

## NEEDLES IN HER BODY.

### TORTURES WHICH SURGEONS CAN'T EXPLAIN.

Needles seem to grow in body of Melvina Morford—For Three Years They Have Been Cut Out of Her, and More Are Yet to Come.

**F**ROM THE BODY of Melvina Morford, a nineteen-year-old girl living at Sharon, Pa., physicians have extracted within the past three years over eight hundred needles and fragments of needles. How many are still imbedded in her flesh they do not pretend to say, but operations to remove the sharp pieces of steel are still going on.

This story is true in every detail. The surgeons say it is without precedent for the extraordinary number of needles her body has contained. There are several well-known cases of a woman carrying a needle in her body for years, and the needle has kept constantly moving from one limb to the other. When, not long ago, the surgeons cut out from twenty to forty more needles they thought their task was finished. But it seems not.

If, as some surgeons contend, the case is one of voluntary self-torture, then the patient, a fragile young girl, possesses wonderful endurance and a stoical indifference to pain which far surpasses that of the New Mexican Indian priests, who, once a year, in the performance of a religious penance, flagellate themselves with sharp cacti branches, filling their backs with thorns, which are afterwards drawn out.

The girl, however, strenuously denies that she fills her skin with needles. She says that she has no idea where they come from. Her parents corroborate her. They have even kept close watch over her movements to detect, if possible, whether the physicians' theories are correct, but they say they have learned nothing.

The operations for the removal of the steel pieces are exceedingly painful and cause the girl to writhe under the cut of the surgeon's knife. She is, in fact, unusually sensitive to pain.

## AMERICAN DIAMONDS.

### A Few Choice Specimens of Them Are Found Here.

Diamonds have been found occasionally at different places in the United States, but never in sufficient quantities to render systematic mining profitable, says the New York World. The largest authenticated diamond ever found in this country was picked up by a laborer engaged in grading the streets of Manchester, Va. Its original weight was about twenty-four carats and after cutting a twelve-carat stone resulted. On this stone, called by Capt. Dewey, its owner, the Oninoor, John Morrissey once loaned \$6,000, but Mr. Kunz, the diamond expert, appraised its value at less than \$1,000, as it is poorly colored and imperfect.

Next to this stone comes a sixteen-carat diamond found in 1884 at Waukesha, Wis. A stone over four carats came from Dyanarville, N. C., in 1886, and one weighing just a little less was found in Dane County, Wisconsin, in 1893. In Georgia and North Carolina, taconite or flexible sandstone is found. This stone, so elastic that a slab of it can readily be bent into a curve by the fingers, is found associated with diamonds in Brazil, and this fact led to a search for the gems in these southern states. Quite a number of small stones were consequently found there, mostly in the gold washings of Hall county, Georgia.

In California's gold diggings, diamonds have also been found in some numbers. About seventy stones have been obtained from one locality at Cherokee flat, the largest weighing about two and one-half carats, and the colors varying from rose through various shades of yellow to pure white. The largest price ever paid for a California diamond in the rough was some \$600. There are twenty diamond-cutting establishments now in this country, handling during each year about \$1,250,000 worth of stones.

## True Realism.

Dramatic Author—I understand that you are looking for a new play.

Manager—Yes, but I am very hard to suit. I want a play which shall combine all the elements of tragedy, comedy, farce, pantomime and spectacle.

"That's it. That's what I've got. Chock-full of tragedy and human suffering, tears and smiles, joy and woe, startling surprises, unheard of mishaps, wreck and ruin, lamentations and laughter."

"What's the title?"  
"A May Day Moving."  
"What's the plot?"  
"Hasn't any plot. Just an ordinary May day moving."

## Real Devotion.

"Are you sure you love him?"  
"Am I sure? Do you see this dress?"  
"Of course I do. What of it?"  
"Will you kindly tell me if it bears the slightest resemblance to the present fashion?"  
"Well, really, it—er—it—"  
"It doesn't!"  
"No."  
"Well, I am wearing it because he likes it."—Tid-Bits.

