"his grasp? Without the aid of Europe, true it is "that I should have gone down whole to my sepul-"chre, but would Christ's have been a holy deed, if "when, performing a miracle on Lazarus, he had "resuscitated that portion of his body wrapped in "the upper grave clothes, and returned his other "members to the grave? To cause the dead to feel "their death is torment such as Lucifer in his malig-"nant power inflicts not. . . . and hast thou the "heart, oh France! to demand of me whence comes "my right to rise against the Turk? Ah! place thy "hand on the shameless lips of thy hired scribes, and "hinder them from completing the unworthy sen-"tence. According to the doctrine of these vile hire-"lings, the murderer is to be left in peace, while the "victim is to be prevented from refusing to submit "to the massacre, in order that he may not disturb the "peace of the world. Thou art destroying the "book of nature, and flinging its torn pages in the "face of God. . . . . As long as the breeze has a "right to stir the flowers and the leaves; as long as "the eagle may freely cleave the air; as long as the "sun shall have the right to illuminate the "planets; as long as God shall have the right to "create man in His own image, and breathe His "breath into his soul, so long will human beings "have the right to cleanse their souls from the stain "of degradation and of the world's tyranny."

The IXth chapter, relating to religion, is the most remarkable in the book. With great devotion to Italy's future, Guerrazzi hurls the deadliest missiles at Catholicism and its appurtenances, i. e., at popes cardinals, friars, priests, hypocrites, male and femal bigots. Folly, fear and hypocrisy, were, in his opinion the ancestors of the gods.

"Ah, hypocrisy!" he exclaims, "when religion, "terrified by the savage customs of men, winged its "flight back to the celestial regions, in its haste, it "let fall its mantle, and thou who in that moment "went spying through a hole from hell, sprangest "forth, and seizing the garment, commenced it in the "garb of a priest to reign over the earth."

The coming of Christ seemed to be an era of regeneration and of virtue. "Whether the Kings of "Judah were or were not his ancestors, it matters "little," says our author. "*It is enough for us to "know that he was born of the people, and that he "had the bowels of the people*; poverty and persecu-"tion proffered him their rugged breasts, and he "sucked thence the milk that rendered him so stal-"wart in the battle of life. You have heard, he said, "of a powerful and jealous God, who visits the in-"iquities of the fathers upon the children, unto the "third and fourth generation of those who have of-"fended him. Truly this is not so. God loves. God "pardons. The just compose the glory of the firma-"ment, but the penitent form the halo about His "head. Do not imprison in a temple the Eternal, "who holds entire Nature in the hollow of his hand. "Do not sadden with your cries ears that listen to "the harmony of the spheres; offer him neither wri-"ten nor spoken prayers; the most welcome prayer "to him is the beating of a grateful heart. 'Twas "sent, not to *the nation*, but to nations; "God is the father of the peoples, not of a "single people. Blessed are the poor in spirit. "God has composed the heart of man of infinite "fibers most sensitive and subtle, so that at the "faintest breath of charity they should pour forth "harmonies of knowledge and of love. Blessed are "the humble; they love and are beloved; they gather "and are gathered in. Equal in birth, equal in death "are ye all; therefore ought ye to be equal during "life. God has not created a race of governors and a "race of governed; much less has he created crowns "and chains—a race to shed tears and a race to cause "tears to be shed. God, the father, has sent me to "witness unto you, to teach you to live as brothers, "free, equal and happy, in the land of your fathers. "God loves the thinkers, but he better loves the "workers; and when strength is joined to right, then "more than all he loves the strong."

In juxtaposition with the doctrine of Christ he places the doctrine of the Pope's spiritual and celestial religion, because pagan and earthly. The blows which were given to Christ illustrate the patience of him who suffered for the salvation of men; the blow given by the King of France by the hand of Sciarra Colonna to Boniface VIII. broke the pride of the priest; the day in which a Visconti could compel the Pope's Legate to eat the bulls of parchment and the leaden seals on which were inscribed the image of the fisherman, that day power departed from the religion of the Romish Priest; the spirit of God had already departed from him. Then the priest comes to terms with the King, showing him that he cannot rule simply by his own strength, because he who made him King can unmake him also.

