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CANCER.

Some Facts About a Disease Which is Attracting Much Attention at Present.

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It seems to be admitted now by all the surgeons who have been consulted in the case of the Crown Prince of Prussia that the hero of Sadowa, Weissenburg and Worth is suffering from cancer of the larnyx, a disease for which there is small chance of cure by operation. In this country cancer has attracted wide-spread attention during the last few years on account of the number of prominent men who have fallen victims to it. The late Senator Hill, of Georgia, Ex-President Grant, John Roach, the great naval contractor, and several others of note in the political and social world have died of this painful malady.

Cancer is pre-eminently a disease of the white race, and apparently of representatives of an advanced degree of civilization. It is rare in the colored races. Among the negroes in the South, before emancipation, it was extremely infrequent. Some practitioners of large experience had never seen a case in the negro before the late war. During the last ten years, however, quite a number have been observed. It is three times as frequent in women as in men. It is a disease of advanced life, over two-thirds of the cases occurring after the fortieth year. It is hereditary in about one-fourth of the cases. It often occurs, however, as a consequence of injury or protracted inflammation in cases where no hereditary influence of the sort exists.

Any organ or part of the body may be attacked by cancer. It is most frequent in the female breast, uterus, the stomach, liver, lips and tongue, but is also found in the brain and spinal cords, in bones, and, in rare cases, even in the heart. Cancer is undoubtedly becoming more frequent. In England the rate of increase of deaths of cancer per million of inhabitants was sixty-four per cent. from 1861 to 1884. During the ten years ending 1879, the total number of deaths from cancer in England and Wales was 111,300, an average of over 11,000 per year. The ratio of increase in this country seems to be even greater than abroad. The high pressure under which people live at present seems to have something to do with this increase. The statistics of the last census show that cancer is much more prevalent in the Northern and Eastern States than in the South and West. Surgeons are beginning to attribute to depressed conditions of the nervous system a large share in the causation of cancer. In the cases of General Grant and Mr. Roach, the outbreak of the disease seemed to follow closely upon the business troubles which came upon them in the latter years of their lives.

Smoking is popularly credited with the production of cancer of the lips and tongue, and there seems good reason to accept this as a cause. Women, who are so frequently subject to cancer, rarely suffer with the disease as it affects the lips and tongue, which, considering the freedom and recklessness with which the sex uses the lattter organ, is somewhat remarkable. It is said that in some parts of Brittany, where women smoke pipes and cigarettes, they suffer from cancer of the lips as often as the men.

Cancer of the larynx or windpipe is one of the rarer forms of the malady. However, during twenty years, from 1866 to 1886, the larynx has been extirpated for cancer about seventy-five times. It has been done three or four times during the present year in this country. About two-thirds of the cases succumb to the operation, while of those who recover a large proportion eventually die from a recurrence of the disease. So that even if "Unser Fritz" should submit to the operation and recover, the malady would probably claim him as a victim in the end.

Cancer-curers are found everywhere vaunting special caustics, warranted to remove the cancer with certainty and without danger. Most of these caustics contain a large proportion of arsenic, and if not used with great care may cause grave symptoms of poisoning. In several cases death has resulted from absorption of the poison. All of these applications are more or less painful, and much slower in action than the judicious use of the knife, hot iron, electric cautery or electrolysis.

A temporizing policy is a bad one to adopt in dealing with a cancer. It should either be treated energetically, or be let alone. In spite of the bad results following operations upon the larynx or stomach, the prospects of permanent cure when other organs are attacked are much more favorable. Recent statistics of cancer of the breast show that about one case in ten is permanently cured by operation. Even when it recurs it is apt to be milder and less painful, and life is at all events prolonged. The most favorable results are shown by operations upon the lip, of which over one-half remain well after thorough extirpation.

The fact that cancer is at first a local disease, and curable by operation, if taken in time, is becoming more generally known, and people no longer look upon it with the dread which it formerly inspired. The earlier the aid of the surgeon is sought, the more favorable the prospect of a thorough removal of the growth, and of a permanent cure. No medicine is known which will arrest the disease.

GEORGE H. ROHE, M. D.

NICETIES OF PRONUNCIATION.

