

SHAKING HANDS.

There is a significance in the different modes of shaking hands, which indicates, so far as a single act can do, the character of the person. The reader who has observed may recall the peculiarities of different persons with whom he has shaken hands, and thus note how characteristic was this simple act. How much do we learn of a man or a woman by the shake of the hand? Who would expect to get a handsome donation—or a donation at all—from one who puts out two fingers to be shaken, and keeps the others bent, as upon an "itching palm"? The hand coldly held out to be shaken, and drawn away again as soon as it is touched, may indicate a cold, if not selfish and heartless character, while the hand which seeks yours, and unwillingly relinquishes it, is warm, hearty, and belongs to a person with a genial disposition and a ready sympathy with his fellow-men. In a momentary squeeze of the hand, how much of the heart often coaxes through the fingers! Who that ever experienced it has ever forgotten the feeling conveyed by the eloquent pressure of the hand of a dying friend, when the tongue had ceased to speak! A right hearty grasp of the hand indicates warmth, ardor, exultation, and strength of character, while a soft, lax touch, without the grasp, indicates the opposite characteristics. In the grasp of persons with large-hearted, generous minds, there is a kind of "whole soul" expression, most refreshing and acceptable to kindred spirits. But when Miss Weakness presents you with a few cold, clammy, lifeless fingers for you to shake, you will naturally think of a hospital, an infirmary or a tomb. There are foolish persons who think it pretty to shake with cold hands, when the fact is, it is only an evidence that they are ill, or that, inasmuch as the circulation of the blood is partial and feeble, they are not well; and unless they bring about a change, and induce warm hands and warm feet, by the necessary bodily exercises, they are on the road to the grave. Cold hands, cold feet, and a hot head are indications of anything but health. Time was when aristocracy deigned to extend a single finger, or, at most, two, to be shaken by humble democracy. Even now we hear of instances in which "my noble lady" repeats the offense when saluted by a more humble individual. This is an indignity which no true man or woman will either offer or receive. Refinement and true gentility give the whole hand, and respond cordially, if at all. This is equivalent to saying, "You are welcome; or, when parting, "Adieu! God be with you!" There is a habit, among a rare class, growing out of an over-ardent temperament on the part of those who are more strong and vigorous than delicate and refined, who give your hand a crushing grasp, which is often most painful. In these may be great kindness and "strong" affection, but it is as rude as it is hearty. Another gives you a cold, flabby hand, with no temperament or warmth in it, and you feel chilled or repelled by the negative influence imparted; and you are expected to shake the inanimate appendage of a spiritless body. Is the grasp warm, ardent, and vigorous? so is the disposition. Is it cool, formal, and without emotion? so is the character. Is it magnetic, electrical, and animating? the disposition is the same. As we shake hands, so we feel, and so we are. Much of our true character is revealed in shaking hands. —National Freeman.

BURIED ALIVE.

In the year 1810, a living inhumation happened in France, attended with circumstances which go far to warrant the assertion that truth is indeed stranger than fiction. The heroine of the story was Mademoiselle Lafoussade, a young girl of illustrious family, of wealth and of great personal beauty. Among her numerous suitors was Julien Bonnet, a poor literature, or journalist, of Paris. His talents and general amiability had recommended him to the notice of the heiress, by whom he seemed to have been truly beloved; but her pride of birth decided her, finally, to reject him, and to wed a Monsieur Renelle, a banker and a diplomatist of some eminence. After marriage, however, this gentleman neglected, and perhaps even mistreated her. Having passed with him some wretched years, she died—at least her condition so closely resembled death as to deceive every one who saw her. She was buried, not in a vault, but in an ordinary grave in the village of her nativity. Filled with despair, and still inflamed by the memory of a profound attachment, the lover journeyed from the capital to the remote province in which the village lies, with the romantic purpose of disinterring the corpse, and possessing himself of its luxurious treasures. He reaches the grave. At midnight he uncovers the coffin, opens it, and is in the act of detaching the hair, when he is arrested by the unclosing of the beloved eyes. In fact, the lady has been buried alive. Vitality had not altogether departed; and she was aroused by the caresses of her lover from the lethargy which had been mistaken for death. He bore her frantically to his lodging in the village. He employed certain powerful restoratives suggested by no little medical learning; in this she revived. She recovered her health, but she remained with him until, by slow degrees, she fully recovered her original health. Her heart was not allured, and this last lesson of love sufficed to soften it. She bestowed it upon Bonnet. She returned no more to her husband, but concealing from him her conversion, fled with him to America.

Twenty years afterwards the two returned to France, in the persuasion that time had so greatly altered the lady's appearance that her friends would be unable to recognize her. They were mistaken, however, for at the first meeting Monsieur Renelle did actually recognize and make claim to his wife. This claim she resisted, and a judicial tribunal sustained her in her resistance, deciding that the peculiar circumstances which the long lapse of years had engendered not only equitably, but legally, the authority of the husband.

to bring a shadow upon the family, and is a fool, who does not know that his mother and sister were women. He thinks that women are more ready to do and love the right than men are; and if they could have the same guidance, they would be encouraged to carry out the instincts of their nature they would effect a revolution for good in any community a great deal quicker than men can accomplish it. If Mormonism begets such sound opinions as these, we shall begin to regard it with diminished distrust, and disgust. —E.

If the writer of the above be as ignorant of every other subject as he evidently is of "Mormonism," he is totally unfit for his position as a public journalist, and yet it is such as he who generally undertake to enlighten the public in relation to the "Mormons" and the principles of their faith.

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