## Pretty Near It.

Insurance Examiner—Has there been any insanity in your family? Mrs. De Avno—Well, my sister married a man who hadn't a cent.

## BATTLING WITH A RATFISH.

### A Queer Marine Monster Killed Off the California Coast.

The Italian settlement at the foot of Franklin street was agitated this morning by the capture of a monster of the deep, says an Oakland correspondent of the San Francisco Examiner. An Italian fisherman gave battle to the queer fish, and he says he will long remember the encounter. The capture was made near Goat Island. It took several hours to land the fish and during the contest two boats were nearly wrecked. The Italians call the monster a "ratfish," because it has somewhat the appearance of a rat. The fish weighs 245 pounds and measures eleven feet from the tip of the nose to the end of the tail. The tail itself, which was used by the fish as a means of defense, measured six feet in length. The story of the battle was told by a man named Lagoria, who employs the fishermen to go out every morning and fish for him.

"There is one old man in my employ," said Lagoria to-day, "who seems to have particularly bad luck in catching freaks. Several days ago he got a monster while fishing near Goat Island and had an exciting encounter. This morning the same old fisherman had his lines out near Goat Island when he captured the ratfish. He was alone at the time and was somewhat excited when the monster came to the surface of the water and made straight for his little boat, lashing his tail in all directions. The fisherman had to devote his efforts in getting away from his catch. He shouted for assistance, and three companions, who were fishing in the vicinity, came to his rescue. After a long struggle they succeeded in drowning the monster and towed him to shore. A fish that weighs 245 pounds and is eleven feet long, and a tail almost like a rod of iron, can do some fighting when it gets mad. That is what my fishermen found out when they tried to land the monster. The man who made the capture has given up the sea for a few days. He is a little superstitious about his captures and does not want to do any more fishing for awhile. The Italians call it a 'ratfish,' but that is not the proper name. We have been in the fish business for a great many years, but we have never had anything like this before. It is not a shark. The tail is very peculiar and has great strength. That is its weapon of defense. The men who captured the fish tell me that the monster can work terrible havoc with its tail."

## NEW KIND OF BRIDGE.

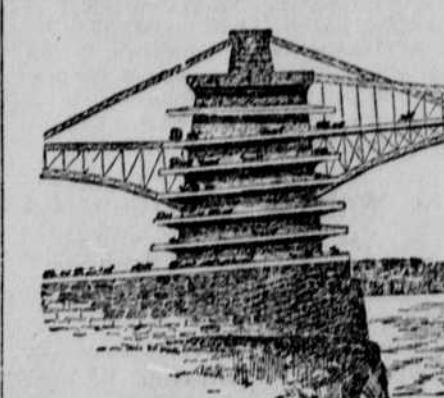
### COSTLY APPROACHES CAN BE DONE AWAY WITH.

### A Spiral Roadway at Either End—Here Is a Plan by Which It Is Claimed Millions Can Be Saved in New York's New Bridges.

**I**N order to save the vast expense of purchasing ground to make the long approaches to a bridge in New York city, an invention has been perfected whereby horses, wagons and foot passengers can ascend at the tower. This is an important question in view of the projected new bridges on the North and East rivers, says a New York paper.

In order to comply with the requirements of the federal government, these bridges will have to be constructed some 150 feet above the water in the central span. As the shores of New York, Brooklyn and Jersey City are comparatively low, it will be seen that this necessitates long and costly approaches like those of the Brooklyn bridge. In this case the land was condemned and purchased at a cost of millions, but if the approaches could have been done away with this money would have been saved.

The new bridge which has been designed by James P. O'Brien of New York has indeed projecting parts over the land, but these are merely to



NEW DESIGN FOR A BRIDGE OVER EAST RIVER.

counterbalance the weight of the parts of the bridge over the water, as the structure is built on the cantilever principle. When you pass over this bridge you never go beyond the towers.

