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NEW ORLEANS, SUNDAY, FEBRUARY 26, 1871.

CALENDAR OF THE WEEK.

Sunday.....Feb. 26—First Sunday in Lent.
Monday.....Feb 27—St. Leander, Bishop and Confessor.
Tuesday.....Feb. 28—St. Romanus, Abbot.
Wednesday..Mar. 1—St. Albinus Bishop and Confessor.
Thursday....Mar. 2—St. Simplicius, Pope.
Friday.....Mar. 3—St. Cunegundes, Virgin.
Saturday...Mar. 4—St. Lucius, Pope and Martyr.

EXERCISES FOR LENT.

Jesuits' Church.—English sermon every Sunday at High Mass, and on Sunday, Tuesday and Thursday, at 7 o'clock P. M. French sermon, every Monday and Wednesday, at 7 o'clock P. M. The way of the Cross, every Friday, at 7 o'clock P. M. Rev. Father O' Connor, S. J., will preach every Sunday at High Mass, and every Thursday, at 7 o'clock P. M.

Saint Alphonsus' Church.—On Sunday, at 7 P. M., sermon in English by Rev. F. Neithardt; on Wednesday, at 7 P. M., sermon in English by Rev. F. Burke; on Friday, at 7 P. M., Way of the Cross.

St. Mary's Church, Fourth District.—On Sunday, at 7 P. M., sermon in German by Rev. F. Giesen; on Wednesday, at 7 P. M., sermon in German by Rev. F. Neithardt; on Friday, at 7 P. M., Way of the Cross.

EMBER DAYS.—Wednesday, Friday and Saturday next being Ember Days, will be days of abstinence and fasting.

LECTURE AND SERMON.—The Rev. Father Nugent, of Liverpool, having traversed the vast territories of Texas and Louisiana, and now on his return home after having accomplished the object of his important mission—the location of immigrants in those two States—will preach on Sunday morning (26th) in St. John the Baptist's Church, Dryades street, and will lecture on the same evening in the same church, at 7½ o'clock, on "Immigration," for the benefit of the new church. From the reputation of the Very Rev. Father we have no doubt that the audience will be well repaid for their co-operation in the premises. We also understand that the Rev. Father will lecture on "Nobody's Children," on Tuesday evening next, for the same object—the benefit of St. John's Church. Tickets of admission to each lecture, fifty cents.

ST. PATRICK'S CEMETERY IMPROVEMENT. We are gratified to learn that Messrs. Thos. O'Neill and Geo. Cronan, the sub-committee appointed to superintend the carrying out of the programme of improvements adopted by the meeting of lot owners, and sanctioned by the presence and approval of the respected pastor of St. Patrick's Church, Rev. John Flannagan, have gone to work vigorously; gangs of men have been employed for the past week digging and cleaning out the drains along the avenues inside, and planting trees and putting down substantial curbing along the banquettes on Canal street and the Bayou road, so that if the lot owners pay their subscriptions when called upon, the cemetery will very soon be a place of attraction to those who visit the Ridge.

In anticipation of the expected debates on education in Ireland, a "Committee of Irish Catholics" has been formed, and is issuing papers explanatory of the true position of that subject. A recent paper points out the failure of the attempt made by the present Sir Robert Peel, to get Catholics to ally themselves with the mixed system of the Queen's Colleges. It appears from a notice of this document in the Dublin *Freeman's Journal*, that the Chief Secretary failed to induce more than forty-two Catholics out of the whole Irish population to subscribe, and the total amount of their united subscriptions amounted to £382 5s. in donations, and £15 in an annual sustentation, of which about one-half was given by professors and officers of the Colleges and a few other officials. The nett result might be stated thus: Grateful officials, an offering from them, £212 5s; hopeful expectants, £170. The contrast between the forty-two Catholics on the one side, the whole body of bishops on the other, and the two hundred indignant letters from peers, members of Parliament, J. P.'s and D. L.'s, and professional gentlemen, who felt insulted that such an application was addressed to them, was sufficiently marked. But the fact that £8677 were subscribed in that very year for the Catholic University and scholarships, founded to the amount of £420 for ten successive years, was the most emphatic declaration ever made by any people.

