

# Saint Mary's Beacon

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## ST. MARY'S BEACON

ESTABLISHED EVERY THURSDAY BY  
J. F. KING & JAMES S. DOWNS.

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## WOMAN'S BURDENS LIGHTENED.

It is a common saying that a "woman's work is never done," and the saying is too true. From early dawn to dewy eve, and often far into the silent hours of the night woman finds, always work for her busy hands. And thus it is that she sometimes is heard to exclaim that she "never has a moment to call her own." Work and toil by day—till and work by night—unceasing drudgery—often ill paid for, or unrequited. But science has come to woman's aid, and in some degree lightened her burdens. Elias Howe, Jr., has proved himself the true friend of woman-kind, and by inventing and perfecting his Sewing Machine is entitled to the proud appellation of woman's benefactor. It were needless for us to more than call the reader's attention to the Howe Sewing Machine. In this community their superior merits are too well known to need any praise from us. And in all competition they have stood the test, and to-day stand before the country without a superior in public estimation. They are easily managed, and not liable to get out of order, and in the language of the Christian Intelligencer, "any family is made happy by the introduction of this trustworthy machine."  
Now, it should not be with any man a question of dollars and cents whether he will have a Sewing Machine or not, for it is, whether he so regards it or not, a question of length of life and happiness to those in whom he is most interested—his own family. We know of no way in which money can be more judiciously spent than by investing in these beautiful and useful instruments. By paying five or ten dollars a month, one can be obtained.

J. P. GREENWELL,  
LEONARDTOWN, MD.

A man and his wife, who had been married ten years, disagreed, and determined to separate. The terms of the separation were to be decided upon by the Judge of the arrondissement in which they lived. They were Parisians. "Have you any children?" said the Judge.  
"Yes, Monsieur."  
"How many?"  
"Three, two boys and a girl, and it with them lies our difficulty. My dam wishes to have two of them; so do I."  
"Have you agreed to abide by my decision?"  
"We have," said both of them.  
"Very well, my friends; I condemn you then to have another child, so that you may each have two. When you have obtained that, you may return to me."  
The matter was then adjourned for the time being. Two years afterward the worthy magistrate, who in the meanwhile had heard nothing of the husband or wife, met the former.  
"Ah, well," said he, "how about the separation?"  
"Still impossible, Monsieur. Instead of four children, we have now five."

AN HONEST CUSTOMER.—An anecdote worth laughing over is told of a man who had an infirmity as well as an appetite for fish. He was anxious to keep his character for honesty, even when making a bill with his merchant, as the story goes, and when his back was turned the honest buyer shipped a codfish under his coat-tail. But the garment was too short to cover the theft, and the merchant perceived it.  
"Now," said the customer, anxious to improve all the opportunities to call attention to his virtues. "Mr. Merchant, I have traded with you a great deal, and paid you promptly and honestly, haven't I?"  
"Oh, yes," answered the merchant, "I have no complaint."  
"Well," said the customer, "I have always insisted that honesty was the best rule to live and die by."  
"That's so," said he as the customer turned to depart. "Hold on, friend!" cried the merchant, "speaking of honesty, I have a bit of advice to give you. Whenever you come to trade again, you had better wear a long coat, or steal a shorter tailed codfish!"

A dead latch—That on a cemetery gate.

## J. WILKES BOOTH.

Oh! give him a grave as broad as the sweep  
Of the tidal wave's measureless motion;  
Lay him to sleep in the arms of the deep,  
Since his heart was as free as the ocean.

It was liberty slain that maddened his brain,  
To avenge the dead idol he cherished;  
So 'tis meet that the main, never curbed by a chain,  
Should embalm the last freeman, now perished.

The dust of the brave could not rest in the grave  
Of a land ere he'd forced both dominion;  
But the step of a slave never soiled the proud wave  
That spurned the hamper and pinion.

He, who dared break the rod of a blackamoer's  
rod,  
All the hosts of the depot defying,  
May not sleep in the bed, by a nation's feet  
trod,  
That he shamed with his glory in dying.

Yes, hide him away from the ends of day,  
In the coral of sea-green abysses—  
Where the mermaids gaze, as they fly thro' the spray,  
Shall purple his pale cheek with kisses.