A great, strong spiral roadway winds around each tower for horses, wagons and foot passengers. The number of turns which this roadway makes around the towers depends upon the nature of the traffic and the height to be attained.

With only horses, light wagons, bicycles, etc., the spiral might have a higher slant. But for heavy traffic the elevation would need to be less and the spirals more numerous.

It is not impossible that railroad trains could ascend and descend in this manner. In the famous St. Gothard there is such a spiral railway track cut out of the solid rock on either side of the famous tunnel. The railway thus winds upon itself inside the mountain and emerges to go into the tunnel, upon leaving which it enters another spiral for a short distance.

The principle of railroad trains ascending by a spiral is thus well established, and only variations of gear and in the build and weight of the locomotives are necessary to fit to these new conditions which the construction of the North and East river bridges present. A slight curb around the edge of the spirals is all that is necessary for the safety of wagons and foot passengers.

London's new bridge across the Thames has a high central span for the passage of large vessels and it has short approaches, but this is accomplished by elaborate machinery which permits of the entire span being lifted, which thus shuts out traffic for the time being. It is estimated that in the proposed North river bridge the cost of the approaches, together with the purchase price of the necessary land, will fully equal, if not surpass, the cost of the bridge itself.

At the same time, the traffic is delivered at a much more convenient point than the river front. With the bridge here proposed you would step upon the bridge practically on the shore. From end to end of the Brooklyn bridge more than one-half of the distance is over the land, and people desiring to go, say to Franklin square, have to retrace their steps for several blocks after leaving the bridge.

Mrs. Ponsonby presents herself to Mrs. Valerie, the modiste, to point out an error in the monumental bill for her summer costumes.

"Madame will notice that the ribbon on the chalice gown is charged at \$5 cents a yard, and the ribbon on the surah gown at \$1 a yard, and yet precisely the same kind of ribbon was used! A mistake of course!" murmurs Mrs. Ponsonby, in suspiciously sweet tones, a steely glitter in her eye the while.

"Ah!" cries Madame. "Quel malheur! What a stupid bookkeeper is mine! Of course it is a mistake, my dear Mrs. Ponsonby. I am desolated it should occur! I will rectify it at once. Both ribbons should have been charged at \$1.—Truth."

Teacher—Which letter is the next one to the letter H?  
Boy—Dunno, ma'am.  
Teacher—What have I on both sides of my nose?  
Boy—Freckles, ma'am.—New York Herald.

## FARGO'S NOVEL CHURCH.

### No Creed, Catechism, or Collection Box Permitted.

"There is a church in Fargo," said Col. Irons of that city to a Minneapolis Journal reporter, "that recognizes the fatherhood of God and the brotherhood of man. Any man can belong to it. He need pass no test as to faith; he can believe what he pleases, or he can be an agnostic on every subject. He is as welcome to a place in the church as any one else; all he has to do is to behave himself while he is there, and permit others to enjoy the same freedom that he is accorded. They never raise a collection in that church; in fact, there is no such thing as passing the plate. The society has a treasurer whose business it is to call upon those who seem to be interested in the work and exercises of the church, present the needs of the organization, take what they have to give, and pay the bills. That church is run on the theory that when it is no longer able to pay its way it has outlived its usefulness and ought to die. The church has among its members and supporters all sorts and conditions of men. It has those who, in other communities, would belong to Methodist or Baptist congregations; there are Jews as well as those who were brought up in the Catholic faith. The spiritualists and the theosophists are represented. Then there are a number that had about given up all church-going until they came to this society. Here they find themselves at home, and the function and purpose of the church is to make them so. They have parties and dances; dinners are given in the church, and the best people of the town, socially, attend its gatherings. The chief justice of the state of North