What Catholic, not thoroughly indifferent to his religion, but must strongly resent the cruel situation of the Holy Father, invaded in his capital, and imprisoned in his very palace by the perjured and ruffian Government of Victor Emmanuel? Truly "Ecce Homo!" resounds throughout Christendom from the Vatican as if from Pilate's balcony; while with an infatuated malignity, equal to that of the Jews, "Tolle, Tolle, crucifige eum!" echoes loudly back from the godless liberal crew all the world over, and yet not so loudly as to stifle or intimidate the universal voice of the faithful, reprobating the abomination of desolation in Rome, and demanding redress with an energy which cannot but prevail.

Count Von Moltke is, according to current report, a convert to the Catholic faith. It is said that the delay in beginning the bombardment of Paris was owing to his influence, and that its commencement was due to Count Bismark.

You can judge of a man's religion very well by hearing him talk; but you can't judge of his piety by what he says, any more than you can judge of his amount of linen by the stick out of his collar and wristbands.—*Billings.*

Immigration of the Irish People.

The Rev. Father Nugent, of Liverpool, who visits the South for the purpose of learning by personal observation the advantages which it offers to immigrants, is at present in New Orleans. This good priest is known at home as the apostle of the destitute and homeless children, and his zeal and untiring efforts in behalf of the Irish people in the great commercial city of Liverpool, have made his name familiar to us on this side of the ocean. He landed at Quebec in the early part of September, bringing with him thirty-six youthful immigrants—as fine a group of boys and girls as ever disembarked upon these shores—since then he has spent some time in Canada, Illinois, Kansas, Missouri, Kentucky, Tennessee, Mississippi and Texas, in order to familiarize himself with the special advantages which these States offer to immigrants from the old country. His mission is a noble one. He seeks to rescue the children of the Irish race from the degrading and demoralizing influences of the overcrowded cities of England. Injustice and misrule drove our people from the land which was their inheritance, and those who had not the good fortune to cross the Atlantic were forced into the busy haunts of manufacture and commerce in England. Born and trained in the pure atmosphere of country life, with the freshening breeze of heaven invigorating and chastening their spirit, they were unfitted at once to combat with the bustle, push and temptations of city life. Forced into overcrowded dwellings, surrounded with every form of vice and infamy, with nothing but the rougher forms of casual labor to engage themselves in, is it to be wondered that they should form so large a proportion of the suffering classes in England? Bigotry and prejudice blocked their pathway in the struggle for bread, and their very accent was made a witness against them! Thank God! in this country the pathway to success is open alike to all who have the energy to advance. Here the cry of "No Irish need apply" rarely dishonors the columns of our press, and a man's skill and aptitude for work are the measure of his fitness rather than his country and creed. Father Nugent is therefore moving in the right direction, and deserves not only the co-operation of every true Irishman, but a nation's love and gratitude in thus seeking to deliver our people from the bondage and terrible scourges of English misrule. Here in the South we want population, we require labor of every form, but more especially we want good and efficient female domestics. The labor of our people is running to waste in England. Irish girls are demoralized in her crowded cities. Cannot we unite and rescue our race from such blighting influences? Could not our Hibernian Societies take up, without further dreaming about the matter, this subject of immigration, and not only seek for openings for Irish skill, energy and labor, but protect the newly arrived upon their landing at this port? This is an excellent opportunity for action in the matter. Father Nugent is a practical man, has had large experience in organization, and his ideas would be of advantage to our Benevolent Hibernian Societies. The Germans, the Danes and Scandinavians have all well established organizations to diffuse information among their people, and to look to their interests when they reach this country, but nothing so far has been done for the Irish people. Let us begin at once. Immigration will henceforth pour into the South, and this city must be the chief port to which it will flow. Hence the necessity of immediate action. We, therefore, hope that Father Nugent's mission in behalf of our race will be eminently successful, but further, that it will stimulate the Catholics of this city, to take steps to establish an Irish Immigrants' Society.

The *Pall Mall Gazette* has the following curious paragraph:

A statement reaches us from Ireland that acts of Parliament relating to railways, harbors, steam companies, drainage works, town improvements, and other matters in Ireland, having received the *fiat* of the Lord Lieutenant, are in future to pass into law without investigation or discussion in London, and with a mere formal assent at the hands of Parliament, interference on the part of Scotch or English members being expressly prevented. This concession, to which Mr. Heron, M. P. for Tipperary, is said to have been mainly instrumental in inclining the Government, is based professedly on considerations of economy and local convenience. Great importance is, however, attached to it by the Irish Nationalist party, who see in the impending transfer to the Irish side of the Channel of control over private acts of Parliament the relinquishment by the Imperial Legislature, at no distant date, of control over public acts of Parliament; in other words, a step towards the revival of a native Parliament in College Green.