Not at Home These Days to a Pioneer of Purism.

A bit of conversation reported to the *Chronicle of the Coach* contains some good points in relation to over-refinement of speech.

"I remember,too," continued Mæcenas, who had evidently struck a string of recollections, "that Edward Everett always used to call Mr. Winthrop Mr. Wintrop, which he insisted was the proper pronunciation of the name."

"But did Mr. Winthrop so pronounce his name?" asked Saxona.

"No, he called himself Winthrop, just as everybody else did, excepting Mr. Everett, who aspired to be a purist."

"I have heard of another man,"said Oxford, "who sacrificed his politeness on the altar of purism. Having occasion to call on Mr. Chumley once, he asked, as the door opened, "Is Mr.Chol-mon-de-ley at home?"

"'No,' observed Mr. Chumley, who had himself answered the bell, 'nor any of his pe-o-ple.'"—*Youth's Companion.*

A Curious Reminiscence.

A curious reminiscence of Catharine de Medicis and her superstition came to light while a corn market in Paris was being pulled down. It is no less than a column erected for astrological purposes, a sort of observatory on the grounds of her new hotel, afterward Hotel de Soissons. There the Florentine astrologer, Ruggieri, made his observations of the sky. It consists of a column twenty-seven metres high, fluted and terminating in a sphere crowned by a lightning rod. In one place is an inscription in French, "This astronomical column was erected for the Queen Catharine de Medicis in 1572 by Philibert Delorme."—*Exchange.*

A Necessary Precaution.

"Mary," said a lady to her maid, "I am going to take the train to-morrow morning at six o'clock."

"All right, ma'am."

"Yes. And I shall want you, consequently, to wake me up at five o'clock."

"Yes'm. But—I s'pose"—

"What do you suppose, Mary?"

"I s'pose you'll ring the bell for me, ma'am, about a quarter to five, so's I'll be sure to be awake to call you at five, ma'am?"—*Exchange.*

Still They Are Often Suspended.

It may be a pity that there is no gallows for "Trusts" as well as for Anarchists.—*Exchange.*

We hear that "there are beautiful flowers that are scentless," etc. Some of our fashionable exquisites with the bailiffs after them are in the same condition.

SIOUX MISSIONS.

COMPARISON OF THE WILD INDIAN WITH THE CIVILIZED.

Industrial Education Among the Natives of the Forest—What Has Been Accomplished in This Direction—Movements Looking Toward Their Citizenship.

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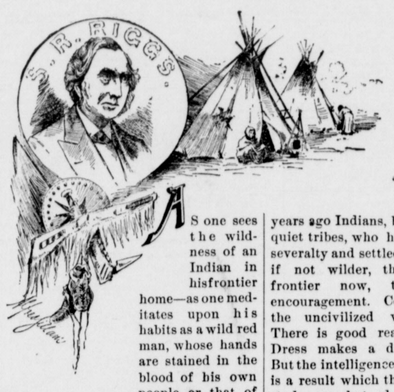


As one sees the wildness of an Indian in his frontier home—as one meditates upon his habits as a wild red man, whose hands are stained in the blood of his own people or that of the white man—the prospects of his Christianization and evangelization are certainly dim. Nevertheless there is encouragement in the results of missions among Indians. The writer speaks more particularly of the Sioux Indians, because he is better acquainted with them on the one hand, and on the other because the Sioux nation is larger in the aggregate than any other.

It was found necessary in the early work of missions to teach the language of the Sioux by writing and printing. After years of labor, the "Dakota Grammar and Dictionary" was completed by the Rev. Stephen R. Riggs, D. D., LL. D., followed years after by a complete translation of the Bible by this same father of the missionary work among the Sioux. The handful of native missionaries that began in 1837 have grown to such an extent through the instrumentality of these early missions that now nearly every Sioux Indian agency has a representation.

