

tion has too many interests in those parts of the world—not the least of which is centered in the places of the pilgrimage of their devout peasants—to give up the thought of some day advancing to Constantinople's once famous capital. As long as the Russian Slavs are true to the traditions of their fathers, they will endeavor to advance in that direction, "as circumstances permit, no matter what opposition they meet.

THE WONDERS OF ANTI-TOXIN.

Some weeks since the NEWS made allusion to the wonderful success that had attended the anti-toxin treatment of diphtheria, as proved and commented upon by a recent congress of physicians from various parts of the civilized world. Still later and more valuable evidence is supplied from Michigan; the incident being narrated by the St. Paul Pioneer Press. This doctor had twenty-five cases under his care, the disease being of a peculiarly malignant type. Being unable to procure anti-toxin at once, he was obliged to treat the first eight cases without it. Four of these patients died. He afterwards received a supply of the remedy and treated the remaining seventeen with it, every one being cured.

This is probably an unusual case. The advocates of the anti-toxin treatment do not claim that it is infallible. But wherever it has been tried its success has been sufficiently marked to leave no doubt of its efficacy. Its discovery was already proved to be an incalculable boon.

LYNCING IN CHINA.

At a meeting held in one of the cities of Sweden recently, a missionary, E. Lund, just returned from China, gave a graphic description of the assassination by a Chinese mob, in 1893, of the two missionaries Jubansen and Vikholm. His report is interesting as proving that the responsibility for outrages of that nature undoubtedly rests with higher officials than the local mandarins.

About one month before the assassination, the missionaries received notice that their lives were in danger, through placards posted in the district where they lived, advising the population to rid the empire of the foreigners. Such posters were, however, so frequent that the two victims did not at the time heed them. But the nearer the appointed day approached the more evident it became that this time the mob was in earnest. They were notified that twenty executioners had been appointed to commit the murder, but at the same time they were told not to entertain any fear, since the authorities were sure to protect them.

The day of the murder came. At 8 o'clock in the morning the mob commenced to lay siege to the house from three sides. It was situated near the city of Sung-pu. The population was aroused by drums and other noisy instruments, and after a while nearly the whole city was astir. The missionaries sent word to the mandarin, asking for military protection. This

was refused. They then asked the mandarin to come to their aid in the critical situation, by delivering a pacifying address to the mob. But that functionary sarcastically replied that he had other and more important business on hand just then. The victims lastly appealed to him to lend them two sets of soldiers' uniforms in which they might, with some probability of success, endeavor to escape the butchers, but even this was refused, and it became apparent to the doomed men that the mandarin acted on instructions from higher officials.

The tragedy now commenced. The missionaries stole from house to house, the mob on their track. The pursuers were armed with swords and a variety of weapons. When the hunted quarry had arrived at the twentieth house in which they sought refuge, there was no further avenue of escape. This was at noon. Pursued by four of the murderers, they ran up the stairs into the upper part of the building, and finally ascended the roof. Only two alternatives were left. They had to choose between being cut to pieces on the roof or make a leap to the street. They chose the latter without uttering a word. The next moment they were two corpses, cut, bruised and maimed almost beyond recognition.

For five days the naked bodies of the assassinated foreigners lay in the street under the burning sun. Nobody took any notice of them. It was thought that if this means the wounds might be covered up through the effects of the putrefaction that set in. A number of those who had in any way aided the missionaries were then incarcerated. When visited in the dungeons, they were found pale and sick, clothed in rags stained with blood. They had been tortured until many of them were unable to move. Some had been hung up by their arms or legs; others had had to carry red-hot chains, and others had been compelled to inhale smoke and flames until their throats were scorched.

It is confidently asserted that some of these innocent wretches were executed when the European powers, through their representatives, demanded that the murderers be punished. The atrocities committed on foreigners in China, as thus described, are blood-curdling enough, but in view of recent instances of lynch justice in our country, it is perhaps not proper to make the denunciations too loud. The saying about the mote and the beam might strike a disciple of Confucius as applicable to the case.

VISITING THE VANQUISHED.

Either by reason of eccentricity, originality or accident, the young emperor of Germany keeps himself prominently before the public eye by doing startling things in a startling way. His career on the throne has furnished numerous proofs of this tendency; in fact he has come to be regarded as a continuous and ever present surprise. At times he talks like a demagogue, and a very rattling one at that; on other occasions he fairly lifts the phlegmatic Teutons out of their boots by

his patriotic sentiments and plans of statesmanship. When sailing his yacht or his warships to home or foreign waters; or when planning a sham battle or addressing his soldiers; or in visiting neighboring sovereigns and disturbing their peace by his peculiarities—he is the same energetic, restless spirit, the idol or the plague of Germany, the pacificator or the warlord of continental Europe.

His passion for novelty has its latest development in his visit to the conquered provinces of Alsace and Lorraine, and his personal inspection of the great battlefields of the Franco-German war of 1870-71. No one needs be told that in these provinces there still is a strong French feeling and a more or less suppressed hostility toward the victorious Germans. It breaks out now and then in angry disputes as to the language to be used in official circles and to be taught in the schools; of course the debates no taxation stir it up to unusual heat; but to agitate it into a perfect fever, all that is necessary is to let some petty official of the ruling race offer a slur to or indulge in any gloating over the vanquished.

Emperor William's visit can scarcely be regarded otherwise than as parading of the glorification he and the fatherland feel concerning the warlike achievements of his immediate predecessors. That he should indulge such feelings is only natural, and that he should manifest them and express them is expected. As yet he has given no outward provocation for abuse or insult or worse. Yesterday's dispatches, however, say that numerous arrests have been made at the place because some one shouted from a high window "Vive la France!" This may have been a great shock to the royal visitor; but it is safe to say he will have others, far more significant, before he is many years older. And one who is as fond as he is of surprising other people, ought not to be unprepared on his own part for any surprises that other people may have in store for him.

HEALING WITHOUT MEDICINE.

Osteopathy is the name of a new school of the art of healing and one which, if only a part of that which is claimed for it is true, is destined to be a dangerous rival to the allopathic, homoeopathic, botanical and eclectic schools.

In Godey's Magazine for October, John R. Musick has an interesting account of the principles of this art and its brief history.

The founder is Dr. A. T. Still, a Virginian, who served during the Civil War as a surgeon in the United States army. Like Dr. Hahnemann, the founder of homoeopathy, he became dissatisfied with the common methods of healing. He saw patients dying mysteriously and unaccountably. Drugs recommended by recognized authority would sometimes have the desired effect and sometimes not. His own child died of spinal meningitis, notwithstanding the combined efforts of himself and brother physicians. This caused him to apostatize from the orthodox medical creeds.