The writer of the above is very much mistaken in supposing that the Home Rule party would be satisfied with an arrangement conferring upon the Lord Lieutenant power to pass measures by his own *fiat*. The Irish people want to manage the affairs of Ireland, and not to have them any longer mismanaged by others. It was to liberate Ireland from "legislation by Privy Council" that Grattan and the volunteers successfully struggled in the memorable year 1782, when the Irish Parliament became free.

The Texas Legislature has voted $1085 to pay for a portrait of Gen. Houston.

Lent.

The season of lenten penance is upon us, a season wherein men are expected to make some special acts of the virtues of abnegation and temperance, which ought, indeed, to be habitual with them, and some preparation for the solemn occasion of the Easter Communion. The fasts and abstinence of lent, though distasteful to the spirit of self-indulgence and enjoyment, are not intended to limit the actual requirements of nature. Properly observed, the regulations of the season, so far from diminishing bodily vigor, or impairing health, are eminently calculated to improve both. They are very little more than a system for promoting the most perfect health and strength.

There can be no doubt that the people, especially in this country, eat a great deal too much for their own welfare. This custom is engendered and encouraged by the variety of viands provided as well as by the frequency with which recourse is had to them. One full meal a day is as much as any good medical authority will recommend for those who are not engaged in active bodily labor, yet most persons not so occupied are tempted by a stimulated appetite to eat quite heartily two or three times daily. Even after that, perhaps an oyster supper or some cake and wine will be added to the already ample supply just before going to bed. Headaches, biliousness, dyspepsia, and a general sense of discomfort follow. It is in vain that you tell people to eat less. Prudence has but little weight with them in such a case, and they submit only to the injunctions of a positive law. They must not eat at all but twice, and one of those times must be a light repast. They who obey these regulations carefully feel like new men in a few days, unless they have already been in the habit of conforming their habits to these precepts of wisdom.

But though the Church may have, in some degree, contemplated the promotion of health in instituting this prolonged fast, this is by no means its principal object. The virtues of mortification and self-denial are necessary to salvation. Men must be taught to deny themselves of things unlawful and there is no way so efficacious for acquiring this as by learning to deny themselves in things not unlawful. There are crosses which men must bear patiently if they will be Christians; in order to become expert in bearing these, let them practise with others of a lighter character.

It is well to undergo penance and mortification in expiation, not of sin itself, but of that degree of punishment which is still reserved upon an imperfect repentance. At any rate, without going at all into the causes or reasons for such an observance, all Christians are bound to fast and do penance by two considerations; first our divine Saviour himself and His disciples set the example of this holy practice, and secondly the Church has commanded its adoption. They who are obedient will profit by their obedience.

The *Spectator* (says the *Universe*) sometimes puts forward articles which show an honorable contrast with the lucubrations of most of the other London papers on Irish matters. That journal has, in the most emphatic manner, condemned the treatment of the Fenian prisoners, as shown by the report of the commission. The conduct pursued towards O'Donovan Rossa it brands as "torture protracted with vindictive pertinacity." The following is a home-thrust against Mr. Gladstone, who never was able to explain, in reply to Mr. Butt, why all his pity was reserved for Italian prisoners:

"Mr. Gladstone saw a great many shocking things in the prisons of Naples, and he recorded them in terms and in a tone which thrilled the hearts of all civilized men. But if it had been his lot to see one Italian prisoner, one of Poerio's rougher and less cultivated comrades, who, for an act of insubordination to his jailor, had, without further warrant than that official's will, his hands manacled behind his back, except at the hour of meals and the hours of sleep, for thirty-four continuous days, in what words would he not have painted that long agony of artificial paralysis and unmeaning ignominy! How he would have described the exquisite torture of depriving a being made in God's image, for the coarse offence of a moment's fury, through more than one whole month in the full heat of the Neapolitan midsummer, of the use of his hands, of the organs, that is to say, which, after his brain, are the most active, intelligent and indispensable agents of his life! Consider the incessant series of services which the cunning of a man's hand renders to him in the course of one whole day, and then imagine the state of a man shut up alone in a cell for thirty-four successive days, and those the thirty-four hottest days of the year, with his hands pinioned at the loins! The case of the Fenian prisoners against the authorities has been, on the whole, established; at least one of those prisoners was treated with a degree of barbarity which it is grievous to contemplate; they were all subjected to inconsiderate and unnessary severity; the conduct of the official incriminated by the report calls for further action on the part of the Government; by some of these officials the Government was misled, so as to make untrue statements in Parliament; and the facts of the case, as revealed by the report, deprive the amnesty of the claim to be considered in any degree as "an act of pure clemency."

