

WAIFS AND STRAYS.

RULES FOR LAWYERS.—The following rules for lawyers will no doubt be read with interest:—"St. Alphonso, who flourished in the last century, but who was not canonised till the year 1839, and was himself a good lawyer, lays down the following twelve rules for the guidance of the profession, which we extract, for the benefit of our learned friends, from the life of the Saint, published in 1855, in which it is said:—"Guided by such rules, it is not to be wondered that he gained an ascendancy over all hearts, and so enchanted his audience when he spoke that not only the judges, but even his adversaries, often ranged themselves on his side. Such must ever be the ultimate effect of truth and honor." 1. Never to accept unjust causes, as being pernicious to conscience, and hurtful to honor. 2. Never to defend a cause by illicit or unjust means. 3. Never to burden clients with superfluous expenses. 4. To defend the causes of clients with the same care as one would his own. 5. To study carefully the details of a process, in order to draw arguments from them that may effectually help the defence. 6. To implore the assistance of God in order to succeed, because He is the protector of justice. 7. If the dilatoriness and negligence of a lawyer prove prejudicial to clients, he must reimburse the loss caused in this way, otherwise he sins against justice. 8. A lawyer must not undertake causes which surpass his talents or his strength, or for which he foresees he will not have leisure to prepare his defence. 9. Justice and probity should be the characteristics of a lawyer, and he ought to preserve them as the apple of the eye. 10. A lawyer who loses a cause by negligence contracts the obligation of making up all the losses of his clients. 11. In the defence of a cause it is necessary to be truthful, sincere, respectful and reasonable. 12. The qualities requisite for a lawyer are knowledge, diligence, truth, fidelity and justice."

PARISIAN SUICIDES.—No other city in the world can show such remarkable statistics relating to suicides as the French metropolis. This desperate resort seems to be epidemic at all seasons of the year. The means employed are various, the water of the Seine and the fumes of charcoal being the most common; but there is one mode which is almost peculiar to the Parisians alone. Official statistics show that one hundred and twenty individuals have killed themselves from the summit of the Column of Vendome, which rears itself nearly a hundred and fifty feet in the air, in the centre of the Place Vendome. Our readers will remember that during the reign of the Commune in Paris, this grand monument, erected by the first Napoleon in 1805, was pulled down, but it has since been restored to its former height and completeness, except the statue of Napoleon, which has not been replaced upon the summit for obvious political reasons. From the Column of July, situated in the Place de la Bastille, rearing its lofty proportions over one hundred and fifty feet heavenward, forty-nine individuals have leaped to destruction. What a strange infatuation must have possessed these desperate people as they stood on the lofty pinnacle beside the gilt figure of the Genius of Liberty for a moment before they hurled themselves into space. From the summit of the Arc de Triumpe, at the upper end of the Champs Elysees, the official record also shows thirty-one individuals have sought instant death. This triumphal arch is situated upon the highest grounds in Paris, and is the finest and largest structure of the kind in the world. But of all the lofty heights from which the suicides of the French capital have leaped to certain destruction, the famous tower of Notre Dame takes precedence. Here an official record has been kept since the commencement of the last century, and it exhibits the fact that seven hundred and sixty-seven desperate human beings have thrown away their lives by leaping from the towers to the pavement below.

WHY ST. CRISPIN IS THE PATRON SAINT OF SHOEMAKERS.—St. Crispin was a Roman nobleman, who, accompanied by his brother St. Crispinian, left Rome about the middle of the third century and took up his residence in Soisson in France. Here the brothers preached the faith of Christ publicly in the day, and, in imitation of St. Paul, worked with their hands at night making shoes. They succeeded in making many converts to Christianity, and finally suffered martyrdom by the sword in the year 287. They were the patrons of the Freres Cordonniers (brother shoemakers), a society started in Paris in 1645, by a pious shoemaker named Henry Michael Buch. The rules of this society prescribed to the members certain prayers and acts of charity. The society did a good work in elevating the workmen of France.

ORIGIN OF THE WORD "AUCTION."—Auctions originated in war. The Roman soldiers after the battle thrust a spear into the ground to advertise the sale of their booty or plunder. This elevation of a spear to advertise the sale of property was transferred from the camp to the city, and announced in process of time the public auctions of ordinary traffic. Hence the ordinary Latin phrase, *sub hastam venire*—"to come under the spear." The English word "auction" comes from the Latin word "auctio," to increase.

THINGS TO BE REMEMBERED.—Prussia owes the organization of its war establishment to Marshal Gneisenau, a Catholic and educated under the Jesuits. In 1836, one-half the Prussian and Silesian *armees-corps* were Catholics; in that of Posen two-thirds; Westphalia and Treves, three-fifths; and in the Rhenish division seven-eighths. (The proportion is much larger now in favor of Catholics). No chaplain was provided for the Catholic soldiers. The Catholic Bavarians, Westphalians, (Rheinlanders), and Poseners bore the brunt of the late war. The Catholic priests and religious distinguished themselves in attending the wounded, &c. A grateful government rewards their heroism with insults, persecution, and all manner of injustice. The house of Brandenburg (royal house of Prussia) was Catholic till 1539; Lutheran till 1613; Reformed or Calvinistic till 1740; Infidel till 1786; again Reformed till 1817, and now it is Evangelical.