As the ocean streams roll from the gulf to the  
Let them mean him with musical dirges;  
Let the tempest-bell toll the repose of his soul,  
More sublime than the sound of his surges.

He hath written his name, in letters of flame,  
And the pathway to Liberty's portal;  
And the sea that now blazes will crimson with  
When they learn they have cured an immortal.

He hath died for the weal of a world 'neath the  
Of too many a mercenary Nero;  
But while there is steel, every tyrant shall feel  
That God's vengeance but waits for his hero.

Then give him a grave as broad as the sweep  
Of the tidal wave's measureless motion;  
Lay out Brutus to sleep in the arms of the deep,  
Since his heart was as wild as the ocean!

## THE INFALLIBILITY DOGMA.

By the courtesy of Messrs. Appleton we are permitted to print the article from the advanced sheets of the "Encyclopedia" upon the dogma of Papal infallibility. It is from the pen of the Rev. Bernard O'Reilly:—

Infallibility (later Latin *infallibilis*, not liable to be deceived, from *in*, privative, and *falli*, to be deceived, to err), a doctrine of the Roman Catholic Church, which attributes to that Church, as the divinely appointed teacher of mankind, and to the Roman Pontiff, as pastor of the whole Church, the privilege of being preserved from teaching error. Infallibility is not to be confounded with impeccability, which means immunity from sin. The special assistance of the Holy Spirit which preserves a person from error in the discharge of a certain office, called by theologians *gratia gratis data*, a grace bestowed for the benefit of others than the recipient, such as the power of the priest to bestow absolution and bad alms, and the gift of prophecy found in such men as Balaam and Caiaphas. It is thus distinguished from graces which are vouchsafed to sanctify their possessor, and that by which John the Baptist and Jeremiah were sanctified before their birth; a grace of this sort is called *gratia gratis facta*. The privilege of infallibility is also to be distinguished from inspiration, because inspiration in many cases means a new revelation, whereas both the Church and the pontiff are only witnesses, teachers and judges of the revelation already made, and are merely preserved from error in guarding, expounding and defending the deposit of revelation. By the dogmatic decree of the Council of the Vatican the infallibility traditionally ascribed to the Church by Catholics is declared to have been directly and immediately conferred on St. Peter, and in him on his successors, the bishops of Rome. The Roman Catholic theologians ground the infallibility of the Church principally on the texts of Matt. xxviii, 19, 20:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, unto the end of the world;" and Mark, xvi, 15, 16:—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These words of Christ, constituting the great commission or charter of the Church, as they maintain, established her as the universal and perpetual teacher of mankind, gave into her keeping the deposit of the divine faith and law, declared her office to be that of sole interpreter of the same, bestowed on her the sole jurisdiction existing upon earth in matters of salvation over the reason and will of man, and assured her that in the discharge of this office she will have the Lord with her until the end of time. Faith in Christ through her teaching, and obedience to her in the fulfillment of her office, are required under pain of damnation. Now, it is held to be repugnant alike to the nature of God and to that of man that God should compel the assent of the reason and the submission of the will to a teaching liable to error. The object or matter embraced by this infallible teaching is the whole body of revealed truth written and unwritten, and all that is so connected with it that without treating of it the Word of God could not be guarded, expounded and defended; such would be the declaring of the canon, authenticity, and true interpretation of Scripture, and the like. Further, the