"Come, then," exclaims the Pope, "let us make "peace. I will blaspheme for thee; I will swear that "that thou art instituted by God, that thou art his "image upon earth, neither more nor less than I am; "I will store thee with blessings and with curses; I "will surround thee with the terrors of hell, strong "as fortresses; I will anoint thy brow with the "terrible majesty of the Lord of Thunder; "but, in order that I may be considered able to "effect all these miracles; you must believe, or pre-"tend to believe me the privileged mediator be-"tween earth and heaven; prostrate thyself, "therefore, once more before me, and for love of "perpetual tyranny make thyself a slave for an "hour." And the compact was accepted. But in succeeding centuries, when the Papacy had sunk still lower in the estimation of the oppressed, the Popes were compelled to be more modest in their requisitions, and, in the faintest imaginable voice, they whispered to the kings: "Hinder me from being "ground to death; let me live; I am still capable to "work thee ill; henceforward thou shalt find me sub-"missive; put a collar round my neck, and write thy "name thereon; brand my side with the mark of thy "horses, so that men may know that I belong to thee, "body and soul, hold me in leashes if thou wilt; but "give me not into the hands of the people—they "would murder me; between me and them there can "be neither peace nor deception nor pardon; in the "people I have drained the fountain of faith and "forgiveness, which once seemed exhaustless; when "thou shalt wage impious wars, I will cause the war-"cry of the crusades to be proclaimed from the altar, "God wills it. If thou shouldst murder liberty, and "convert countries into cemeteries, I will enter the "temple, and even if I find myself alone, I will chaunt "the *Te Deum*. Whoever threatens the, I will pro-"claim a brigand; the loftiest intellects, I will "call misty lamps; I will spread hate be-"tween father and son; sow discord between hus-"band and wife. I will train spies; under the pre-"text of religious surveillance, I will insinuate espi-"onage into families. I myself will become a spy; "the priest's confessional shall form the antechamber "of the *sbirro*. The errors, superstitions, and the "wiles of my schools shall crush for thee infantile "hearts and brains, even as canes are crushed. I "will grind them for thee, knead them for thee, "mold them into a paste which shall receive not "only the impression of thy hands, but also the "minutest wrinkles of thy skin. I will so swathe "them in the bands of authority that Egyptian mum-"mies shall seem free compared with them; their "eyes and their thoughts I will grind to powder. I "will make of them corpses, save that they shall "hear and obey; and if thou desirest, I will hurl God "from the altar, and place thee in his stead. Be not "dismayed at the rust on my keys; rusty as they are, "they can yet open many hearts; and, moreover, I "have handed them to the Jesuits, that they may oil "them for me."

For want of space, these extracts must suffice. Guerrazzi, in his *Asino*, condemned, in anticipation, the present alliance between Louis Bonaparte and the King of Sardinia for the liberation of Italy. "Oh, Italians," he exclaims, "by welcoming French "Princes, you nail Italy once more upon the cross;" and, recurring to the history of Napoleon I., he adds, "Italy could only have found favor with the Corsican "Emperor when she should have become French."

SILVIO PELLICO.

Silvio Pellico's Epistolary, published in Florence in 1856, forms a curious antithesis to Guerrazzi's *Asino*. To Pellico the Catholic religion was a faith, a hospitable refuge for his poetic soul consumed by ten years' internment in the Spielberg. The chains of that hideous dungeon, forged by the Emperor of Austria, the friend of the Pope and of the Jesuits, had weakened in Pellico the power of resistance; resignation, oblivion of present life, and prayer were all that remained to him; but his Epistolary gives the lie to the assertion that he belonged to the Society of the Jesuits. Italy only records in Pellico the Spielberg, and venerates him as one of the noblest martyrs of her redemption. This volume of 500 pages contains a large portion of his private correspondence from the 7th of March, 1815, up to the 25th of October, 1853. The gradual development of his opinions is here made manifest, from the time when, a disciple of Foscolo, a Carbonaro and a writer in the *Conciliatore* in Milan, he professed the ideas of modern philosophy, and wrote (to use his own words) "*in order to sustain the dignity of the Italian name.* When in his tragedy *Francisca da Rimini* (translated by Lord Byron into English), he gave promise to Italy of a tragic drama which should alike be free from the asperity of Alfieri and the redundancy of Alante, up to the orthodox period of his life, when he wrote *My Imprisonment*, and *The Duties of Man*. Eloquent simplicity, spontaneity, and affection are among the minor merits of these letters. In them we recognize the author of *Le Mie Prigione*, which book caused both worlds to weep, and "cost "Austria dearer," writes Tommaseo, "than the bat-"tle of Marengo." Many of these letters are valuable as literary productions. In one (No. 356), addressed to a Protestant, the author draws a parallel between Protestantism and Catholicism. The part taken by him in the conspiracy of 1820, concerning which he was silent in *Le Mie Prigione*, is made manifest in letter 101, and in this we see the change that had come over him since then. "I venture to believe," he writes, "that if I had not been refused counsel, if "the times had been less critical and irritating, I "could not have been conscientiously condemned "either to death or to long years of frightful captiv-"ity. Still, for all that I cannot affirm that I was in "no ways reprehensible—for, since I disliked Aus-"trian rule, my duty was to have repressed and con-"cealed my dangerous sentiments, or to have quitted "the country governed by Austria. Instead of this "wise and Christian conduct, I thought that opposi-"tion should be openly preached, and I was foolish "enough to regard the secret societies then growing "up in the State as advantageous."

CESARE BALBO.