Industrial education does much in furthering the work at this time among the rising generation. But before this industrial part had begun, when the work of gaining the confidence of the wild man required rare personal characteristics, the progress was slow, yet the results none the less surprising. At the recent annual meeting of these Indian missions, held at Santee Agency, Neb., there were representatives from nearly every agency. Some came 300 miles overland to attend this conference. About three hundred were present, who camped in the primitive way, contrasting with the modern architecture of the mission buildings in a manner quite suggestive to an observer. No less suggestive was the contrast between the wild,untutored red man and the Indian who has given up a life of roving for one more humble; who has thrown away the feather and the war club, washed off the paint and taken up with a more useful calling. As an instance, one could but recommend the favorable appearance of Rev. Artemus Ehnamani, a full-blooded Indian, contrasted beside the wilder brother of his race. Artemus was in the Minnesota outbreak of 1862, imprisoned, tried and condemned to death. He was, however,

REV. ARTEMUS EHNAMANI

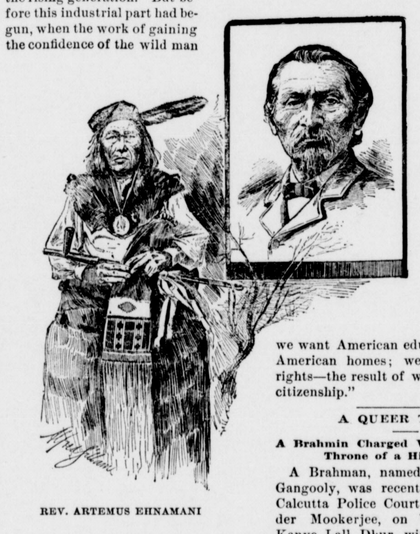
pardoned by President Lincoln, afterward converted, and has preached with excellent results for nineteen years.

The great aim has been to lead these people to a life of industry and Christianity, to the end that they might meet cittizenship more thoroughly. To a great extent, especially among Indians where missions had early root, this has been effected. A practical, common-sense course had been most successful. The savage part of the Indian has been discouraged. His wild dances, his feasts, his fasts, his laziness have all been discountenanced. Such methods are not attractive. They are slow to convince, but after once understood and patiently followed up, give valuable results.

One of the complaints made by the missionaries among the wilder Indians is the roaming disposition of the people. One year there may be 3,000 or 4,000 at an agency, while the next season may find less than a thousand Of course, such roaming necessarily makes the results slow. But when one reviews the past and remembers that twenty years ago Indians, belonging now to the quiet tribes, who have accepted lands in severalty and settled down, were as wild, if not wilder, than those upon the frontier now, there certainly is encouragement. Contrast, if you will, the uncivilized with the civilized. There is good reason for confidence. Dress makes a difference somewhat. But the intelligence displayed by culture is a result which the lover of character-study can but admire and credit to a higher cause than a covering of fine clothes. The Indian is imitative; but without a proper example his imitation is oftentimes grotesque. It is thus that the Indian missions are spreading a work that deserves the encouragement it is receiving.

The true missionary does not coddle the Indians. Neither is he attracted by any romantic sentiment. He knows the noble red man of the poet to be a myth. He knows the real savage. On the one hand stands the work, calling him to lonesome separation, and on the other the pleasant companionship of civilized society. Acceptance of the former lot can be made tolerable only by the support of convictions that ignore earthly rewards. The self-sacrificing men and women who labor among the Indians look to a higher judgment upon their efforts than that of the world. They have gone on with their work year after year until now the improvement effected in the condition of the Indians is admitted by those who once had nothing but scorn for endeavor in that direction. A decade ago to the questions "What shall we do with the red man?" "What will become of him?" there was no answer, save in the grim intimation conveyed in the frontier proverb that the only good Indian was a dead Indian. Now the missionaries and the savages reclaimed and civilized by them stand forth and declare: "For Indians we want American education; we want American homes; we want American rights—the result of which is American citizenship."

ED. A. FRY.



A QUEER THEFT.

A Brahmin Charged With Stealing the Throne of a Hindoo God.

