Who Pay The Bills?

Doubtless, when a mob destroy property it is under the impression that they are wreaking vengeance on the owners. When of late railroad trains have been wrecked, depots burned and engines destroyed, the authors of the mischief have supposed that the railroads were the sufferers; and in the same way many unthinking people through the country have looked at the matter. But this is far from being the case. The rioters, so to speak, are only making sale of this property for the roads. The public must pay for it. The law on this subject in most of the states is very definite. For example in Maryland, where the late trouble commenced, the law specifically provides that "if in any incorporated town or city of this State any church, chapel or convent, any dwelling house or any house used or designed by any person or any body corporate as a place for the transaction of business or the deposit of property, * * shall be injured or destroyed, or if any property therein shall be taken away, injured or destroyed by any riotous or tumultuous assemblage of people, the full amount of damage so done shall be recoverable by the sufferer or sufferers by suit at law against the county, town or city within whose jurisdiction such riot or tumult occurred."

The language of the law of New York is:—

"When any building or other real or personal property shall be destroyed or injured in consequence of any mob or riot, the city or county in which such property was situated shall be liable to an action, by or in behalf of the party whose property was thus destroyed or injured, for the damages sustained by reason thereof." The provisions of the law in Pennsylvania are almost identical with these; and so of New Jersey and other states in which there has of late been violence, either actual or threatened.

And the interpretation of these laws, when cases have come to the courts, has been as stringent as the provisions of the statutes themselves. New York city received a lesson, in the Draft riots of 1863, which it is to be hoped she will not soon forget. For every dollars worth of property which the rioters destroyed or stole the citizens have had to pay. And it would be well if the rioting classes would always remember that they have to bear their share in this repayment. Every loaf of bread they eat, every pair of shoes they wear—every article they or their families consume is loaded with additional price to help pay the taxes made necessary by the riots. Men who turn out in riots are "biting theirown noses." The New York *World* goes into a little computation upon the bill lately run up in Pittsburg, which ought to be suggestive reading to all. It does seem as if our taxes wereevery where high enough, and our difficulties of living great enough, without increasing them at this rate, or by the great expense of the tens of thousands of soldiers called out to keep the peace, which however are only items in the money account of this sorrowful business.

The *World* says of the destruction of property at Pittsburg: "It is probably a moderate estimate to put the total of these losses at $4,500,000. The assessed valuation of Pittsburg is $172,000,000, and it contains a population of 140,000 persons, many of whom, of course, have been thrown out of employment or subjected to losses and inconvenience by these scandalous events. The city therefore will have to submit to a levy on its valuation roll of $2.61 in $100 of taxable property, or rather more than one-fortieth of the total amount. This is equivalent to a fine of $32.15 laid upon every man, woman and child in the city to compensate the injured parties, or to an annual impost of $2.25 *per capita* to meet the interest at 7 per cent. of bonds issued to clear the indebtedness."—*The N. Y. Mercantile Journal.*

The Pan-Presbyterian Council.

A council composed of all the branches of the Presbyterian Church has met in Edinburgh to settle, if possible, upon a basis of harmonious action and permanent union. There are various branches in the Presbyterian family, holding different shades of belief, varying somewhat in government and usages, yet, on the whole, with sufficient unity to be classified in church history under the title, "Presbyterian." Delegates from all parts of the world have gone to this great convocation. The discussions and proceedings will be read with interest by all Christendom. We wonder if these old, firm and rigid doctrinarians are willing to lay aside dogmatic differences, and clasp hands in the common endeavor to save humanity on the immutable foundation of Christian love and brotherhood? The converging of the various branches of the different denominations of Christendom is a significant fact, and a sign of coming victory for the cause of Christ. The common standard of the cross should be the rallying point, and the inspiration of every Christian. Sects and creeds should be secondary. Names and forms should no longer engage the attention and become the occasion of strife between brethren. Christ is the unity of the body. We are all one in Him. Just in proportion or the churches approach Christ in spirit will they be one. Let us lay down our weapons of sectional strife and denominational war, and unite in the grander work of preaching Christ to dying men. This day is dawning upon the church. The need of humanity is Christ, and the commission of the church is to tell the world of the great Savior. The scattered hosts of God are coming together and preparing for the day of final victory, when the kingdoms of this world shall become the kingdom of our Lord and his Christ.—*Christian Voices.*

Do Not Face the Light When at Work.

Statistics kept by occulists employed infirmaries for eye diseases have shown that the habit of some persons in facing a window from which the light falls directly in the eyes as well as on the work, injure their eyes in the end. The best way is to work with a side light, or, if the work needs strong illumination, so that it is necessary to have the working table before the window, the lower portion of the latter should be covered with a screen, so as to have a top light alone, which does not shine in the eyes when the head is slightly bent over and downward toward the work.