In 1854 a fellow-citizen of Pellico, Count Cesare Balbo, published in Florence a volume of tales. He was Prime Minister of the King of Piedmont during the war of 1848. He belonged to the party of the Guelphs, whose standard-bearer was Gioberti, who desired to see the Pope head the confederation of Italian Princes; considered the Pope a blessing from God to Italy—her greatest glory, and the pledge of her future; and from this point of view all his works are written. Nevertheless, for erudition, for chasteness of style, for independence and sincerity of judgment, he takes rank among the first Italian authors, and deservedly—for *Le Meditazione Storiche*, *La Vita di Dante*, and his *Sommario della Storia d'Italia*. A book of his published before '48, entitled *Speranze d' Italia*, is worthy of notice. In what do the "hopes of "Italy" consist? In the war of Italian Princes against Austria? No! In exalting one of these Princes, and making him King of Italy? No! In a popular insurrection? No! The Italians are to await the downfall of the Turkish Empire, are to assist Austria in appropriating the spoils of that Empire, in order to receive in return her exit from her dominions in Venetian Lombardy. Thus, Italy is to attain her own independence by sacrificing the independence of other peoples, whose right to it is as good as her own, a somewhat unchristian project, truly, for the Catholic Count Balbo! His last volume contains ten tales published after his death, (which occurred in 1853,) three already published, and various fragments on Piedmont. The greater number of tales treat of historical subjects, in them we find neither great catastrophies nor complicated dramatic incidents, but they are handled in a masterly syle, full of simplicity and feeling, and in form most chaste. Balbo has continued the glorious tradition of this branch of Italian literature, in which foreigners accord the supremacy to Italy; a tradition which dates from Boccaccio, and was continued by Sanchette Bandello, etc. But the poetical inspiration of Balbo is chiefly shown in his *Frammenti sul Piemonte*, which are various descriptions of that most beautiful country from the majesty of Mouriso and Monroso; to the gentle hills of Turin; or historical reminiscences of the House of Savoy, of Christoforo Colombo, and of Alfieri.

VITTORIO BERSEZIO.

Divers young novelists are acquiring fame in Italy at the present time, and among them Giulio Carcano, translator in verse of Shakespeare, and Vittorio Bersezio; the former follows faithfully in the footsteps of Manzoni's *Promessi Sposi*; the latter is perhaps superior to all his rivals in power of imagination, in vivacity of narration, and in profound knowledge of the human heart. The greater portion of his works have appeared in the *Rivista Contemporanea* of Turin. His novel entitled *La Famiglia*, (Turin, 1850,) consisting of eight parts, would not be appreciated by those who are fond of melodramatic scenes. It is a correct portrait of family life in Italy. The plot is clear and the facts are anything but extraordinary: a certain Romualdo is the narrator; born in an Alpine village, his best years were passed in Turin, somewhat dissipated, thoughtless, and sceptical. His sterile life grows wearisome to him, for his heart has still remained unspoiled, and summoned by the illness of his old father he returns to his native village. Retempered in spirit within the holy tabernacle of the family, where alone man, corrupted by the maxims of the outer world, can be rebaptized and regenerated; and, soothed by the contemplation of nature, so solemn amid the Alps, he nurses his father tenderly through his long and painful malady, and after his death seeks the hand of the daughter of a certain Dr. Stadio. But Camilla loves another youth named Crespi, a depraved, heartless fop, who, between balls, banquets, women, horses and dice, had spent his mother's and sisters' last cent, while they, to gratify his every whim, toil at their needle night and day, and in order to pay his debts pawn the few things left to them of any value. Fresh vices are fast conducting Crespi to shame or suicide, when Romualdo, the magnanimous rival, saves him, out of love to Camilla, so long beloved in vain—leads him to her and enables them to marry. Thus there is little enough in the plot, and yet this book contains treasures of domestic affections, and the individual characters are drawn with life-like truth; it represents faithfully the every-day family life in Italy; and is the very antithesis of those displays of passion artificially exalted till they become spasmodic, which form the attraction of the greater portion of romances, especially in France, which excite the mind by their contrast to reality, but are essentially unproductive.

GIUSEPPE RENUE.

Giuseppe Renue has written a charming book entitled *Bazzette Alpesi* (Turin, 1856). It is a tour made by him through the cities and provinces of Piedmont. With exquisite taste and with a master's hand he touches on the local histories, on the causes of the monuments, and speaks of philosophy, railroads, popular sentiments, of domestic habits, of dusty manuscripts from the archives, of hotels, and of theology, and links his divers arguments with happiest analogies. Throughout his work runs acute and masterly satire, which easily gives place to pathos as he visits the home of his youth and his father's tomb, and he becomes really eloquent when he speaks of Italian hopes and Italian sorrows, and when he visits the house of Goffredo Mameli in Genoa—the poet soldier, the Italian Körner, murdered by a French bullet during the defense of the French Republic, 1849. Mameli's poems were published at Genoa in 1850, and his Ode to Venice and the National Hymn, set to music by himself, are as popular in Italy as the Marseillaise in France.

GIOVANNI PRATI—ALEARDO ALEARDI.