A Brahman, named Gopal Chunder Gangooly, was recently charged at the Calcutta Police Court by Narain Chunder Mookerjee, on behalf of Baboo Kanye Lall Dhur, with the theft of a gold throne of the Hindoo god Shalgram, valued at 600 rupees, a gold Brahminical thread, and a gold umbrella belonging to the god. On the night of the 25th of September the accused was arrested in the street with the articles in his possession, except the umbrella. On the 26th day of September Baboo Kanye Lall Dhur, who had a poojah at his house, discovered that the throne of Shalgram (which was placed in front of the goddess Doorgah in the dallan) was missing, and also the gold Brahminical badge and umbrella of the Shaigram. Information was given at the local thannah, and the accused was identified as having been at the Baboo's poojah house on the night of the 25th on two occasions, the last being about eleven o'clock, when he was asked how he came to be there without an invitation, and replied that he had come to see the poojah. The throne found with the accused was identified by the complainant as his property. Inspector Davis informed the court that there had been three other similar cases on the three successive nights of the poojahs, which were still undiscovered, there being no trace of the property stolen or the thieves. The accused pleaded not guilty, but was convicted and sentenced to nine months' rigorous imprisonment.—*Exchange.*

A Starvation Enterprise.

Somebody is trying to float in London a district messenger company after the American plan. The public is being solicited to subscribe for 10,000 shares of stock at $5 a share. It is announced as a scheme "for providing the public with reliable messenger sand for affording a means of livelihood for deserving lads." The charge is to be a penny a mile, and the boys are to be paid at the rate of about six cents an hour. Their uniform is to be dark gray with royal blue facings, and to have the company's name conspicuously on the cap.—*Exchange.*

Impromptu Statistics.

Ex-Congressman Thorington was examined once for promotion in the army. To the question, "How many British soldiers came to this country in the Revolutionary War?" he answered: "A blamed sight more than ever went back." He got promoted.—*Exchange.*

An Apology from Max O'Rell.

"Gentailmain and ladees, you must 'ave inhaireeted some of t-t-the sang froid of your Saxonne ancaistar-r-r-s. You 'ave 'eard me maredare your biyutiful-l-l langwag-g-ge for two h-h-hours with payshengge." The audience howled.—*Exchange.*

The Kind of Story Men Like.

Mrs. W. F. Storey says that for ten years she accompanied her husband daily to his Chicago *Times* office and assisted him in his work there, missing only two days in all that time.—*Exchange.*

We Should Say So.

It is a dangerous thing to step on the chilblain of a red-headed man in a crowded street-car just previous to a change in the weather.—*Chicago Tribune.*

ORIENTAL WEDDINGS.

HOW THE CEREMONY IS CONSUMMATED IN CONSTANTINOPLE.

Armenian Young Men Not Troubled With Sensitiveness in Regard to the Bride's Fortune—Handling the Dowry—Presents Given to the Girl—Swinging the Censers.

[*Copyrighted*, 1887.]

While in Constantinople I had an invitation to assist at an Armenian wedding, the young bride being the daughter of a wealthy powder manufacturer, and the bridegroom a simple clerk in the office of the *Levant Times*, a paper which for a long time enjoyed the especial favor of the Sultan Aziz, on account of its advocacy of a change in the succession of princes to the throne. As the law is, the whole of the family of brothers must reign before the son of the oldest brother can aspire to the throne, and Sultan Aziz always wished to have the succession changed so that his son would take his place instead of his brothers. Afterward this paper was suppressed arbitrarily for some trifle and subsequently reinstated to be again suppressed. A newspaper has a hard time in Turkey.

This young bridegroom was tall, well built and good looking, with brown, curly beard and hair, and yet he was but a poor clerk. But the Greeks and Armenians, as well as the majority of European nations, are not proud in that respect. A young man without a piastre is not too sensitive to accept a fortune with his bride, and indeed no young girl in those nations can get a husband at all without having a substantial dowry—the larger the dowry the younger, handsome and more aristocratic a husband she caught; and the amount of dowry is stated when he is asked to consider the maiden's claims to his admiration. Among the Armenians, as the Greeks and Turks, the young people never meet alone, nor do they do their own preliminary courting. Old women go-betweens are employed usually to go to the young man and descant upon her beauties of person and character, and the amount of her dowry, and then, if the latter is large enough, the woman returns and tells the family that the young man demands the hand of the young lady. Sometimes brothers undertake to find suitable husbands for their sisters, but usually the professional matchmakers are employed.