THE FUTURE OF EUROPE.

The danger which Europe so narrowly escaped recently continues to preoccupy the minds of all observers of continental affairs. It is thought in France that the peril has not passed away but that it has only been averted for a time, and that what now most concerns the public is to discover the terms on which Russia and Prussia have agreed, the latter to suspend its attack on France, the former to permit that attack at a future day. In spite of all protestations of peaceful intentions, in spite of all rumours of disarmament schemes, the universal conviction that "changes in the map of Europe" are in contemplation both at St. Petersburg and Berlin, appears to gather fresh force every day; and few would hesitate to express the suspicion that the moment the two Northern despots have arranged such apportionment of the spoils as may not disturb the equilibrium between Russia and Germany to the special advantage of either, no neighboring State will be safe for an hour. That there has been a very serious hitch in the policy of Prince Bismarck can be clearly seen, but this hitch, it is thought, arose from the disinclination of Russia to help Germany to the incontestable supremacy which the annihilation of France would necessarily entail. Russia dare not go quite so far as that in the way of assisting Bismarckism. But how far dare she go, and what consideration does Prince Bismarck offer to induce Russia to go as far as she dare? There in a single sentence lies the European situation.

The real question is a question of time. With time everything may be redressed, and even the vast weight of the Russo-German confederacy may find a counterpoise. In five years France will be to all practical ends thoroughly organised, while five years of the embittered "Kulturkampf" cannot but affect Germany to the most serious extent. That multitude of signatures to the address of the German Catholics to the Holy Father gives promise that the threatened increase in the violence of the persecution will be met with an increasing determination to set conscience above Caesar, and to set the true interests of Germany above the guilty ambition of Berlin. There is, it should not be forgotten, a provision of the German Imperial Constitution which, if of little avail in the present posture of affairs, may become a substantial guarantee of European peace when the growing disgust and anger of all true German patriots shall have had time to consolidate themselves under the forms of constitutional resistance which are still within the reach of Germans. This is the provision by which war, except for repelling an invasion, can only be declared with the consent of the Federal Council of the Empire. At present the 'Bundesrath' is, indeed, the creature of the Berlin Foreign Office, but this need not be the case always, and there are strong grounds for hoping that as impatience at the hectoring of Prussia spreads through the non-Prussian provinces and districts a different class of men will gradually rise to the surface of affairs. When German opinion comes to mean something more than the opinion of the Berlin Press less will depend upon the clamours of the "War Party" and the calculations of an unscrupulous dictator.

With time, too, England might at length resolve to place herself in a position as regards armies and armaments which will allow her to speak with that measure of authority which belongs to her in the councils of Europe. But perhaps every contingency is more likely to happen than this. We have fallen into a self-satisfaction as complete as that of the French Empire in the spring of 1870; it is to be hoped that no Sedan will be required to waken us from our luxurious lethargy. It must be a source of shame and apprehension to every right-thinking Englishman to reflect that a German army could be encamped under the walls of Vienna, or even Paris, before Britain could place a hundred thousand men upon the shores of Belgium. Yet with time even this might be remedied. But will there be time? It affords some ground for hope that the European situation has been hardly less strained on some occasions already since the signature of the ill-omened "Peace" of Frankfurt, and that nevertheless the dreaded outbreak of hostilities has always been delayed a little longer. The question of the Bishops' Pastorals in France, the question of French complicity with the Carlists, and several other "questions" could be mentioned which were each designedly raised by Prussia for the purpose of picking a quarrel, and which were each settled or turned aside without producing a warlike explosion. Providence governs all things, and we may trust that in its infinite mercy it will protect Christendom through the terrible crisis which is preparing for Europe. The balance is now heavily weighted in favor of the enemies of the Church, but a comparatively slight alteration in the disposition of circumstances would easily change the entire face of the European situation. Even as it is, things are not so bad as they were three years ago. Spain is still torn and distracted by a wretched civil war, but at least the Revolution dare no longer raise its head. France is a Republic, but it is apparent that the real power in France is in hands which will never permit a superstitious regard for "chinoiseries" to impede determined action against the enemies of society, whether they make use of the device of universal suffrage or once more have recourse to petroleum and the barricade. Even Italy halts in its path of hostility to the Vicar of Christ, and resents the dictatorial intolerance of Berlin. A few years, a couple years even, may see the rise of a new Europe, and the venerable Pius IX. may not close his eyes to this life before he shall have seen the dawn of that peace of the Church which he has never ceased to expect with the calm fortitude that springs from holy faith.

The following strange sentence in Latin appears in the 'Irish World':—"Ave, ave, ave esse aves." The translation is:—"Hail! grandfather; do you wish to eat fish?" The sentence is one of those catch sentences in which strange forms of the verb and other parts of speech are used for the purpose of puzzling the reader. In this sentence *esse* is the second form of the infinite *edo*.