The Ursuline Convent at Blois, sent to its kindred institution at Berlin to permit that the establishment might be exempted from the payment of war charges. The Superior of the Berlin convent appealed to Queen Augusta, direct, and when the Prussian officers appeared before the establishment at Blois to request it to lodge fifty men and horses, they were presented with a paper signed by King William, commanding that the convent should be freed from all military charges.

Father Nugent on the Work of the Laity.

On last Sunday, the 19th inst., a Conference of the Brotherhood of St. Vincent of Paul was established at St. Mary's Cathedral, Galveston. The Rev. Father Nugent, of Liverpool, who has been passing six weeks in Texas for the purpose of establishing a system of immigration for the Irish people in England, was leaving that morning for New Orleans, but was induced, previous to his departure, to preach upon the work of the Brotherhood. After giving a clear and eloquent outline of the life of St. Vincent of Paul, and setting forth the means by which he acquired such a marvelous power of charity, he then set forth the duties of those who were that day enrolling themselves under his standard. Under existing circumstances a heavy weight of responsibility rests upon the laity. You may answer and tell me that you give money, that your purse is always open to the call of charity, but that you cannot possibly give your time. Understand, money is the lowest form of charity. This age, and especially this country, require the sacrifice of the heart—of time and self more than money. Self-sacrifice can always command money. But you say that you cannot spare the time; that your duties, your state of life, and the obligations which you owe to society, will not admit of it. You have no time! Let us test this excuse. Honestly speaking, is not this the common cloak which covers our negligence? You cannot spare time! Well, I grant time is most valuable. Upon every moment of time hangs an eternity of happiness or woe—heaven or hell. The good Christian turns time into a heavenly reward, the worldly man into gold. Therefore, I agree with you that you have no time to waste. But you are a young man; let me ask you how much time do you waste each week in idle conversation? How much in light and dangerous reading? You go into society, how much time do you spend in chit-chat and flattery, where your tongue belies your heart, whilst you make yourself silly and others vain? How much time is spent each week at cards and billiards, at the bars of drinking-saloons? Yes, your time is most valuable, and you will one day have to account for every moment of it. You can find time for parties and balls, you can find time to frequent the theatre, for the latest actor or singer, and, shame be it said, how many can find both time and money for the fallen objects of their blind passion, but have neither the one or the other for Christ's suffering poor. It is not the want of time; men can find time for everything. "*Where there is a will there is a way.*" They are truly miserable who cannot find time to relieve the mental and bodily sufferings of their fellow creatures, when it is made an absolute condition of their own salvation.

Your position in the world will not suffer by your active charity. Your family obligations and your social duties will each be benefited by your personal knowledge and contact with the actual condition of the poor. The eye is a quicker and surer passage than the ear, and impressions through it are indelibly stamped upon the heart. Sorrow and suffering must plead by no delegate, must be looked upon to be realized in all their force, and the nearer we approach them the more Christ-like will be our compassion and love. Catholic young men, see the mission of love which the Brotherhood of St. Vincent of Paul opens out to you, and the pledge it gives you of saving your souls. Understand, the salvation of your own soul is the first object of the Brotherhood; the relieving the poor, visiting the sick, instructing the ignorant and protecting the orphan, are only helps to this.