In the case of the couple to whose wedding I went the old woman had gone down to the office and made her proposal there, which he accepted on condition that the dowry was actually what it represented, which was 20,000 Turkish liras, or nearly $100,000, and this was considered a good dowry, and therefore the young girl was very attractive.

The young man, Haskar by name, received the money all together the day before the ceremony, according to custom, and out of that he bought his wedding suit and a handsome necklace of turquoise and brilliants for his wedding present to her. In the evening, after having received the dowry money, he called on Mr. Hanly and proposed to buy a partnership in the *Levant Times*, and so in one day from a clerk he aspired to become part owner of the paper. He talked of the dowry in the most open manner and said that he thought that so wealthy a man should have given his daughter a larger portion, but that in time he hoped his wife would inherit a fortune, as her father lived near a very unhealthy place called Yerimbourgas and already had malaria. Still, the family of the bride were satisfied, and custom blunts any feeling they might have on the subject; but it seemed most abhorrent to hear him talk in this cool, calculating way. Mr. and Mrs. Hanly say that it is the fashion among the Armenians, and as long as they are satisfied everybody else ought to be.

I forgot to mention that there were two houses also given to the bride, one in Constantinople and one in Prinkipo, both furnished and ready for occupancy, but both these were settled upon her, at which Haskar complained, and he sent his cousin and mother to prove that the inventories of furniture and the bride's clothes were absolutely correct as stated. When I arrived at the house the bride was just dressed, and I was invited into the bed-room, where she was to be seen in all the glory of her attire. She was standing in the centre of the room, and all the slaves and old women stood on one side to give a better view of her magnificence.

It took a walk all around her to discover where her face was, or which was the back. She was covered with a most curious veil made of long slips of gold tinsel which reached to her feet. Through this you could not see, except the bottom of her dress. The Armenian women are generally very pretty, but without much intellectual expression, and, in fact, they are not renowned for intelligence or wit, and so well is this known that instead of calling another a fool, the Orientals say, "Pretty Armenian."

On the other hand, they are gentle, sweet-dispositioned and very domestic, and fondly attached to their husbands and children. As a general rule the Armenian women dress much after the fashion of European nations—that is to say, they have no distinctly national costume, but in ceremonies like a wedding they cling to custom which has been in use for centuries.

After having twice made a circuit of this tinsel veil, the women lifted it aside in front and revealed a rather pretty young girl of fifteen or sixteen. She wore a dress of white silk brocaded with silver and pearls, and around her waist was a wide belt of gold studded with precious stones.

Her cheeks were painted a deep crimson, laid on in heart-shape, and another heart was artistically put on the chin, while the rest of her face was as white as the white lead cosmetic could make it. The eyebrows met and also reached to the hair on each side of the temples, and they were as black as they could be painted. The inside of the ends of her fingers and finger-nails was stained deep crimson. Her hair, which was long and thick, though coarse, was braided full of little, jingling coins. The outlines of form were, as usual in this country, completely hidden by clumsily-made clothes.

After having admired her to her heart's content, acting upon my friend's prompting, I lifted a fold of her dress to see if the pearls, so lavishly sewn on, were real ones, which pleased all her friends, as what we would consider the height of ill-breeding they took upon as delicate attention, and as the pearls were real they wished that fact to be clearly understood.

I forgot to look at her feet and was about to go and sit down when she struck out first one foot and then the other, that I might see that they were shod with velvet slippers embroidered with gold thread and pearls. Then she showed her earrings, which were large solitaire diamonds. She had on no brooch or necklace, and one of the women said the bridegroom would furnish them as his wedding present (out of her own money), and that they would be presented to her after the ceremony.

We then sat down and coffee was served in little cups as large as half an egg-shell and handed in little gold filagree holders—the real, sublimated essence of the spirit of mocha Sweetmeats were handed around in crystal jars, with spoons, as the Turks serve them. These jellies are very thick and tenacious and are flavored with rose, violet, jessamine or anise, which is to me a very unpleasant flavor, and unfortunately I took a spoonful of that. It would neither go down as it was and it wouldn't dissolve, and as I reached for a glass of water I managed to upset both spoon-glasses and the spoons fell to the floor with a clatter that startled everybody, and the bride's parents came running in to see what had happened.

