson, in speaking of social obligations and the bearing of their observance on our happiness, sums up nearly all the philosophy of life in the following beautiful lines:

"Hail, social life! into thy pleasing bounds
Again I come, to pay the common stock
My share of service and in glad return,
To taste thy comforts, thy protecting joys."

Good manners constitute the most valuable of earthly possessions. All may have them by the cultivation of the affections and none without it.

LOST CHORD.

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the ivory keys;
I know not what I was playing,
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a great Amen.

It flooded the crimson twilight,
Like the close of an Angel's Psalm,
And it lay on my fevered spirit
With a touch of infinite calm.
It quieted pain and sorrow,
Like Love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease.
I have sought, but I seek it vainly,
That one lost chord divine
Which came from the soul of the organ,
And entered into mine.

It may be that Death's bright Angel
Will speak in that chord again;
It may be that only in heaven
I shall hear that grand Amen.

—Addaide Proctor.

POLITENESS AND ITS PLACE.

Sir Arthur Helps had the happy faculty of putting expressions of wisdom into a few words. It was he who said "familiarity should not swallow up courtesy." Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside. There is at this day undeniably among the rising generation a lack of courteous demeanour in the family. Of all places in the world, let the boy understand home is the place where he should speak the gentlest, and be the most kindly, and there is a place of all where courteous demeanour should prevail. The lad who is rude to his sister, impertinent to his mother, and vulgar in his house, will prove a sad husband for a suffering wife, and a cruel father to unfortunate children. The place for politeness, as Helps puts it, is where we mostly think it superfluous.

MR. DILLWYN, M.P., who is himself a Churchman, intended to bring forward his bill for the disestablishment of the Church in Wales this session, but he has now postponed it till next year.

The success of the Salvation Army has given rise to a number of similar organizations in England and Wales. There are the Army of the King's Own, Christian Army, Gospel Temperance Blue Ribbon Army, Holiness Army, Hosanna Army, Redeemed Army, Royal Gospel Army, and Salvation Navy. These bodies together with the Alethians, the Calvinistic Independents, the Christian Evangelists and the Christian Pioneers, have 45,000 places of worship.

BRITISH AND FOREIGN STAFFS.

THREE of Garibaldi's grandchildren attend the Baptist Sunday school in Rome, Italy.

TWELVE Catholic bishops have been appointed by the Russian Government in Poland.

The Mennonites in America now number 410 churches, 250 ministers and 50,000 communicants.

Mrs. Philip Goss, of Lyndon, Vt., is in her eighty-third year and still conducts a class in the Sunday school.

JEFFERSON DAVIS is now devoting himself to the improvement of 500 acres, by growing oranges and grapes.

THE revision of the Old Testament is expected to be completed in the fall and published next winter or early spring.

DURING the first six days of Mr. Murphy's Blue Ribbon Mission in Belfast upwards of 12,000 persons took the pledge.

THE income during the past year of Park Church, Glasgow, of which Dr. Donald Macleod is the pastor, amounted to £7,475.

"The Pilgrim's Progress" has been translated into nearly all the languages of India, and it is as popular with Asiatics as with Europeans.

THE Duchess of Sutherland signed the total abstinence pledge at Torquay, England, and henceforth will wear the blue ribbon badge.

THE Governor of New York State has signed the Bills for the preservation of the scenery of Niagara Falls and laying out the State Park.

Professor Whitford, of Milton College, has visited the Zunis. He asserts that the Zunis worship the water. The water spider is their great divinity.

MR. S. MORLEY, M.P., states that in some parts of England men of high literary qualifications are being employed by the members of the liquor trade to bolster it up.

THERE is a scheme on foot, quite likely to be carried out, to start an Andover "Review," to be devoted to religion and literature and to be of a high scholarly character.

A record of personal events and incidents in the life and reign of Queen Victoria is to be brought out shortly in England under the title of "A Diary of Royal Movements."

THE Pennsylvania Senate has passed a bill prohibiting any attempt to personate or represent any being recognized as a divinity in the Old or New Testament in any public performance.

THE French Academy in response to the Marquis of Lorne's invitation, have agreed to send M. Xavier Marmier as their representative at the inauguration of the Royal Canadian Academy.

THE Congregational ministers of Chicago have taken an important step towards reforming the divorce laws by refusing to marry those who have been divorced for other than Scriptural reason.

A wealthy lady of Pawtucket, R. I., has given \$10,000 to the Benedict Institute at Columbia, S. C., a school for the gratuitous education of coloured men for the ministry and of coloured women as teachers.

THE King of Bavaria has appointed a niece of the late Richard Wagner to be "Royal Professor of the School of Music," this being the first appointment of the kind which has ever been given in Germany to a lady.

THE Welsh Baptists have a stronger dash of Presbyterian solidarity than their English or Scottish brethren; and the latest evidence of this is furnished by the fact that their Union has just agreed to adopt one hymn book for all their churches.

THE Sunday morning lecture at St. Lawrence, Jewry, sprang out of a prayer meeting started by some godly citizens of London in 1737; it continues to the present hour. Thomas Scott, the commentator, was the first permanent lecturer.

It is estimated by Mr. Samuel Smiles that the sum expended every twelve months in the United Kingdom on cigars and tobacco exceeds eleven million pounds sterling. This sum far exceeds the amount of the poor-rates of the entire nation.

REV. JAMES JOLLY, pastor of the Chalmers Territorial Church, Edinburgh, reached home from a pleasant tour in the United States and Canada, where he collected about £900 toward the erection of the new Memorial Church in the West Port.

MR. GEORGE P. MILLER has been presented by the non-commissioned officers and men of the Royal Highlanders (Black Watch) with a piece of silver plate in recognition of his services as Scripture-reader to the battalion during the campaign in Egypt.

THREE of Arabi Bey's children aged respectively eight, ten, and twelve years, are in the United Presbyterian school at Cairo, Egypt. One of the female missionaries of the United Presbyterian Church has had the opportunity of conversing freely with the wife and mother-in-law of Arabi.

FOR twenty-nine years there has been a Tow Society connected with the Baptist Church at Memel, East Prussia. It buys worn-out cables and ropes of vessels, picks them to pieces, and sells the tow to ship repairers for calking purposes. Thousands of dollars have been received in this way.

DR. PUSBY left directions in his will that his two books on the theology of Germany should not be re-published, nor any of his corrections of the English translations of the Hebrew Scriptures or his notes thereon, "seeing that in maturer years I saw reason to withdraw many of the corrections I made when young."

AN English clergyman preached a sermon lately from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and defended the use of the crucifix as an aid to devotion. The Bishop of the diocese chanced to be present and before the audience was dismissed rose and made a public and earnest protest against the "bold perversion of the text."