In the place of Manzoni and Urcilini, who both have long been silent, Giovanni Prati and Aleardo Aleardi stand foremost among her poets; the first famous for his lyric poetry, the second for descriptive and impassioned verse. And of Aleardi an Italian critic has justly said, "Were I King Robert of Na-"ples, I would give the laurel crown to this Petrarch "of the XIXth century." It would be as impossible to give any idea of their poetry in English, as to translate Lowell or Longfellow into Italian. I can but refer those who can read the poems in the original, to the *Nuove Poesie* of Prati, 2 vols., Turin, 1856, and to Aleardi's *Monte Circello*, *Le Città Marinare*, *Le prime Storie*, *un ora della mia Giovinezza* (Verona, 1856-7-8).

THE DRAMA.

Nor has the drama been neglected during these last ten years. Ferrari, author of *Goldoni e le sue sedici Commedie*, *La Satira e Parini*, has been very successful in comedy; also, Gherardi del Jesta, author of *Le Scimmie*, *Le Due Sorelle*. The drama has been cultivated by Giaconetti, a most fertile writer, author of *Torquato Tasso*; by Pietro Corelli, author of *Cromwell*, *La Notte di San Bartolommeo*, *Luigia della Valliere*; by Caterino de' Medici Fortis, author of *Cuore ed Arte*; by Botta, author of *Ingegno e speculazione*, and by many others. These productions have been received with applause in all the Italian theaters.

Even tragedy, which in Italy is considered out of date, is still cultured by men of no ordinary talents. Suffice it to record Jacopo Cabianca and his chief work, *Gaspara Stampa*, a tragedy which partakes somewhat of the lyric style. The subject, Gaspara Stampa, was a great poetess and authoress of 1500, who died young, a victim to an unrequited love, and known to posterity as the Sappho of Padua. Leopoldo Marenco has written a magnificent drama, *Piccarda Donati*. Like Silvio Pellico, in his Francesca da Rimini, he has drawn his inspiration from *La Divina Commedia*. Francesca and Beatrice are the two most beautiful feminine characters idealized by Dante. (*Inferno*; Canto V. *Paradiso*: Canto III.) Giuseppe Montanelli, ex-Professor of the University of Pisa, soldier of the War for Italian Independence, wounded and made prisoner at Curtatone, then Triumvir in Tuscany, now an exile, is the author of two tragedies—*Camma*, represented by Ristori at Paris, *Le Tentazione* (Paris, Martinet, 1856), which may be more appropriately called a dramatic poem, divided into nine cantos. Satan tempts Christ and Christ Satan—the latter is finally converted. Montanelli, a writer of the Humanitarian School seeks to unfold the laws of human perfectibility under a dramatic form. Symbolized in this struggle between Good and Evil, his poem reminds us of the Theology of Zoroaster, where this action and reaction is represented by Ormuzd and by Ahriman, after a continued contest for 12,000 years, Mitra, the mediator, peace-maker and redeemer appears, and with him the final triumph of Good, when Ahriman and his legion become followers of the benificent Ormuzd, and both progress onward toward God. In the first canto of the *Tentazione*, Christ withstands the temptation, whence result tendencies toward freedom of thought, toil for emancipation, the uprising of woman. In the second, Christ rejects the temptation, whence results the spiritual regeneration of the corrupted Roman world, by means of martyrdom and evangelical purity. In the third, Satan's temptation for the sacerdotal supremacy is seconded, and pepal theocracy is the result. In the fourth, the struggle between the Papacy and the Empire, the Inquisition and the Crusades are described. In the fifth, the temptation of Satan for Italian supremacy, whence the errors of Italian reformers; hence Macchiavellism in the sixth; the annihilation of Italian nationality in the seventh. In the eighth and ninth, the temptations of Satan are rejected by Washington, hence the triumph of liberty, which will infuse life and motion into the society of the future. "Dr. Antonio," by Ruffini, author of "Lorenzo Benoni," is too well known to need any notice here. For its descriptions of Italian scenery it has no rival; but whether the worthy doctor has more of the English or Italian temperament in his composition is somewhat doubtful. Numerous other novels, tales, dramas and poems could be added to our list, but these must suffice for the present.

THE CONDITION OF THE WEST.

We extract from a long communication a few facts touching the condition of the farming interest of the West. After descanting upon the insane rush into debt—into trade—into all sorts of extravagance—and the general failure of crops for two years, the writer says:

"Thus opened the present season. There is nothing in the country to convert for the payment of debts from which money can be realized. The stock of cattle and horses still remain, and will be saved by the rich growth of grass, nothing like grain of any kind being left in the country for stock, and scarcely enough to sustain its inhabitants.