See what a good brother may do, without show or ostentation! See what a mission to the neglected and suffering is now before you! In the poorest part of a large European city, in a miserable abode of filth and poverty, lay a working man at the point of death. A weeping mother with six helpless children hung over his wretched bed of straw. He had not made his first communion, he was not married to the woman he called his wife, and several of the children had never been baptized. He was not an unbeliever, but he had never been instructed, and now he has only a few hours to live, in which he has to be instructed for his first communion, to be married, and to prepare for death. A Brother of St. Vincent of Paul, a young man whose whole day had been occupied in business, visits the dying man. He kneels by the bedside, and, taking his hand, already chilled and powerless, he began to instruct him. Two long hours he passes in preparing him for the priest, who administers to him the Sacraments and all the rites of the Church. The young man does not leave him until, with resignation and hope, he calmly expired, and then kissing the hand of the poor dead man, he turns to console "the fatherless and the widow in their tribulation." The neighbors have crowded to witness his last moments, and in their tears exclaimed, "Ah! God bless and protect that young fellow." One man, of an abandoned and desperate appearance, said with a sigh, "Well, I must say that there are some rich who feel for the poor."

Here, at your own door, in this city, consider the mission that is open for the zeal and persevering energy of the Brotherhood of St. Vincent of Paul. See the dark mass of ignorance, indifferentism and vice that surround you on every side; the children that are running to neglect on your streets. This society is one of the Church's chiefest instruments in supplementing and aiding the clergy in their parochial work. In these days, when ignorance and vice have hardened men's hearts into infidelity, when the social and moral condition of the people is becoming each day more lamentable, when "religion, pure and undefiled," which is "to keep one's self unspotted in the sight of God," is laughed to scorn; when sickness, sorrow and affliction are but incentives to crime and blasphemy, oh! what power can be applied to remedy these manifold ills but the spirit of Jesus Christ Himself! Go, then, on your sacred mission, with ardent charity, with purity of intention, with humility and patience. Be imitators of Him who consoled the lonely and broken-hearted widow at the gate of Naim; who restored to health the servant of the Centurion; who received into his arms and blessed little children, and who did not spurn or reject the child of sin and sorrow—the penitent Magdalen. Remember, "Blessed is the man that understandeth concerning the needy and poor: the Lord will deliver him in the day of trouble."

State Education.

A recent number of the New York *Herald* has an article on the system of "Cramming," practised in some of the Boston public schools, and says that a strong movement in opposition to it is being gotten up in that city. It appears that the scholars are pushed ahead so vigorously in their efforts after distinction, they are stuffed with such an amount of information, and kept on such a constant stretch of painful exertion that the plan defeats its own purpose. Their studies are unremitting except for sleep, no calculation is made for amusement or physical exercise, and the natural results of such folly and ignorance have been realized. The *Herald*, describes them in the following language:

Cases of insanity are alleged to have arisen from this exhausting system of instruction, while according to the testimony of experienced physicians, who had sons in the institution, the youths grow up dwarfed in body, weakened in intellect and, suffering under a variety of diseases, drop into a premature grave.

We do not find any such policy encouraged, for a moment, in Catholic schools or, in fact, among any private educational establishments in the country. In nearly all such institutions, ample provisions are made for athletic exercises, and ample time allowed for rational amusements. Young men are encouraged to the development of their whole nature, physical and moral, as well as intellectual. The question naturally arises, why is this? What is the cause of so marked a distinction between the two systems of education, as to their policies and results?

We remark in the first place, that these State Schools are not responsible directly to the parent, nor subjected to their influence. The teachers are appointed by the government, paid by the government, and completely independent of the parents. In the second place, their interest is simply involved in the question of intellectual progress on the part of the pupil. Whether he become an adept in vice, or a dwarf in physical development, is nothing to them, so long as he passes a brilliant examination and reflects credit for the moment on the school. He may afterwards fall into consumption or insanity or idiocy, or be sent to the Penitentiary; that does not detract from the present eclat of the class and reputation of the teachers. And, besides, if it should afterwards be traced back to the effects of the school, why, it is not their own school and by that time, they will probably be thousands of miles away.

This business, like any other, is better carried on when left to private enterprise. Just as well, might the government undertake the building of all the houses, the cultivation of all the fields, and direction of all the factories. Never, in the world would it accomplish as great results with all its system and power as are effected by the ceaseless watchfulness and enterprises of private interest with its thousand-fold activity.

It cannot be denied that government makes a sad botch of anything that is beyond its legitimate sphere. Its vocation is not to replace private effort but to protect it. Men combine together in political societies for mutual protection and enforcement of their rights and for nothing else; certainly it is not with the view of sinking the character and privileges of parent and vesting them in the State.