In the schools In Germany this matter has already been attended to and the rule adopted to have all the seats and tables so arranged that the pupils never face the windows, but only have the side lights from the left; and as a light simultaneouly thrown from two sides gives an interference of shadows, it has been strictly forbidden to build school rooms with windows on both sides, such illumination having also proved injurious to the eyes of the pupils.

We may add to this advice not to place the lamp in front of you when at work in the evening, but a little on one side; and never to neglect the use of a shade, so as to prevent the strong light shining in the eyes. This is especially to be considered at the present time, when kerosene lamps, with their intensely luminous flames, become more and more common.—*Medical Journal.*

The Jews have 152 synagogues in this country, of which New York has 33, and Maine, the next largest number, 23. In Pennsylvania there are 14, in Illinois nine and seven each in California, Ohio and Vermont.

Heroism of Montenegrin Women.

Montenegrin women have the same passionate attachment with the men to family and country, and display much of the same valor. Goptchevitch supplies two most remarkable examples. A sister and four brothers, the four of course all armed, are making a pilgrimage to a church. The state of war with the Turk being normal, we need not wonder when we learn that they are attacked unawares on their way, in a pass where they proceed in single file, by seven armed Turks, who announce themselves by shooting dead the first of the brothers and dangerously wounding the second. The odds are fearful but the fight proceeds. The wounded man leans against the rock, and though he receives another and fatal shot, kills two of the Turks before he dies. The sister presses forward and grasps his rifle and his dagger. At last all are killed on both sides excepting herself and a single Turk. She asks for mercy; and he promises it, but names her maidenly honor as the price. Indignant and perceiving that now he is off his guard, she stabs him with the dagger. He tears it from her hand, they close, and she dashes the wretch over the precipice into the yawning depth below. The second anecdote is not less singular. Tidings reach a Montenegrin wife that her husband has just been slain by a party under the command of a certain Aga. Knowing the road by which they are traveling, she seizes a rifle, chooses her position, and shoots the Aga dead. The rest of the party take to flight. The wife of the dead Aga sends her an epistle, "Thou hast robbed me of both my eyes. Thou art a genuine daughter of Tsernagora. Come tomorrow alone to the border-line, and we will prove by trial which of us was the better wife." The Tsernagorine appeared, equipped with the arms of the dead Aga, and alone, as she was invited. But the Turkish woman had thought prudence the better part of valor, and brought an armed champion with her, who charged her on horseback. She shot him dead as he advanced, and seizing her faithless antagonist, bound her and took her home, kept her as a nurse-maid for fourteen years, and then let her go back to her place and people.—*W. E. Gladstone, Nineteenth Century.*

Home Repairs.

The fire-brick of our cooking-stove "gave out," and no one was to be had nearer than Philadelphia. A friend gave us a recipe which we find works well, though we had little faith in it at first. We mixed a cup of salt with two of coal-ashes, wetting it up with water. This was applied to the inside of the stove in the place of the fire-brick. It hardened in a few hours and answers as well as the brick. Cracks in stoves may be mended in the same way.

A large pail used for taking up ashes had become too full of holes for use, but was so light and handy we did not like to give it up. So we pasted stout cloth over the bottom, outside and in, and then covered the cloth with a thin cement of salt and ashes. It is a first-rate ash-pail still, and hot ashes do not burn out the cloth. Mending tin with cloth may be a new fashion to some, but it works very well. I know a coal-scuttle that has done good service for five years since it was pronunced "worn out," simply by having a piece of cloth patched on with thick flour paste. It needs renewing about twice a year.

A lady told me that she mended a big dish-pan by covering the bottom with white paint, and then putting on a piece of white cloth, which she also covered over with paint. She had used it five years then, and it is not more than eleven years ago, so I presume she is using it still, as she was not a woman much given to change.—*Ex.*

Why Do You Preach?

Why do you preach the Gospel? Is it because you have a sense of the sinner's danger? or because you love the Gospel? or because you feel a constraining sense of God's love and pity? Or again, is it because you find the pulpit an appropriate field for the display of your talents, or a sphere for the exercise of your ambition? Do you preach for ease or gain? Have you felt the burden of souls on you, and been constrained, with St. Paul, to cry, "Woe is me if I preach not the Gospel?"