"The middle of the year is now reached, and never was there a year of such arduous and unflinching toil in this or any other country. Although the early Spring was rainy, and the ground foul from two years of weeds and dearth and rain, still the farmers of the West, undaunted by all this difficulty and discouragement, have worked early and late, through rain in the beginning and heat in the later Spring, determined, if labor would produce crops, that they would have them. Added to this, the insufficiency of food, which was almost universal in a region where usually it is abundant. In the majority of families in the country the only food has been corn bread and milk, without even the ordinary vegetable products, which last year amounted to nothing. Potatoes, commonly the cheapest eatible, have been worth from four to ten times their former value, and no money to buy them with; while pork, the great product of this country, has all been sold or consumed, so that it has been brought back from the markets, to be sold to the producer again, at figures above the reach of the great mass. The common groceries, such as sugar, coffee and molasses, which are the staple articles upon the table of Western farmers, have almost entirely been foregone by the farming community. Indeed, if it is with difficulty that the people have passed through such privations of the necessaries of life, what shall be thought of the teams that have passed through all the work of breaking up the hardened soil without grain of any kind, subsisting entirely upon hay and grass? And following immediately after came the corn-tilling, which consists in plowing the entire crop from three to five times through each way; and still this has all been done, and done well; but the horses have come out of it more like shadows than like animals. In this part of the country not one team in two hundred has had its regular allowance of grain, while other teams have been so fortunate as to have half a-dozen ears of corn per day. Our country has seen hard times in previous years, but never so but that food for man and beast has been abundant.

The country never appeared in a more prosperous condition than at the present; the wheat harvests are coming in beautifully, and of the best quality; the rust which threatened it in some sections has affected only the blade, leaving the stock clean. The corn crop never promised a more favorable yield; in fact, the whole aspect of the country is changed from famine to plenty. What is more favorable still, the people are in their same minds once more, and have gone to work in earnest; speculation is at an end, and every man is confining himself to his legitimate business—the farmer in his field, and the business man to his trade, every one anxious to pay rather than to make debts. The strictest economy has been practiced, and is still the most fashionable accomplishment.

The country does not owe as much, by a large amount, as it did a year or two ago, speculation debts and all. It has become the order of the day to make any and all turns by which a debt may be liquidated. Neighborhood debts, which heretofore have been considered cash contracts, have been settled by changes of stock and by all means possible, so that the country is really in a prosperous condition financially, although at the close of one of the most stringent and powerful of financial sieges.

The country is not at present in a condition to pay debts, and will not immediately meet the expectation of those who are looking for quick remittances from the wheat harvests. Western products are slow to move, and the prices are exceedingly low at present, which will hold them back, although every farmer wishes and desires to make his crops available as early as possible. The corn crop, which is the real dependence for Western payments, has yet to ripen and be fed to stock, or kept till seasoned before fit for shipment, and therefore will not be closed up for several months.

Remittances from the West will begin very slowly this year, on account of the exhausted state of the working machinery, viz: the men and teams; the great labor of crop-raising has taxed them to the utmost. The creditors in the markets must be patient, and it will be all right in the end.

All the indebtedness of the West cannot be liquidated by one good season, for the severity of the times during the past two years has drained the country of its permanent stock. Everything that could be made available has been disposed of; young cattle and stock hogs of every description have been sold, in order that the farms might be saved from execution. Thus the country is left, in a manner, destitute of anything to work upon, and has now nothing of account to turn out but the "raw material"—wheat, corn and oats; but these are devoted to the liquidation of honest debts. The West is surely coming out of her financial difficulties in good shape, and is destined to redeem her former good character; and, if Providence smiles on the earnest labors of hard-working men, the time is not far distant when Western credit will again be firmly established. WESTERNER.

THE ORANGE COUNTY MILK BUSINESS.

[Fourth Article.]

SLINKING THE CALF—ONIONS TO CURE LICE ON CATTLE—SPAYING COWS, ETC.

For about five years past the Orange County dairymen have sustained serious losses from an unfortunate habit in their cows of dropping their calves before the ordinary period of gestation is completed. So serious has been the evil that the receipts of certain dairies have been greatly diminished, while there are many others in which the tendency has shown itself to a more modified extent. These latter, however, and even those previously unaffected, are liable at any moment to be as great sufferers as any of their neighbors: the disease being of so insidious and mysterious a character that none can claim to be proof against its approach.

The cow, more than any other animal, is subject to this difficulty; and if once it has made its appearance in a herd, its spread can only be arrested by the most decided measures of prevention. Scientific men have not only failed to provide an infallible remedy, but have even been unable to point out the cause of the evil; and we do not propose to do more than present the experience of our Orange County friends, and give the opinions of others who have written most understandingly on the subject.

In the tabular statement of the receipts of a prominent Orange County dairyman, printed in the second article of this series, our readers will have noticed a difference between the receipts of 1858, as compared with the preceding year, of 10,000 quarts of milk, which we then stated was due to the slinking of his cows. On inquiry of this person, we learned that about 40 per cent of his cows had miscarried last year, and that the trouble had only appeared in his herd for two years past. It occurred at various periods, with some earlier, and with others when their time was almost completed. He bought a lot of cows with calves by their side; the next year these lost their calves prematurely, and some older members of the herd met with the same mishap. Some of these old cows have escaped this year, although they have been kept with others which have not. We supposed that possibly the habit might have been introduced into the county by some great drove, in which the tendency had become fairly established, and from which a number of dairymen had supplied themselves with cows to fill up their herds. On inquiry, however, we were assured that such had not been the case, but that it had been observed to occur at different points simultaneously, and in such a way as to point to some other cause than the influence of a new drove. Of those around Washingtonville, the herd of Mr. Jno. W. Reeder was the first to be attacked. Every one of his cows calved prematurely in one season, and he has had more or less of it every year since. Mr. C. Edward Brooks says that his brother had one cow to which this happened in a certain lot in Summer time; in the Fall nine cows were purchased by him, and for convenience were turned to pasture in this same lot. Of these, six calved prematurely. He retains the same animals at the present time, but has not been troubled since the first season.