After this episode all the lady guests went into another room to see the trousseau, which was laid out for their inspection. Many of the dresses were very rich and handsome, but I found it very tiresome being the *mussufere*, or guest of the guests, which is a title that confers much distinction, as these people are very kind and wish to make a stranger in a strange land feel welcome, but sometimes the kindness grows burdensome, it is so officious. We had arrived at six o'clock, and before the things were all examined the mother of the bride entered and called us out to the larger room, telling us that the table was spread for the marriage feast and we must come and look at it. We traversed the long, cold salle to the supper-room, which looked really very handsome, but it was bitterly cold, there being no appliances for warming it, as there are neither stoves nor fireplaces in Constantinople, the only heat they have coming from tiny charcoal fires in little copper braziers, called *mangals*. On the table were three enormous fish, laid on carved wooden platters. There were fowls, cakes, dried fruits, enormous quantities of bread, and some fruit and cheese. The hot dishes were to be served later.

From there we went to the parlor, where all the company now had assembled to await the arrival of the bridegroom and the priests, four of whom were to perform the ceremony. The bride was seated upon a stool and her tinsel veil arranged in such a manner as to completely hide her, and she looked like a stack of straw. The rooms in all Oriental houses have very little furniture, this immense parlor having but one table and one chair. There were divans all around the walls covered with chintz, with many very handsome cushions lying against the backs, and in the middle of the room was a fountain which was handsomely carved. The floor was covered with elegant Persian rugs, and the ceiling fairly festooned with lamps, which brought out clearly the rich monesque decorations of the wall and ceiling.

The bridegroom and his friends arrived about nine, accompanied by his mother, who was one of the most repulsive-looking women I ever saw; she looked like a bird of prey, and my friend said she made no secret of her opinion that they were not giving dowry enough for so handsome and well-connected a young man as her son. All the guests arrived, but the priests did not come. We waited and waited, but still they did not arrive. Ten o'clock, eleven, and yet they hadn't put in an appearance. The father of the bride went to see what had become of them, and soon returned to say that they were at another wedding and would surely come soon. So they served coffee and more sweetmeats, and the gentlemen drank mastic to sharpen their appetites and smoked cigarettes to relieve the monotony.

I wished myself at home, but finally settled back into the corner of the divan among the cushions and have a dim idea that I fell asleep. Finally, at one o'clock, there was a stir, and I roused myself. A boy came and said the priests were on the way and would be there directly, and he spread a piece of carpet in the middle of the room and retired. The guests did not seem to mind the delay, but the poor bride, who sat immovable upon her stool, received my pity.

At last, at half-past one, the priests arrived, preceded by a crowd of boys bearing censers and buzzing some sort of chant, but the droning sound was frightful. The priests were dressed in magnificent robes of stiff gold brocade and with jewels on the breastplate. The chief priest wore a sort of mitre on his head literally blazing with jewels. The carpet laid by the boy was now covered by one far more beautiful, having tassels of pearls at each corner. The chief priest took his place on the centre of this and the other three behind him. The bride's father took her hand and led her forward to the bridegroom, and the two then stepped before the priest. Two boys brought cushions of velvet, on each of which was a green wreath. These wreaths were placed by the priest on the bowed heads of the bride and groom. Hers was kept in place by her tinsel veil, but that of the unfortunate Haskar kept sliding backward or forward all the time, making him very uncomfortable.

The bride was rather under the medium height, and Haskar was very tall, and they were obliged to stand with their foreheads touching all the time, and the ceremony lasted one hour. It was mostly in the Catholic form, though with some important differences, as the Armenians have a religion themselves which follows the Catholic form closely, but they do not recognize the Pope of Rome.

The boys seemed to take pleasure in swinging their censers as near the heads of the couple, when they knelt for a final benediction, as possible, while the priests chanted with the boys, and they then rose and the priests departed after having regaled themselves alone in the supper-room.

The bride was then placed upon the same chair, and the bridegroom came forward with a richly-trimmed cushion on which were his presents—a watch and chain, a diamond brooch and necklace, a pair of gold filagree bracelets over four inches wide, studded with rubies, and a silk purse filled with gold. Jewels are quite cheap in Turkey in comparison to the price of them in this country.