## THE WORLD'S DIAMONDS.

### Something About the Vast Wealth Tied Up in Gem.

There is always something fascinating about the subject of diamonds, and rich and poor like to read about precious stones, says Yencwine's News. It is estimated that during the last twenty-five years the American people have paid duty on at least \$180,000,000 worth of diamonds and other precious stones. In 1893 alone they imported \$15,203,563 worth, but in 1894 there was a falling off owing to hard times, and the total was only \$4,856,985. This does not include uncut diamonds, of which we imported more than \$1,000,000 worth in 1892, \$800,000 worth in 1893 and \$566,267 worth in 1894. During the last twenty-four years we have imported \$7,087,817 worth of uncut diamonds. In 1880 we imported only \$129,000 worth of uncut diamonds, and in 1889 only \$250,000 worth. The large increase of late has been due to the fact that a number of American jewelers have opened diamond-cutting establishments. There are now fifteen establishments in the United States which employ from one to twenty men. There are 4,000 manufacturers in Europe and about 200 in the United States who employ between 7,000 and 8,000 persons as cutters and polishers. Perhaps 28,000 people are employed in the diamond mines throughout the world. We read that in past centuries 60,000 people were working in some single Indian mines at one time, and perhaps that statement is not exaggerated, since by the aid of modern machinery one miner can now accomplish as much as twenty who used the primitive methods. The total value of all the diamonds in the world undoubtedly

## THE SUNDAY SCHOOL.

### LESSON IX—SUNDAY, DECEMBER 1—KING DAVID.

Golden Text: "Man Looketh on the outward Appearance, but the Lord Looketh on the Heart"—1 Samuel xvi:7—Faithfulness in All Things.



**I**NTRODUCTORY: The section includes chapter 16. Time: About B. C. 1065 to 1048. Samuel was now about 80 years old. Probably in his last years he was writing the chronicles of his time and of the judges, the substance of which has come down to us in the books of Judges, Ruth, and 1 and 2 Samuel. David (the beloved) was the son of Jesse, of the tribe of Judah, born at Bethlehem, about B. C. 1085. At the time of this lesson he was a gifted, charming, but retiring youth of seventeen to twenty years. Today's lesson includes 1 Samuel xvi: 1-12.

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons.

2. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

David's Faithfulness in Preparation.—David, even if he knew at this time that he was to be king, could not possibly foresee the great work he was to do. He "knew not where he was going," but he knew that, wherever it was, faithfulness in present duty was the only way to reach it. The only way to large things is through faithfulness in little things. 1. It was by the strength and activity gained in doing his best as a shepherd that he was enabled to meet Goliath and do many deeds of daring which gave him power as king. 2. He spent his leisure hours in practicing music.

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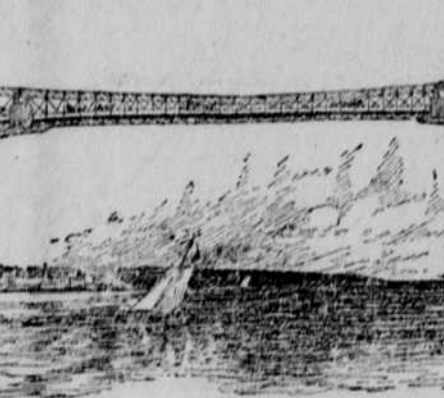
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Dakota is a member, as are the leading business men of Fargo, lawyers, our leading doctors, and there is even room for myself. Then they have a preacher who is broad enough and kindly enough to see good in every man; salvation in every religion that is honestly followed; tolerance and love for the world. All he asks is that a man be decent, and his addresses are rather to stir a man to do the good that he knows and feels than to teach him new goodness that he has no use for. It is a religion of this life and to-day; not of the life to come; of the oneness of humanity and the sacredness of simple everyday duty."