Church claims an infallible guidance in discerning and defining all matters which are opposed to revelation; for it is argued, she could not discharge her office of teacher of mankind unless she were able to prescribe with infallible certainty all doctrines at variance with the Word of God. Hence the direct object of the infallibility of the Church is the revelation or the Word of God, and the indirect object is necessary for its exposition and defence, or contrary to the law of faith and morality. 2. Pontifical infallibility is thus defined in chapter 4 of the constitution *Pastor aeternus*, July 18, 1870:—"We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and doctor of all Christians by virtue of his supreme authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrines regarding faith and morals; and that, therefore, such definitions of the Roman pontiffs are irrefragable of themselves and not by the consent of the Church." This definition declares that the Pope is infallible when speaking from the seat of authority, in discharge of his office of pastor and teacher of the entire Christian fold, veridically and infallibly, and in the universal Church. The doctrinal point defined or finally decided must relate to faith and morals, and in such definitions, it is declared, he is divinely guided by virtue of the promises made to him in the person of Peter. This infallibility of the Pontiff has the same extension as the doctrinal office of the Church, and the final judgments pronounced in its exercise are in themselves irrefragable or irreversible, even before the Church has accepted them. The definition limits the infallibility and the divine assistance which secures it to the Pope's official acts as pastor and doctor of all Christians. It thus excludes all his acts as a private person, doctor, theologian, local bishop, or ruler. He is exempt from error in only one capacity, that is, when as teacher of the whole Church in faith and morals he speaks from the chair of Peter. The phrase "doctrine of faith and morals" signifies the whole revealed Word of God, the whole way of salvation through faith, or the whole supernatural order with all that is necessary to the salvation of mankind through Jesus Christ. The efficient cause of this infallibility or immunity from error is declared to be the divine assistance promised to Peter and in Peter to his successors. This, it is asserted by Catholic theologians, is contained explicitly in the words of Christ to Peter, Luke xii, 32: "I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren," and implicitly in Matthew, xv, 18:—"And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." The assistance thus promised and its effect are a divine ordinance. It is further affirmed that before the definition of the Vatican Council the infallibility of the Pontiff was a doctrine revealed by God, delivered by the constant tradition of the Church, recognized in Ecumenical Councils, presupposed by the acts of the Pontiffs in all ages, taught by all the saints, defended by every religious order, and by every theological school except the Gallican, and in that school only disputed by a numerical minority and during one period of its history, and believed, at least implicitly, by all Catholics. The definition, Catholics believe, has added nothing to the intrinsic certainty of this doctrine, which is derived from revelation. It has only added the extrinsic certainty of universal promulgation, binding the whole Church to believe the dogma explicitly. The doctrine of pontifical infallibility, theologians considered, is intimately connected with the pontifical supremacy; and, considered historically, it is seen that from the exercise of the supremacy was gradually evolved and finally asserted the prerogative of infallibility. The bishops of Rome at a very early period claimed a supreme and final authority in deciding all ecclesiastical disputes; and this claim they founded on the fact of the See of Rome being the seat of Peter's authority, and of their being his successors with entire jurisdiction over the entire Church. On the other hand, the opposition to the exercise of this supremacy forms a parallel and continuous record in the early Church down to the consummation of the Photian schism. Thus, in the ante-Nicene period Pope Victor I. (about 193) claimed to decide finally the controversy about the proper day for celebrating Easter, and excommunicated the Asiatic churches which refused to abide by his decision; and Pope Stephen I. (253-257) decided against St. Cyprian and the churches of northern Africa, that baptism performed by heretics should not be repeated, and annulled the sentence of a Spanish synod against two bishops. But the decision of Victor was set aside by the Asiatic bishops; and in like manner the bishops of Africa and Spain persisted in upholding their own local customs and established rights. Earlier still Tertullian, in his treatise *De Pudicitia*, complained that the Roman Pontiff issued peremptory edicts, as if he were "bishop of bishops." From the time of Constantine the Great this exercise of supremacy, and the right on which it

was founded were brought into prominence by the part taken by Christian Emperors in councils and enforcing their decrees, conflicts which occurred between councils themselves and the pope, and by the constant prominence waged by the See of St. Peter with the patriarchs of the East, and with Rome herself. Leo the Great received the approval of the Councils, Bishop of Rome, stored by Hilary of Poitiers, maintained his doctrinal letters, received as a final decision by the Council of Chalcedon (451). Another element quoted by ultramontane theologians as pointing to an exercise of supremacy is a letter of Pope Gelasius 493, in which it is said:—"The council themselves refer the appeal of the Church to the examination of the pope. The appeal, that from it is no further appeal, and by it the whole Church is judged; it goes to judgment to none, nor can its judgment be reversed, nor can its judgment be appealed, thus distinctly formulated in the fifth century, is quoted in the recently established fact of the Roman presbyter St. Hippolytus having been at the time of his death in opposition to the Pope, his superior, as well as the instances in which popes fell into heresy or encouraged heretical opinions. Such were the cases of Zosimus, who commended the Pelagian teaching of Celestius; Julian, who affirmed the orthodoxy of the Sabellian Marcellus of Anagrus; Liberius, who subscribed (302) to the Arian creed of Rimini; Vigilius (547), who contradicted himself on a question of faith; and Honorius, who lent the whole weight of his authority (683) to the support of the so-called Monothelite heresy, and was excommunicated by an ecumenical council for doing so. Still the bishops of Rome persisted in their claims, while in the East the resistance to them grew as the patriarchs of Constantinople rose in power and influence among the Eastern hierarchy, until the conflict of jurisdiction ended (879) in the deposition of Christodorus.

