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THE BULLFIGHT.

Mexicans Usually Leave the Arena Dejected and Disgusted.

"I was born and reared in the republic of Mexico, and I never yet have witnessed a bullfight," said a prominent and wealthy resident of the Mexican capital.

"This form of amusement was never to my liking, and, though I have no criticism for those who go, it cannot be pictured as an entertainment that appeals to people of refined taste and humane feeling. Yet it is a sport that makes people become in a way devotees, and the bullfight habit once cultivated is difficult to break. I have heard Americans after witnessing their first exhibition declare they would never go to another, and yet these very people are apt to become the most habitual attendants. Except on rare occasions our native women do not attend the fights, but now and then they go when the proceeds are to be given to some charity.

"One of the curious phases of these performances is the enthusiasm with which the crowds start forth to view it and the subdued and melancholy way they leave when the fight is over. Instead of the eager looks and murmurs of expectant pleasure, most of the spectators return dejected and disgusted. The sport rarely comes up to the anticipation of the public. The matadore erred egregiously in this point or that, and, though advice was hurled at him on all sides, he did not profit by it. Many give vent to their disgust in angry epithets, and yet next Sunday finds them at the ring as usual."—Washington Post.

HIS FOOLISH REMARK.

A Statesman Who Was Made and Unmade by Newspaper Men.

A certain young man was sent to congress. He delivered a clever maiden speech. The correspondents liked him. They wrote him up in their dispatches. His pictures were printed in the newspapers, and anecdotes of his life appeared in many journals. He was alluded to as a prospective speaker of the house, and it was generally agreed that he would do great things—after he had been elected for the second term.

One day a correspondent called upon the young statesman. He was engaged with some constituents; so the newspaper man sent in his card. When it was handed to the embryo speaker his constituents offered to excuse him.

"Oh, no," he said, with affected carelessness. "It's only one of those penny a liners outside. He can wait until I get ready to see him."

The door was ajar, and the correspondent heard the remark. He had met such men before. He hastened back to his office, and that night there was a meeting of correspondents.

"What do you want us to do," asked one of the men—"roast him?"

"Oh, no," was the reply; "not that."

"What, then?"

"Why, simply ignore him."

He was ignored. And his first term in congress was his last.—Schoolmaster.

Unique Family Circle.

A small town in Bavaria can boast of what may be described as a unique family circle. A shopkeeper resident there includes among his household three living mothers-in-law, each with a mother of her own; his own mother, his third wife and four daughters in their teens. The twelve women are reported to live on terms of the greatest amity, and the shopkeeper himself, who is fortunately in good circumstances, professes to be perfectly contented notwithstanding that he is thus the thirteenth of his family. The incessant banter to which he is subjected he philosophically welcomes as tending toward the better advertisement of his business.

An Ultra Modern Child.

Margaret's mother numbers among her friends several schoolteachers, and, although she is not yet five, Margaret has observed some things. Not long ago a family of kittens made an entree into Margaret's home, and she was most anxious to keep them all. Her mother objected on the ground that they were all girl pussies and would eventually grow up into mother cats.

"No, they won't, mother," said Margaret very earnestly. "I won't let them be mothers; I'll train them to be teachers."—Brooklyn Life.

The Silver Bridge.

One of the customs observed at a Bohemian marriage feast is that of making the bride cross a silver bridge. The bride's father-in-law lifts her on to the table, where she walks on two rows of silver coins, at the end of which her husband stands and receives her into his arms. The silver bridge typifies the wealth with which her bridegroom hopes to smooth her path in life.

A Crushed Genius.

"So Josh didn't hold his position very long?"

"No," answered Mrs. Corntossel. "But it wasn't the boy's fault. It wasn't six weeks before he knew so much more about how to run the business than the man who owned it that they got jealous and discharged him."—Washington Star.

Easily Believed.

"Many have said that if Longfellow were living today he could not sell his poems," remarked the girl with the book.

"I'm sure of it," replied the amateur poet. "Why, I haven't been able to sell mine."—Philadelphia Record.

A little boy in a Virginia Sunday school, when asked to tell something about Solomon, replied, "He's the man that knowed it all."

DUODECIMALISMS.

In Theory the Number 12 Is a Better Unit Than Is 10.