It is not so much the loss of the calf that the dairymen deplore, as that it so seriously interferes with the mother's flow of milk. Some cows would milk up immediately afterward, but others of less hardy constitution would have their flow interrupted for several weeks. Then, again, cows that had not milked for three months would have a flow at once.

Mr. Roe very justly observes that a cow that has miscarried once is not certain to do so again. On the contrary, as in the case of Mr. Brooks, previously quoted, the evil may show itself but once in a succession of years. But the principle has been laid down by Youatt and other skilled men, that a cow that has once failed is at least liable to a repetition of the offense. Mr. Roe has had his cows miscarry in all stages of pregnancy, when fed on hay, and on grass as well, and he finds himself unable to frame a plausible theory. He is of opinion it does not happen to more than ten per cent of the cows in the county. Of his own he had fifty per cent one year, but not more than ten since.

Our experience in this country would seem to suggest that the difficulty is of the nature of an epidemic, perhaps caused by a certain tainted condition of the atmosphere, a long season of wet weather, which would favor the growth of fingi on pasture grasses, or an unusual proportion of either of the component gases. Youatt, after recapitulating the causes which have been known, or supposed, to have occasioned it, says "there is no doubt that this must be added to the number of epidemics." We have known whole districts of country to be attacked, and the evil to be widely prevalent, while others adjacent were exempt; and the very infected districts might not be visited for years subsequently. It is urged by some that it is caused by some weed eaten by the animals when in pasture, but, unless this noxious weed were produced, or, rather, developed by some change in the atmosphere long continued, we do not see how we can accept the theory.

In disposition, a cow is gentle, patient and of great nervous susceptibility, and it is well known that brutal treatment, blows, kicks and and loud imprecations have produced premature calving. Violence, from the animal being teased by other cows or oxen, has a like result. In these cases, however, the difficulty is not so likely to recur as when it is caused by some all-pervading mysterious agent in the atmosphere, or the poison of a noxious weed. In the one case there is only a momentary fright, or a depression caused by continued ill treatment; but in the other, it is fair to presume that the tone of her constitution has been lowered, and the power of reproduction impaired by some malignant virus in her system. This virus, if not constantly fed by continued supply from the producing cause, whether atmospheric, vegetable or other, by degrees becomes diminished, and is ultimately expelled, and the animal is restored to health and to its natural powers.

Some have attempted to account for this habit in cows on the ground that it was contagious, but we think the choice of term by no means happy. We do not see how a mere disturbance of the physical relations between the calf and mother should be more contagious than an attack of dyspepsia among men. If, however, we suppose that the producing cause is to be found in the atmosphere, we may understand how the pest would make its appearance in a stable, attacking the cows of weakest constitutions first, and following regularly through in order of hardihood, the healthiest being the latest victims. The dairyman should attentively watch the first symptoms of the difficulty manifested in his herd, and the animal should at once be removed from the possibility of contact with others.

Investigations made by many observers disclose the fact that at various times no less than twenty or thirty causes have been brought to account for this disease, and each in turn has proved unsatisfactory by some unexpected and peculiar case. Superstitious persons have not been wanting who look for the proximate cause in the regions of witchcraft and sorcery, and charms have been worn and incantations made to ward off the malignant influence of elves and gnomes. In certain districts in France, it was commonly supposed by the ignorant peasantry that a demon possessed a cow, and that every cow that subsequently passed over the same threshold she had crossed during the time of her bewitchment would in like manner drop her calf before her time.

To guard against this supposed influence, a large proprietor—in Alsace, we think it was—went so far as to close up the old entrance to his cow stable and make a new one in another part of the wall. All was to no purpose. He then tore down his stables and on another place erected others, using none of the old material. It was all to no purpose. He tried the expedient of selling off his faulty cows every year with no better success. Their food was changed; and, in fact, every expedient was resorted to that the ingenuity or the foolishness of man could suggest, and he still saw the pest upon his farm, and had about decided to sell his place and remove to some more favored locality. At this juncture some sensible person advised him to sell every cow on his place, without one solitary reservation. He did so; purchased others from another district, and was no more annoyed. The demons had gone away in the bodies of his old stock, or else there remained no cow to instruct her mates in the mysteries.