We find in this country, that government working, whether municipal, State or national, is corrupt, inefficient and extravagant. It is not to be compared with the simplicity and efficiency of private operations in any respect, and, therefore, there is so much the more reason why it should be restricted to such subject matters as are strictly and necessarily within its province. Instead of encouraging the insane tendency for controlling and directing everything through the government, we ought to remember that the best governed country is the one which is least governed. Let us leave the people to their own devices, simply protecting them from foreign and domestic wrong.

Poor England.

England has been false to her own interests in the late furious contest between France and Prussia. She was in no danger from the former of these powers. No advantage that France could have gained over her enemy would have resulted in anything injurious to British rights, or in any policy hostile to British power. But the attitude of Prussia was very different. That nation is the standard bearer of military despotism and of unbounded conquest. Let her get the Germanic empire consolidated by craft; let her get Alsace and Lorraine subjugated and incorporated, and she may pause for a short time, but it will only be to gather up her strength for a bolder flight.

Prussia will rest just long enough to assimilate her new provinces, and when they shall have been thoroughly digested then a hungry eye will explore the neighboring regions for further prey. It is well enough to say now that Alsace and Lorraine, and perhaps Luxembourg, are all that she wants. Of course they are all she can manage just now, and she will have her hands full with them for some time to come. But how easy it will be to trump up a new pretext for further invasion, when expediency shall sanction such a policy! The question will simply be, which shall be her next victim? Will it be Austria, or the rest of France, or Italy, or Spain, or England?

From the trepidation existing in the last-named of these countries, one would judge that its population expects to be made the next victim. The nobility and moneyed aristocrats are quaking in their shoes. They knuckle and cringe and fawn to Prussia in every conceivable way; they dare not pass a resolution looking to the merest necessities of humanity, for fear is "danger in it." They are so badly frightened that the House of Commons is almost unanimous in declaring the nation disgraced by such timidity and poltroonery.

But the rich folks and grandees may have a very natural and truthful instinct which warns them of danger at this juncture. Russia hungers and thirsts for the British possessions in India and, though Prussia will want nothing more just for the present, she is bound by gratitude, and probably by compact, to let Russia have the next big mouthful. India gone, and what becomes of English factories, English shipping, English commerce and English wealth? The enormous power of countless wealth being gone from the governing class, what shall prevent the impoverished and embittered populace from rising against the insolent usurpation which abuses its power so inhumanly? So, with some reason, the nobility tremble and grow cowardly.

The innate pluck of the real British people will be apt, however, to speak in spite of the aristocracy, and if John Bull gets warm, and the House of Lords stands in his way, it will be swept aside. It would create quite a stir if the House of Commons, some fine day, should declare war against Prussia, and give the upper House twenty-hours to ratify the act.

But they who are foredoomed to a fall will not act wisely. Babylon was never richer, prouder and more sumptuous than the day when the handwriting appeared on the wall of her royal palace. On the morrow the sword of a conqueror flashed through her streets. England for three centuries has striven by every conceivable device to insult the Almighty, to follow up his Church with all the malignity of a wicked hate, and to persecute his children through blood and artifice. Such things cannot last forever; the day of retribution must come at last, and, though no man may say when, yet all may reasonably expect that its ruin will be overwhelming.

It is probable that even in this war English policy has been shaped as much by bigotry as by fear. It is the dearest English tradition to war against the Catholic Church in every way, directly and indirectly. Their bigotry led the leaders and the people, too, to conceive that Prussia was a representative of Protestantism and France of Catholicity in this contest; so ignoring their true interest and danger, they at first deserted their real allies and gave all their sympathy to their natural enemy. It is but just that their own folly should have prepared the rod with which they should be scourged, and their own injustice established a power by which they should be crushed into the dust.

FRENCH CHARITY.—The Paris correspondent of the London *Daily News* says:

The charity of Paris is boundless. I had no idea till this winter what a kind-hearted people these French are. We have an idea in England that they are frivolous and heartless, and that their kind manners do not reach below the surface. You should see their self-sacrifice, their good-heartedness, their boundless liberality. The misery of the poor is very great; but it brings out all the finer qualities of French nature, showing how those who have nothing can endure with heroism, and how those who have to spare will give what they have most generously.

A very poor author called on an editor to submit a manuscript for examination. The editor said, "I am too busy to see you now, but if you will come to see me after dinner, I shall be less engaged." "*After dinner!*" exclaimed the author; "I have no idea what time of the day that is!"