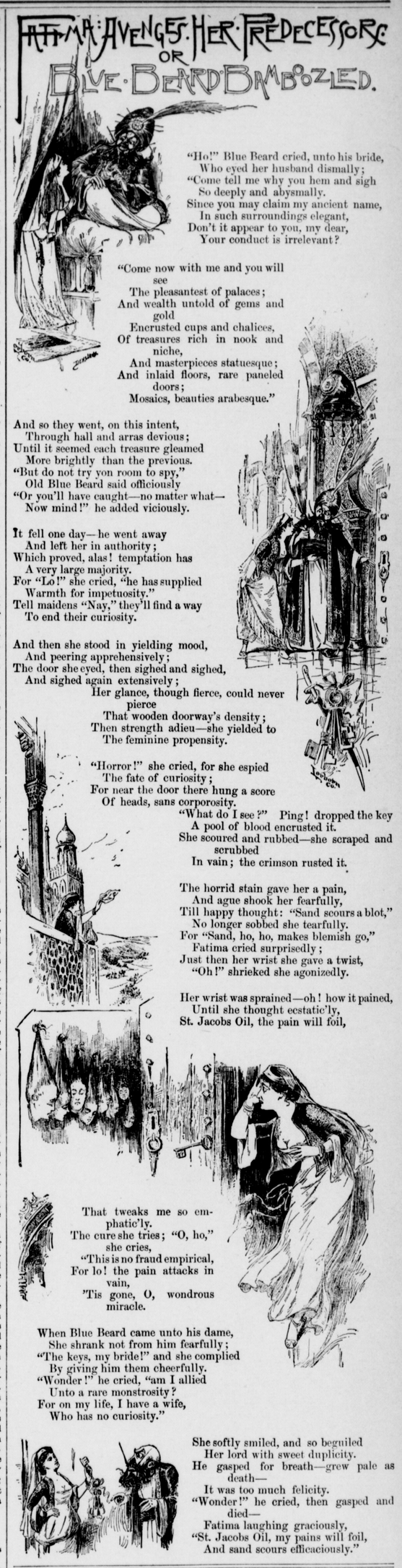
After giving the jewels the bridegroom took off the veil and handed it to his mother, then placed the jewels on his bride with his own hands, very awkwardly, and offered her his hand, and everybody followed them to the supper-room. It was full daylight before they finished, for the Armenians are very good eaters. After a few congratulatory speeches everybody went home, first taking one last cup of coffee. I should think that one such wedding would be enough to last a lifetime.

OLIVE HARPER.

RESTING HIS BRAINS.

How a Noted Poet and Writer Finds Work to Do.

Dr. Oliver Wendell Holmes, during the busy years of his life, it is said, was accustomed to rest his brain by working with his hands. Under the great library table there was a smaller one, which was a miniature workshop fitted with a turning lathe and tools, with which the poet made boxes, brackets and toys for his friends. The little shop moved on a tiny railway track, in the floor, so that on the approach of a visitor who could not appreciate "jimcracks" the doctor could push the table, tools and all, under the large one, entirely out of sight. The majority of brain-workers have had some pursuit, taste or handicraft which relieved the tension on the brain of steady application in one direction. Sometimes, as in the case of Mr. Gladstone's tree-chopping or Mr. Hawthorne's potato digging, it was severe physical exertion that gave rest to the mind, but oftener it was the employment of the fingers and the brain in some lighter work than the daily craft. Hans Andersen cut paper figures with marvelous skill, one of the great Russian novelists makes clay pipes of every shape, and one of the most eminent clergymen in this country dabbles in chemistry and has nearly blown up his family on several occasions.—*Exchange*



"Ho!" Blue Beard cried, unto his bride,
Who eyed her husband dismally;
"Come tell me why you hem and sigh
So deeply and abysmally.
Since you may claim my ancient name,
In such surroundings elegant,
Don't it appear to you, my dear,
Your conduct is irrelevant?

"Come now with me and you will see
The pleasantest of palaces;
And wealth untold of gems and gold
Encrusted cups and chalices,
Of treasures rich in nook and niche,
And masterpieces statuesque;
And inlaid floors, rare paneled doors;
Mosaics, beauties arabesque."