Another person, residing in Great Britain, is quoted by some writer, upon whose farm abortion had prevailed to a troublesome extent for several years. Various remedies had been tried of no avail, until it was discovered that the water which the cows were in the habit of drinking was tainted with the brown liquor of the manure heap. The water being purified and kept pure afterward, the disease disappeared. Sudden changes of food, also, for instance from a concentrated grain diet to the full luxuriance of rank pastures, is sometimes a cause of it. If the distension of the stomachs of the animal during gestation be considerably augmented by over-feeding with clover or similar green food, the pressure may become so great as to produce the miscarriage.

A stable filthy with accumulations of excrement, or close and stifling from want of sufficient ventilation, produces it in some cases.

So, too, does too high or too low feeding. In the former, inflammation of the whole system may set in and miscarriage follow, while if a starving policy be pursued the poor cow may become enfeebled, and the same result ensue.

If a farmer wishes to prevent the spread of this habit among his cows, he should watch for the first case and properly treat that, else he may despair of thorough eradication. The symptoms are well known. The cow will be uneasy and feverish—she will wander away from the herd, and seem to be longing for something she cannot get—she is off her feed—rumination ceases—she staggers in her walk—when she is down she lies longer than usual, and when she gets up she stands for a longer time motionless. As her time approaches a yellow or red gleiry fluid will be discharged, and her breathing becomes labored and convulsive. Whenever these symptoms are manifested, wholly or in part, the cow should be at once removed to a comfortable shed away from the other animals. The calf should be buried immediately after it is dropped, in a part of the farm distant from the pastures or stables, covering it so deeply that the effluvia cannot escape into the air. The expulsion of the placenta should be hastened, gentle assistance being given by the hand, and when necessary a dose of ergot of rye (spurred rye) given in ale or spirit, in the proportion of a quarter of an ounce of the ergot finely powdered, to a pint of the ale for the first dose, and the same quantity of ergot to half a pint of ale should be given every half hour until the throes are of natural strength, or the labor is terminated.

The cow-house or stable should immediately be thoroughly cleansed of every particle of dung or dirt, and the floor and every part washed with water—to each bucketful of which has been added ¼ lb. chloride of lime in powder. The cow should be fattened and killed as soon as she begins to get better. Youatt makes this rule imperative, admitting no compromise, and very properly we think, for, although Mr. Roe tells us he would not sell a cow merely because she had once been unfortunate, yet we can scarcely feel safe in retaining such an animal, for if, at any future time, circumstances should tend to develope the disease in the herd, she would be likely—we do not say certain—to be first attacked.

TO CURE LICE ON CATTLE.

Mr. Roe has great faith in the efficacy of a peck of onions for ridding cows or oxen of lice. He claims to have found them an infallible remedy in his practice. They also give a tone to the stomach, and are especially valuable in hot weather, when working cattle will lie in the shade at noon-time, and refuse to eat. Mr. Roe uses the "scullions," or small, unsalable onions, and those which become soft or sprouted toward Spring. He gives a feed of half a peck once a day—at noon—and says that two feeds are sufficient to extirpate any number of vermin.

SPAYING COWS.

It has been claimed, more especially by the French experimenters, that if a cow be spayed, or deprived of her ovaries, while in the hight of her flow of milk, she will continue to give the same quantity for years without the period of drying-up, usual when near calving. The operation is a cruel one, and especially so if performed in a bungling manner; but we are not prepared to condemn it, since we cannot but think that, if done properly, it may result in good to both animal and owner.

Mr. Edward Brooks had the operation performed on twenty-five cows, and neighbors of his on twice as many more. From what he says, we infer that a very unskillful surgeon must have been employed. Barrenness was produced in all of them, though some of them afterward seemed to be always in heat. The animals operated upon dropped down in their milk for a fortnight afterward, and Mr. Brooks was of opinion that the flow of milk afterward had not been maintained at its maximum.

We regret that the experiments had not been properly performed and carefully recorded, for they would either have gone far toward establishing the claims of the advocates of the practice, or would have shown them to be untenable.

[To be continued.]

PROMISE AND PERFORMANCE.

From The Providence Journal.

Many persons affect to see in the proclamation of the Emperor of the French, dated from Milan, satisfactory assurances of his moderation, and of the disinterested nature of the French intervention. His language, *per se*, may perhaps warrant the meaning which his friends give to it; but it is impossible to forget that every previous declaration which Louis Napoleon has made regarding his purpose has been falsified in the issue. Two great wars furnish us with a commentary on the famous declaration, addressed to Europe, that "the Empire is peace!" And, if we look a little further back, we shall find still more striking indications of the value of his promises and oaths. When, on the 27th of September, 1848, he took his seat in the National Assembly of France, he read the following words: "May the generous citizens who have by their votes placed me in this Assembly be convinced that I regard tranquillity as the first and most urgent necessity of this country, and that I advocate democratic institutions, which I regard as the first want of the people." His next public action was to publish a letter explaining his reasons for protesting against the expedition to Civita Vecchia, which he characterized as "a dangerous military demonstration—dangerous for the sacred interests which it is intended to protect, and likely to compromise the peace of Europe." In his address to the French people when he became candidate for the Presidentship, he used these words: "I am not an ambitious man, who dreams of the Empire and war. * * * Brought up in free countries, I shall ever remain faithful to the duties which your suffrages and the National Assembly impose upon me. If I am named President * * * I shall devote myself to strengthen the Republic; my honor is pledged that at the end of four years I leave it to my successor with its power strengthened and with liberty intact. And then he went on to pledge himself "to diminish within proper limits the number of public situations which depend upon the Executive, which often change a free people into a nation of beggars—to avoid the fatal error which prompts a State to undertake works which are better done by private enterprise, because centralization leads to despotism"—and lastly to preserve the liberty of the press, and peace. He was elected, and he took this oath: "I swear to remain faithful to the Democratic Republic, one and undivided;" and in his speech he added, "my desire is to reestablish unity and to maintain our democratic institutions."