In Western Europe the primacy of the Roman bishops continued to be universally acknowledged after the separation of the East and West; but their personal infallibility was never maintained, and the use of the Gallican articles does not employ the term *infallibility*; he says that the same security from error in teaching, judging and determining all that pertains to faith, which is ascribed to the church, belongs also to the Roman pontiff, by virtue of the promise made to Peter. The thesis, thus placed in distinct form before the great theological schools of Europe, soon acquired increased definiteness and interest from the contests between temporal princes and the papacy, and between rival assemblies convened to heal the great western schism. Philip the Fair in 1303 declared his intention of calling a general council to judge Pope Boniface VIII. In the Council of Constance, where the French clergy largely predominated, the French theologians D'Ailly and Gerson proposed the framing of a decree declaring an ecumenical council superior to the pope. In the Council of Basel, soon afterward, this superiority was urged against Eugenius IV., particularly after he had dissolved that body. The superiority of ecumenical councils to Papal authority was embodied in the pragmatic sanction of Bourges in 1438, both as a theological maxim and as a rule of national jurisprudence. Thereafter the theologians in France who maintained this superiority were called Gallicans, and their opponents ultramontane. Gallicanism, considered as a system of jurisprudence and theological doctrine, comprised the liberties or franchises of the Gallican Church; and the peculiar tenets of its churchmen with regard to the nature and limits of the pontifical supremacy. These Gallican franchises were understood in one sense by the churchmen and in quite another by French magistrates. In reality they affirmed that the Pope had no right, by virtue of his supremacy, to interfere with the King in the holding of his crown or the lawful exercise of his power; that the election of ecclesiastical dignitaries, the collection of benefices and the disposition of their revenues, the imposition and collection of taxes on church property, belonged by inherent right and custom exclusively to the Church of France, under the protection of the king. These franchises, and the peculiar doctrine of the Gallican Church concerning the Pope's inferiority to a general council, were formulated in six articles presented by the Sorbonne to Louis XIV., May 8, 1663, which were confirmed with greater solemnity in 1682. The famous "four articles" then proclaimed by the assembled clergy, besides the absolute independence of the civil power, declared that the plenitude of power in spiritual matters possessed by the successor of St. Peter is to be limited by the decrees of the Council of Constance, which have ever been in force in the Gallican Church; that the use of the Pope's apostolic power is to be regulated by the canons and within the kingdom of France by the received rules, customs and constitutions; and that, although the Pope has the chief authority in questions of faith, and his decrees regard all the churches, and each church in

particular, nevertheless his judgment is not irrefragable until the consent of the whole Church supervenes. The whole question of infallibility continued to be subsequently discussed by Jesuits and Jansenists, Gallicans and ultramontane, down to the French Revolution. When public worship was restored by Bonaparte, the concordat concluded with him by Pius VII. abolished the old French hierarchy with all its offices, and established new sees and stored him to his see; thus, he maintained his doctrinal letters, received as a final decision by the Council of Chalcedon (451). Another element quoted by ultramontane theologians as pointing to an exercise of supremacy is a letter of Pope Gelasius 493, in which it is said:—"The council themselves refer the appeal of the Church to the examination of the pope. The appeal, that from it is no further appeal, and by it the whole Church is judged; it goes to judgment to none, nor can its judgment be reversed, nor can its judgment be appealed, thus distinctly formulated in the fifth century, is quoted in the recently established fact of the Roman presbyter St. Hippolytus having been at the time of his death in opposition to the Pope, his superior, as well as the instances in which popes fell into heresy or encouraged heretical opinions. Such were the cases of Zosimus, who commended the Pelagian teaching of Celestius; Julian, who affirmed the orthodoxy of the Sabellian Marcellus of Anagrus; Liberius, who subscribed (302) to the Arian creed of Rimini; Vigilius (547), who contradicted himself on a question of faith; and Honorius, who lent the whole weight of his authority (683) to the support of the so-called Monothelite heresy, and was excommunicated by an ecumenical council for doing so. Still the bishops of Rome persisted in their claims, while in the East the resistance to them grew as the patriarchs of Constantinople rose in power and influence among the Eastern hierarchy, until the conflict of jurisdiction ended (879) in the deposition of Christodorus.