Herbert Spencer was ever opposed to the metric system. He was no such fool as to call the present British reckoning in pounds, shillings and pence satisfactory. His point was that the number 12 was a better unit than 10. Twelve is twice divisible where 10 is only once divisible. One-quarter of 10 is 2½, not an integral number. There are other reasons, based upon the observed workings of the human mind, all tending to show that to reckon in dozens is more natural than to reckon in tens as soon as man grows beyond the finger counting stage.

In scientific duodecimalism new characters would have to be designed for 10 and 11, while 12 itself would be written 10. The number now called 144 would be written as 100, and 1,728 would be 1,000. The present number 100 would be 84. In the course of a hundred years or so, when people had got used to it, the duodecimal system would be just as convenient as the decimal. Twelve inches would make a foot, twelve feet a rod, and so on.

In theory duodecimalism is sound. But it is not an easy thing to change a people's standards of money, weights and measures.—New York World.

WASHINGTON'S METHODS.

The Way the Father of His Country Conducted Receptions.

Presidential receptions at the White House nowadays are vastly different from those given by the Father of His Country when he was at the head of the government. Philadelphia was then the scene. The president rented a house at Sixth and Market streets for $3,000 a year and dressed himself much more elaborately than he had for similar occasions in New York.

On the occasion of a presidential reception a chosen few were admitted and formed a circle around the reception room. Then the president made the round, favoring each with a formal bow and a few words. Then he returned to his position before the fireplace, and they in turn were conducted to him, bowed and retired.

There was no handshaking, his hands "being so bestowed as to indicate that the salutation was not to be accompanied with shaking hands." At these levees our first president shone, too, in the matter of dress. Washington is described as resplendent in black velvet, silver knee and shoe buckles, long black silk stockings, his powdered hair tied in a silk bag or cue behind. He wore yellow gloves and held a cocked hat in his hand.—Exchange.

WEEPING AT A WEDDING.

A Chinese Marriage Is a Moist and Solemn Ceremony.

A Chinese marriage is a solemn ceremony—no talk, no levity and much crying. The solemnity of a funeral prevails. After the exchange of presents the bride is dressed with much care in a red gown—brocade or silk, if she can get it; her eyelashes are painted a deep black, and she wears a heavy red veil attached to a scarlet headdress from which imitation pearls hang over the forehead. A feast is spread upon a table, to which the blushing bride is led by five of her friends. They are seated at the table, but no one eats. Deep silence prevails, when finally the mother starts crying, the maids follow, and the bride joins in the chorus. Then all the bridesmaids leave the table, and the disconsolate mother takes a seat beside the chair of state, where the bride sits. The bridegroom now enters with four of his men friends. The men pick up the throne on which the bride sits and, preceded by the bridegroom, form in procession and walk around the room or into an adjoining room, signifying that he is carrying her away to his own home. The guests then throw rice at the happy couple, a custom we have borrowed from them.

Macedonian Girls.

In Macedonia girls usually marry at the age of thirteen or fourteen, and a husband will pay £15 to £20 for a wife if she is a good reaper and expert at housework and spinning. When girls from the villages marry townsmen no money is paid, the bride instead bringing her trousseau with her in exchange, as it were, for the privilege of becoming a "town lady." In the latter case the bride most likely will be required to do little or no work in the fields, and that is the great ambition of most girls there.—London Globe.

For Her Blood.

Lady de Vere—So you wished to see me, Mrs. Farmer? Mrs. Farmer—Yes, lady, an' 'oping as you are full of 'ealth an' 'appiness. Well, I cum cos your Violet sez to my Emily as she's gotten blue blood in 'er weins. So I makes so bold as to bring up a bottle of the famous blood mixture as set my old man on his pins, thinkin' you would give it a trial!—London Chronicle.

Presumptive Evidence.

"What evidence have we," asked the teacher in the night school, "that people live longer nowadays than they used to live?"

The young man scatched his ear and reflected.

"Well," he said, "the people that used to live are all dead, ain't they?"—Chicago Tribune.

The Superlative.

"I have looked over the whole field," said the young author, "and the only thing that pays is a good novel."

"Wrong again," said the philosopher.

"What pays better?" said the author.

"A bad novel," said the philosopher.—Life.

A man's real possession is memory. In nothing else is he rich; in nothing else is he poor.—Smith.

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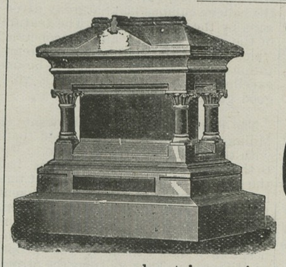
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