It is quite needless to repeat how all these oaths and promises have been kept.

MISCELLANEOUS.

TRANSPLANTING LARGE TREES.—A Paris correspondent of *The Boston Traveler* gives the subjoined account of a mode of transplanting large trees now in use there:

"Large trees are daily seen riding through the Champs Elysees, which are to take the place of old and decayed ones. It is a strange sight to see a tree fifty or sixty feet high, with a trunk two feet (!) in diameter, in full foliage, moving up through the Boulevards on wheels. I have been astonished at the size of some of those trees that I have seen riding by me, and my curiosity led me about a mile outside of the city to see the process of taking them out of the ground, which is as follows: A circle is cut round the tree about three feet from the trunk and at a depth of about five, through roots and earth. The earth which adheres to the root is covered and bound with brush and ropes, to keep all together, then large chains are passed under the whole, and the ends brought up above the surface of the ground. It now being ready to be removed, two heavy, strong planks are laid down outside of the hole to receive the wheels of the wagon, which is made of solid iron, and a skeleton body of only two heavy side pieces, which connect the fore and aft wheels; the front wheels having an axle-tree passing from one side to the other, while the rear wheels are hung like those upon many railroad cars, having one open space, and strengthened by a heavy cross-piece of iron, which can be removed at pleasure. Over each wheel is a windlass to hoist by crank. Now, being ready to take up the tree, the heavy cross-piece behind is removed, and the vehicle is backed upon the planks, and the trunk of the tree now stands up through the middle of the skeleton body; the end of the chains are made fast to the windlasses, and eight strong men, two at each crank, wind up the chain and swing the tree, roots and earth, to the wagon, put in the cross-piece behind, attach from four to six horses, and drive off. The tree is lowered into the earth in the same manner that it is taken out."

THE RAILROAD OBSTRUCTION—MORE ARRESTS OF PERSONS SUSPECTED.—The young fellow, Wright, who was committed yesterday for placing a bar across the Central Railroad track at Pittsford, made some disclosures which led to the arrest of four persons who are charged with knowing something of the affair. Policemen Dresser and Sherman went to Pittsford last evening, and there arrested Charles Lee, Nelson Seaton and George Barney, raftsmen. They were brought to the city and taken to the Police Office for examination. The testimony taken went to show that these fellows saw Wright place the obstruction on the track, and Lee, who appears to be the oldest and most forward, advised him to roll the bar of iron up, when he complained that he could not lift it. It appears that Lee refused to assist at the mischief, but rather aided the scoundrel by his advice. These men were employed to take a raft from Allegany County to Troy, and they all reside between Portage and Oramel, on the G. V. Canal.

A German, a hand on the boat "Free Kansas," was arrested this morning at Macedon, but it is likely that he will be used as a witness rather than a criminal. The fellow Wright had just been hired to drive by the captain of the boat "Free Kansas" when he was arrested. He was found at the breach and there employed. After placing the rail on the track he went on board the boat and told this German what he had done. He was advised to go back and remove the obstruction to save himself further trouble. But he did not heed the counsel and the prophecy of the German was soon after verified.

The young men were held to answer by the magistrate. [Rochester Union, 23d.

SUEING FOR HER HOOPS.—A young maiden with rosy cheeks and nice fat dimpled shoulders, giving her name as Catharine Kinkel, applied to Justice Purdy yesterday, for legal proceedings against Mary Sadler, a companion and friend of her youth, who in an evil moment had yielded to temptation too strong for female resistance, and appropriated the only hooped skirt the fair Catharine possessed.

The two girls lived in the same house, and one night last week were invited to a dance. When Catharine went up stairs to don her best clothes she found herself minus hoops. Indignant and disappointed she followed her friend to the dance, and there, in the midst of an admiring crowd of gallants and an envious company of ladies, she found the faithless Mary sporting such voluminous airs that her breath was fairly taken away by the sight. She got out a process for the recovery of the article, which was brought into court on the shoulders of a small boy, whose innate mischief induced him to place his head and neck where the waist of the wearer should be, and bolt into the presence of the assembled court in an excessively laughter-provoking attitude. The delighted maiden blushed at the cool exposure of her patent extension