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TREATMENT OF DIPHTHERIA.—Diphtheria has prevailed so long and so terribly in Brooklyn and New York that the opinions of the wisest and the experienced physicians should be sought, in the hope of finding some remedy for it. Among the poor, bad air and food are among the most active causes of the great mortality from it; but still it will only too often single out and kill its victims among the children of the rich, cleanly and judicious.  
In every case of the disease of course the patient should be kept quiet, and the food should be of the most nourishing kind, such as beef, mutton, chicken, are just as good, and often far better than beef tea; and they may be changed from one to the other as they fall upon the patient's taste. Good, undiluted milk is quite as useful as soup of any kind; and it may always be prevented from turning sour, or making the patient bilious or feverish, by the addition of a large pinch of soda to each tuncupful of milk.  
Beef tea, soup or milk should be taken frequently, and in as large quantities as the stomach will bear and digest without causing disgust or nausea.  
If stimulants are required, and they are generally wanted early and abundantly, milk punch is the best; but it should always be made with the addition of soda or lime water to the milk for the reasons above stated.  
If milk punch becomes distasteful, barley water, rice water, arrow root, &c., may be used as a bland vehicle for administering stimulants.  
Then of all the remedies that a long experience—over 30 years—has proved eminently reliable, chlorate of potash is the best; but it should be given in one way only, and also thoroughly. It should be given dry upon the tongue, pure, not mixed with sugar and not in solution. By giving it in this way, it dissolves slowly in the mouth and gradually and efficiently in contact with all the diseased parts of the throat.  
It is slightly disagreeable at first; but the youngest child soon becomes accustomed to it. It takes away the supposed necessity for forced local application to the throat, and if the little patient be taught to open his mouth widely, without straining, and to draw in his breath deeply at the same time, the curtain of the palate will be drawn up, and the whole surface of the throat, down to the windpipe, will be exposed to view, without the use of any harsher means to obtain a view of the parts involved by the disorder.  
This treatment must be persisted in, the chlorate of potash be given in doses of two or three, five or more grains every hour at first until some decided improvement commences, or for one, two or three, or even more days, without hesitation or faltering. Often no apparent improvement seems to take place for one, two or more days; sometimes not until nearly up to the fourth day. But courage and perseverance will almost certainly be rewarded with success; certainly four or five times out of six.  
This treatment is considerate, but efficient; the child never becomes afraid of its physicians or attendants, and generally, with a little management, takes or does all that is required of it, because its handling is always gentle, or at least not harsh or distressing.  
If the debility be very great, muriate of iron may be required. If the mouth be dry, glycerine may be put into it frequently.  
It may be true that in the most destitute, filthiest and careless classes the beginning of diphtheria may be the beginning of death, but I am very sure that a vast number of lives can be saved by the treatment above indicated.

AT NIGHT.—Here is one of Thackeray's pleasant touches: "It is night now, and here is home. Gathered round the quiet roof, elders and children lie alike at rest. In the midst of a great calm the stars look out from the heavens. The science is peopled with the past—sorrowful remorse for sins and shortcomings, memories of passionate joys and griefs rise out of their graves, both now alike calm and sad. Eyes, as I shut mine, look at me, that have long since ceased to shine. The town and the fair landscape sleep under the starlight, wreathed under the autumn mists. Twinkling among the houses a light keeps watch, here and there in what may be a sick chamber or two. The clock tolls sweetly in the silent air.—Here is night and rest. An awful sense of thanks makes the heart swell and the head bow, as I pass to my room through the sleeping house, and feel as though a hushed blessing were upon it."  
The other day a lady reached the railroad depot just as the train on which she desired to depart moved away. As she stood gazing at the train, her arms full of packages and her eyes full of tears, a gentleman arrived at the depot on a run, with a valise in hand, a coat on his arm and his face streaming with perspiration. He also was after that train, but alas! was too late. As he looked anxiously after the train, now moving swiftly away, he sat down on his valise, wiped his face, and very deliberately said:—"It's a bad train."  
The lady heard it, and smiling upon him with all her sweetness, her face lighted up with a heavenly glow as she said:—"Thank you, sir."