The effectiveness of your ministrations will depend greatly on the purpose with which they are delivered. The arrow will not go beyond the point for which the bow is bent. In the ministry, as in all else, the results of our labor will not transcend our intention. If our aim be low, we shall have our reward in kind. To make the life of a minister grand, there must be an exalted aim and a ceaseless devotion of all his powers to secure its advantages. It is not the field you occupy that will make your life grand; it is the spirit and purpose with which you do your work. The final "well done" will come to many a minister in humble spheres, while others in larger or more exalted places may be found wanting in the great day. The possibility of success is in your own hands. Place it in the hands of God; faithfulness is in yours.—*Zion's Herald.*

"The Tottering Lily."

As the wife of the Chinese ambassador in London is called, has been visited by several ladies, who describe her as gentle-looking creature, with almond-shaped eyes and jetty hair, held out in a stiff tail over a tortoise-shell pin behind. Her attire was a loose, many-colored, embroidered jacket, with large sleeves, surmounting a skirt or trousers worked in gold. A pardonable ruse was perpetrated to obtain what was most coveted, viz., a view of her feet. The conversation was, by means of the interpreter, brought round to the subject. An American lady present, celebrated for beautiful feet, exhibited one of hers to the "Lily." "Immensely huge," was the remark; and the explanation that they were useful to walk on was not accepted as a valid reason for their dimensions. Again another lady showed a tiny boot with no more effect; and the "Lily," not to be pleased by European models of perfection, which have no doubt turned many heads in this country, was challenged to show what she the soul of excellence. Coyly, for the Chinese have a genuine horror of a profane eye in such matters, her excellency exhibited what she was pleased to call her foot. Small it was—just the size of a lady's doubled fist, and much the same shape apparently, swathed in bands of blue silk.—*Home Magazine.*

An Old Curse.—Drunkenness and its attendant evils are by no means confined to our own day and age, or to the use of distilled liquors. Says Dr. Eadie: "Ephesus was a commercial town and busy seaport, and its wealth led to excessive luxury, and Bacchus was the rival of Diana. The women of Ephesus, as the priestesses of Bacchus, danced around Mark Anthony's chariot on his entrance into the city. Drunkenness was indeed an epidemic. Alexander the Great, who died a sacrifice toBacchus, and not to Mars, offered a prize to him who could drink the most wine, and thirty of the rivals died in the act of competition. Plato boasts of the immense quantity of liquor which Socrates could swill uninjured; and the philosopher Xenocrates got a golden crown from Dionysius for swallowing a gallon at a draught. Cato often lost his senses over his choice Falernian wine."

Fifty thousand elephants die annually to supply England with ivory.

A Bo's Influenc

Dr. Neai says that he was visiti
a large school, and among other p
he was shown a room, or dormi
as they called it, where as m
80 boys slept. It is as present
of the school, that before they
silence shall be kept for a cer
length of time, so that all the bo
may kneel undisturbed. Now, twe
years ago, of all the 80 boys that
there then not one ever knelt in
er, and it may be interesting to
to know how such a radical c
was effected. A boy entered
school about that time not more
eleven or twelve years of age;
not strong in health, and
back ... ning
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get in
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Ages of European

As the Queen of England re-cently completed her fifty-eighth y it is of general interest that only twelve others of the reigning sovereigns of Christendom (out of thirty-eight in all) have attained to this age. The oldest on the list is the Pope, who was eighty-five on the 13th of the present month. Of temporal princes, the German Emperor has seen the greatest number of years, his eightieth birthday having been reached a few weeks ago. The Czar is older than Victoria by about a year, having been born on the 29th of April, 1818, and having thus entered upon war with his neighbor and his sixtieth year at the same time. The King of Italy is some nine or ten months younger than the Queen of England, the date of his birth being March 14, 1820. The Emperor Francis Joseph is not yet forty-seven. He was born in the year of revolutions, 1830, and ascended the throne in the year of revolutions, 1848. The youngest reigning sovereign is Alphonso XII. of Spain, who, if he were a British subject, would still be an infant in the eye of the law, and continue so till November 28, 1878. Of Victoria's more immediate predecessors on the throne of Great Britain, George I. lived to be sixty-seven, George II. to be seventy-seven, George III. to be nearly eighty-two, George IV. to be nearly sixty-eight, William IV. to be nearly seventy-two.

Don't Forget the Girls.—The girls are all too often neglected or forgotten in the busy labors of the farm. They are expected to wash and scrub, bake and boil, mend and make, run hither and thither at every one's behest, and be contented and happy! Well, perhaps they are better than their surrounding. Now please give them a flower-patch, a few plants, a cow, a pig, and a few hens or other poultry. Give them the necessary facilities for converting their increase into cash. Assist them when asked, without grumbling. Commend them when they do well, and sympathize with their misfortunes and mistakes. You will find that they will rapibly learn to "paddle their own canoe" without the assistance of any man, unless he happens to be the right one.