And so they went, on this intent,
Through hall and arras devious;
Until it seemed each treasure gleamed
More brightly than the previous.
"But do not try yon room to spy,"
Old Blue Beard said officiously
"Or you'll have caught—no matter what—
Now mind!" he added viciously.

It fell one day—he went away
And left her in authority;
Which proved, alas! temptation has
A very large majority.
For "Lo!" she cried, "he has supplied
Warmth for impetuosity."
Tell maidens "Nay," they'll find a way
To end their curiosity.

And then she stood in yielding mood,
And peering apprehensively;
The door she eyed, then sighed and sighed,
And sighed again extensively;
Her glance, though fierce, could never pierce
That wooden doorway's density;
Then strength adieu—she yielded to
The feminine propensity.

"Horror!" she cried, for she espied
The fate of curiosity;
For near the door there hung a score
Of heads, sans corporosity.
"What do I see?" Ping! dropped the key
A pool of blood encrusted it.
She scoured and rubbed—she scraped and scrubbed
In vain; the crimson rusted it.

The horrid stain gave her a pain,
And ague shook her fearfully,
Till happy thought: "Sand scours a blot,"
No longer sobbed she tearfully.
For "Sand, ho, ho, makes blemish go,"
Fatima cried surprisedly;
Just then her wrist she gave a twist,
"Oh!" shrieked she agonizedly.

Her wrist was sprained—oh! how it pained,
Until she thought ecstatic'ly,
St. Jacobs Oil, the pain will foil,
That tweaks me so emphatic'ly.
The cure she tries; "O, ho,"
she cries,
"This is no fraud empirical,
For lo! the pain attacks in vain,
'Tis gone, O, wondrous miracle.

When Blue Beard came unto his dame,
She shrank not from him fearfully;
"The keys, my bride!" and she complied
By giving him them cheerfully.
"Wonder!" he cried, "am I allied
Unto a rare monstrosity?
For on my life, I have a wife,
Who has no curiosity."

She softly smiled, and so beguiled
Her lord with sweet duplicity.
He gasped for breath—grew pale as death—
It was too much felicity.
"Wonder!" he cried, then gasped and died—
Fatima laughing graciously,
"St. Jacobs Oil, my pains will foil,
And sand scours efficaciously."

A Reliable Almanac for 1888.

Webster's Unabridged Dictionary says that an almanac is "A book or table containing a calendar of days, weeks and months, to which astronomical data and various statistics are often added, such as the times of the rising and setting of the sun and moon, changes of the moon, e lipses, hours of full tide, stated festivals of churches, weather probabilities, etc." All this and more too will be found in the Ben Franklin Almanac issued by the Chicago, Milwaukee & St. Paul Railway. Send six cents in postage to A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis., and an almanac for 1888 will be forwarded to your address.

Imperial Sport.

People need not be surprised to hear that the German Emperor was able to kill several deer during the recent chasse in Count Stolberg-Wernigerode's forests on the Harz. The Emperor sits in an easy chair, and the creatures are driven along in a herd at a distance of less than twenty yards from his gun, which is handed to him by the jager as they approach.—*Exchange.*

A New York girl was shot by her lover, but her corset saved her. It "stayed" the bullet.

MANUFACTURING THE NEEDFUL.

Money Being Made in Germany for the Siamese Kingdom.

The mint at Hamburg, Germany, has received a contract for 25,000,000 bronze coins which will constitute a new currency for the kingdom of Siam. The coins will be of several denominations and will bear on one side the portrait of the King of Siam, while on the other side will be an allegorical figure representing genius. A Westphalian firm furnishes the metal. The new coinage will replace the present zinc currency, and the number issued is about five coins per head for the population of Siam. It will keep the Hamburg mint busy for five months. As recently as 1860 the Siamese silver coinage still consisted of roughly spherical pieces of silver of various sizes, which were formed of portions of silver rods, which were first bent together and afterward trimmed at the ends and hammered, the whole being then stamped with two or three devices denoting the value. In 1861 the Siamese embassy to England made a contract with a Birmingham firm for the circular silver coinage of seven denominations, which has since been the money of the realm.—*Exchange.*