Oath of the Chicago girl.—Buy gum.

An English writer says, "I believe that there is a taste for music in every child born, and that if it disappears in after life, it is ever wanted of cultivation. Was there ever yet a baby that could not be sung to sleep? However this may be, to play some one instrument is of more value to a man than at first appears. To the character it is a refiner. Music is the medicine of the soul, it smooths the wrinkles of a hard life of business, and it lifts us from thoughts of intrigue, enterprise, ambition, hatred, and what not, to a calm, peaceful, and contented mind. To a man himself, therefore, the power to play is of use. He may not always have a sister, wife, or daughter to sing or play to him; he may not always be within reach of the opera and concert-rooms; and then, too, half the enjoyment of music is gone, when you cannot enjoy it as you list and of what kind you need, gay or grave, as your fancy lies. It is an indulgence to a pure mind and one of those few indulgences which are free from harm."

Tom Hood wrote to his wife: "I never was anything till I knew you—and I have been better, happier and a more prosperous man ever since. Lay that truth by in lavender, and remind me of it when I fall. I am writing fondly and warmly, but not without good cause. First, your own affectionate letter, lately received; next the remembrance of our dear children, pledges of our dear old familiar love; then a delicious impulse to pour out the overflowing of my heart into yours; and last, not least, the knowledge that your dear eyes will read what my hands are now writing. Perhaps there is an after-thought that, whatever may befall me, the wife of my bosom will have this acknowledgement of her tenderness, worth and excellence, of all that is wifely or womanly, from my pen."

THE ENGLISHMAN FROID.—The *Hornet* says: "One of the Englishmen with the Carlists, Captain Ronald Campbell, is a hero, and so the *franc tireurs* regard him, when, upon being put up (for the third time) to be shot by the Germans, he turned round and said in French:—"I may as well dispose of my effects first, who will give me five francs for this umbrella?"  
The officer commanding the shooting party started and said: "That's an Englishman; let him go!" and he went. He was used to going."

A lady returning from an unprofitable visit to church, declared that "when she saw the shawls of those Smiths, and then thought of the things her own girls had to wear, if it wasn't for the consolation of religion she did not know what she should do."

A traveler stopping overnight with a Texan farmer whose estate was miles in extent said to him, "you must have begun life early to accumulate such an estate as this?" "Yes," replied the farmer, "I began life when I was a mere baby."

"Didn't I tell you to have my hot water at the chamber door early in the morning?" savagely exclaimed a gentleman to his servant. "Well, dang it, and didn't I bring it up over night to make sure on't?" responded the servant, in an injured tone.

A ladsful young man mortally offended the bride of his most intimate friend by stammering, when taken aback by a request for a toast at the wedding-supper: "Tom, my f-f-friend, may you have a wedding once a year as long as you live."

A spread-eagle orator wanted the wings of a bird to fly to every village and hamlet in the broad land, but he willed when a naughty boy in the crowd sang out, "You'd be shot for a goose before you fied a mile."

A Chicago pork-packer whose new-rent was raised to \$25, exclaimed, "Great Cesar! Here's a nice state of affairs—the gospel going up and pork going down. What's to be come of us?"

A Western paper chronicles a marriage in this suggestive style: "The couple resolved themselves in a committee of two, with power to add to their number."

A Missouri judge has decided that a woman is not an old maid until she is thirty. The judge has since become the most popular man in the State—among the girls.

An old lady, hearing somebody say the mails were irregular, said: "It was just so in my young days—no trusting any of 'em."

Where to go when short of money—go to work.

Trance-migration of soles—Sleep-walking.