## BICYCLE RIDING ON SUNDAY.

### Recognized as Right by the Rev. James Brady of Boston.

The question whether it is right to ride a bicycle on Sunday or not, has disturbed a good many people of high moral character, but those ministers who have made arrangements for a bicycle storage-room in their churches seem to think there is nothing wrong in it, especially if used as a means of attending divine worship, says the L. A. W. Bulletin. The Rev. James B. Brady of the People's church in Boston was one of the first to introduce this method of attending church. He conceived the idea that young men would come to church in much larger numbers if they were allowed to ride an hour or two in the morning through country fields and in the fresh air, bringing up at the church in time for the opening service. Consequently he made a special provision in a room in the basement of the People's church, and thus makes the church the objective point rather than a roadhouse or some lower resort. A large number of young men attend his church, checking their bicycles at the church door, and going in and sitting under the services with their minds much clearer, and doubtless imbibing much more good than those who go only to sleep through the service. Other ministers have followed the example, several Boston preachers being in that number. One of the latter has organized a bicycle club in his church, and takes a regular Saturday afternoon excursion with a gay party of young people, making himself so pleasant and agreeable to them that they flock to his church Sunday morning.

A pastor in one of the Oranges in New Jersey has offered accommodations to wheelmen on Sundays, and the experiment has attracted many bicyclers from other towns.

When I was out west," said the man who runs about the country selling windmills, "I struck a saloon in a little mining town that was called the Civil Service Reform bar."

"That was rather queer," said the man who stays at home and sells shoes. "I thought so, too, until I found out the reason of the name. I went in to get a glass of beer; got it and laid down a dollar. The man behind the bar took the dollar, dropped it in the till and I got my change?" says I. "Nope," says he, "this is run on civil service principles, and we don't believe in making any unnecessary change." As he had a shotgun in handy reach I concluded to let it go at that.—Cincinnati Tribune.

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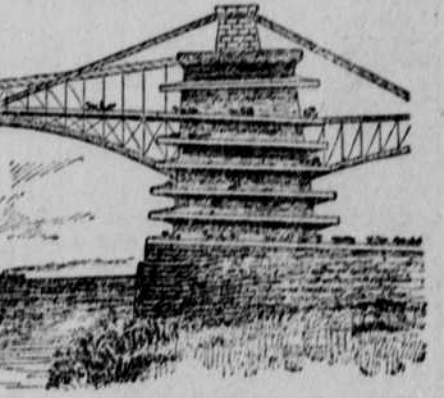
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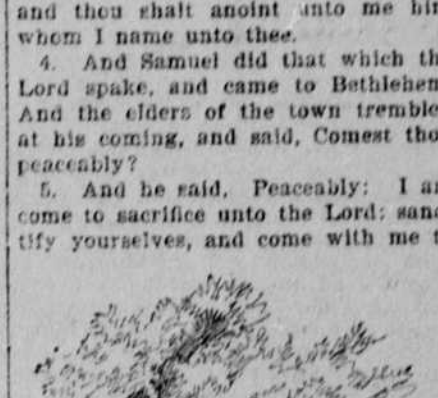
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NEW DESIGN FOR A BRIDGE OVER EAST RIVER.

Dakota is a member, as are the leading business men of Fargo, lawyers, our leading doctors, and there is even room for myself. Then they have a preacher who is broad enough and kindly enough to see good in every man; salvation in every religion that is honestly followed; tolerance and love for the world. All he asks is that a man be decent, and his addresses are rather to stir a man to do the good that he knows and feels than to teach him new goodness that he has no use for. It is a religion of this life and to-day; not of the life to come; of the oneness of humanity and the sacredness of simple everyday duty."

## BICYCLE RIDING ON SUNDAY.

### Recognized as Right by the Rev. James Brady of Boston.

The question whether it is right to ride a bicycle on Sunday or not, has disturbed a good many people of high moral character, but those ministers who have made arrangements for a bicycle storage-room in their churches seem to think there is nothing wrong in it, especially if used as a means of attending divine worship, says the L. A. W. Bulletin. The Rev. James B. Brady of the People's church in Boston was one of the first to introduce this method of attending church. He conceived the idea that young men would come to church in much larger numbers if they were allowed to ride an hour or two in the morning through country fields and in the fresh air, bringing up at the church in time for the opening service. Consequently he made a special provision in a room in the basement of the People's church, and thus makes the church the objective point rather than a roadhouse or some lower resort. A large number