

### AVERSION TO MANUAL LABOUR.

AN American exchange says:—"The practice of educating boys for the professions, which are already overstocked, or for the mercantile business, in which statistics show that ninety-five in a hundred fail of success, is fearfully on the increase in this country. Americans are annually becoming more and more averse to manual labor; and to get a living by one's wits, even at the cost of independence and self-respect, and a fearful wear and tear of conscience, is the ambition of a large proportion of our young men. The result is that the mechanical professions are becoming a monopoly of foreigners, and the ownership of the finest farms, even in New England, is passing from Americans to Irishmen and Germans. Fifty years ago a father was not ashamed to put his children to the plough or to a mechanical trade; but now they are "too feeble" for bodily labor; one has a pain in his side, another a slight cough, another "a very delicate constitution;" another is nervous; and so poor Bobby or Billy or Tommy is sent off to the city to measure tape, weigh coffee, or draw molasses.

"It seems never to occur to their foolish parents that moderate manual labor in the pure and bracing air of the country is just what these, puny, wasp-waisted lads need, and that to send them to the crowded and unhealthy city is to send them to their graves. Let them then follow the plough, swing the sledge, or shove the foreplane, and their pinched chests will be expanded, their sunken cheeks plumped out, and their lungs, now "cabined, cribbed, and confined," will have room to play. Their nerves will be invigorated with their muscles; and when they shall have cast off their jackets, instead of being thin, pale vapid coxcombs, they shall have spread to the size and configuration of men. A lawyer's office, a counting-room or a grocery is about the last place to which a sickly youth should be sent. The ruin of health there is as sure as in the mines of England. Even of those men in the city who have constitutions of iron, only five per cent. succeed, and they only by "living like hermits, and working like horses;" the rest, after years of toil and anxiety, become bankrupt or retire; and having meanwhile acquired a thorough disgust and unfitness for manual labor, bitterly bemoan the day when they forsook the peaceful pursuits of the country for the excitement, care and sharp competition of city life."

### GRATTAN AND IRELAND.

THE 'London Universe' says:—"In a few days Ireland will do honor to one of her most illustrious sons, one of her purest patriots, one of her most gifted orators. The statue of Henry Grattan, executed by his distinguished fellow-countryman, Foley, is to be unveiled on the 6th of January, opposite the old Irish Parliament House, in College Green, Dublin. This will be a truly Irish and truly honorable inauguration of the New Year. It is almost impossible now to measure the greatness of the services which Grattan rendered to Ireland. It is true that the Parliament to which he gave independence passed away; but it is also true that the spirit of nationality to which he gave life and vigor has never died out since the memorable era of "glorious '82." His far-seeing mind beheld in all its fulness the great fact, that if the fire of patriotism be once kindled a nation will not let it die.

"When Grattan rose, none durst oppose  
The claim he made for freedom."

"Born in a time (1746) when every Irish Catholic was ground to the dust by the cruel despotism of the penal laws, Grattan grew up hating that tyrannical code. He felt, however, that before he could begin to tear the fetters from the Catholics, he must unshackle the Irish Parliament. This he did by wondrous energy and splendid eloquence in 1782. He then set to work to effect the liberty of his Catholic fellow-countrymen, and in 1793 he succeeded in winning for them a large portion of their liberty. It was left for O'Connell to win the rest in 1829. Throughout Grattan's long and honorable public life, of nearly half a century, he devoted every energy to the effort to strike away the chains which bound Catholics, and though he made a mistake as to the veto, there is no doubt of the stainless purity of his motives. He died a martyr to his love for his Catholic fellow-countrymen, for it was the long journey which he, though very ill, undertook, in opposition to medical advice, in order to advocate the Catholic claims once more in the House of Commons in 1820, that brought him to his grave.

"Grattan's opposition to the Union was marked by powerful oratory. It must have been a thrilling moment when, during the greatest debate on the subject of that measure which has worked such woe to Ireland, the veteran patriot entered the Irish House of Commons. He had been re-elected the night before, and travelled all night to be in time. A Spring sun was flinging its morning light on the Senate house when Grattan entered, and was received by friends with delight and by enemies with respect. Even Castle-reagh rose to pay him homage. The speech which Grattan delivered on that morning—in 1800—has never been surpassed. It was, however, unsuccessful, for corruption had done its fell work and the Irish Parliament sank.

"Dearly does Ireland cherish the beloved memory of Grattan. He sleeps in a foreign grave in Westminster Abbey, in uncongenial proximity to Pitt and Castlereagh. Ireland has a right to the honored dust of one who toiled so nobly for the good of all her children, and perhaps the day may come when she may clasp to her bosom the remains of that glorious patriot, whose dying wish it was to rest in his own loved native land.

We say no more to-day than to express the hope, that the approaching event may be marked by everything that can give additional honor to so glorious a friend of freedom, and so sterling a patriot.

Ever glorious Grattan! the best of the good,  
So simple in heart, so sublime in the rest,  
With all that Demosthenes wanted ended,  
And his rival or victor in all he possessed.

### THE PROGRAMME OF THE HOME RULE PARTY.

It has, we understand, been left to Mr. Butt, in pursuance of the wishes of the Farmers' Clubs, to prepare a Land Bill, which will be laid on the table of the House on one of the earliest days of the Session; and we can confidently add that the whole party are ready cordially and energetically to support a measure which will be based upon the great principles of Fixity of Tenure and Fair Rents. At the same time Mr. Butt will ask leave to introduce a Bill to make better provision for University Education in the country. The Home Rule party are perfectly agreed upon the great principles upon which alone this question can be satisfactorily settled. The question of Home Rule for Ireland will be submitted to the House of Commons in a distinct resolution, which will be introduced immediately after the Easter recess. There is a variety of minor, although still most important, questions upon which the action of the Home Rule party has been, with equal clearness and unanimity, arranged. It is obvious that upon these questions their action must be greatly controlled by the progress of Parliamentary events. It will in all probability not differ very widely from the line of procedure indicated in Mr. Butt's address to his constituents at Limerick. The subject of the anomalous condition of our town franchise will be pressed on the attention of Parliament upon the earliest available day. The various remedial measures for the improvement of our fisheries, the reclamation of waste lands, the restoration of their ancient privileges to our Corporations, and the measure giving the control of our country taxation to representative bodies, instead of the Grand Juries nominated by the Sheriff, will be again brought before Parliament. We believe we may add to this that the attention of the House of Commons will be distinctly called to the severity and extent of the coercion under which Ireland is still suffering, and to the promise of the Chief Secretary, given during the coercion debates, that by the removal of the proclamations from successive districts in Ireland the provisions of the Coercion Code should gradually become a dead letter. It is probable that when the question of finance or of local taxation comes before the House, a vigorous effort will be made to expose in a formal debate the inequality and injustice of the taxation to which Ireland is subject. When we add to all this that every opportunity will be taken of pressing upon Parliament and the Government the necessity of a concession to the earnest wishes of the Irish people upon the subject of Amnesty, we think we may say that the Home Rule Conference has found sufficient occupation for the energies of its members.—'Dublin Freeman.'

### CHARITY IN OLD AND NEW ROME.

As the Revolution created a new Rome without Pope or Church, so it professed to create a new charity without priests, and the experiment has been tried in the hospitals. These institutions are in the hands of Baccelli, Poricoli, Pasquali, Gatti Nardini, and several others, who have just issued a report of the institution under their management for the past year. They lament that private charity languishes and grows cold to such a degree that it becomes a serious question whether these institutions, instead of being left to depend on voluntary contributions, had better not be made a department of state, and their support enforced by taxation. They report a falling off in one year from £3,000 to £2,291, and the printed manifesto enforces attention to the figures by four notes of exclamation!!!! They say, moreover, that many contributors excuse themselves from charitable offerings on the ground of having so much to pay from necessity, so that the stream of private charity is well-nigh dried up; while the demands upon the hospitals are so pressing that in one hospital alone they were obliged to refuse 368 applications out of 700. In the Rome of the Popes no such insufficiency was known: there were then nineteen hospitals for the sick and infirm, having 4,531 beds, and receiving 37,113 diseased persons in the year, with an annual expenditure of 1,349,306 francs. Besides which, Papal Rome had sixty-six beneficent institutions, on which 3,538,729 francs were spent yearly, whilst now the new-comers, in their exercise of their new modes of charity without the Church, cannot scrape together 16,000 francs for the marine hospital! Whither is the charity fled—that Roman charity which extorted expressions of admiration from even the infidel Voltairne? The only remains of it are to be found at the Vatican, to which the streams of Catholic charity flow ever fresh from all parts of the world, and from whence they are dispensed anew with no sparing or parsimonious hand, accompanied with a blessing that reaches the soul as well as the body of the recipient.—'Catholic Sentinel.'

### WAIFS AND STRAYS.

"When a person in society expresses opinions of temporal matters, which he has not studied, he is condemned as presumptuous to unstinted ridicule. Dickens' descriptions of "Fashionable Life in the Kitchen" are among the most humorous of all his ludicrous pictures. A youth advising a veteran banker how to invest his money; a civilian instructing an experienced commander how to manoeuvre his troops; a little son telling his father to take care of his health and beware of pickpockets—are enough to make the gravest lip turn into a smile. Yet substantially the same thing is done by almost every one in matters of religion. Men who have never read the Creeds, or found out who made them, are continually putting forward their 'views' on the deepest questions. In this respect the whole age makes itself ridiculous."

The following maxims from the ancient Egyptians may be read with profit to-day:—"Do not take on airs. Do not maltreat an inferior; respect the aged. Do not save thy life, at the expense of another's. Do not pervert the heart of thy comrade, if it is pure. Do not make sport of those who are dependent upon thee.