A QUEER MOUNTAIN.

ON ITS TOP IS A ROCK FROM WHICH ELECTRICITY SPOUTS.

A Surveyor's Interesting Experience on Roundtop, Which Is 10,500 Feet High. A Dwelling Not Larger Than an Average Sized Packing Case.

W. B. Fairfield of the geodetic surveying party, under the direction of Professor Davidson, went to go to the top of Alpine peak, or Roundtop, to make an observation that would help him and his colleagues to tell which is California and which is Nevada. Roundtop has been climbed many a time, but never with so few or so entire safety. It is a rocky peak 10,500 feet high. The steep surface is covered with disintegrated rock, commonly called shingle, that slides from under foot. Near the top a slide on the shingle would be exceedingly perilous, for the descent is abrupt for 800 feet and precipitous for 700 more.

Nearing the apex, Mr. Fairfield and his companion were compelled to walk slowly and with great caution around and around the mountain, each time getting a little closer to the summit. They had not merely their own weight to carry, for instruments and a little tent and flour and bacon had to go with them—some of the articles of use to science, others of use to scientists.

At the very top of the mountain Mr. Fairfield found he had barely room to turn around. The peak comes to such a sharp point that to stretch his tripod he had to build a base of rocks for one of the legs.

Mr. Fairfield knew before he ascended where he would live while up there; yet, though he knew where to look and had but four feet of space to look through, he had difficulty in discovering the place. Then he found it and laughed at his mountain home. Art had joined with nature in making this nest 10,496 feet up Roundtop. A heliotroper of the coast survey was there 14 years ago to flash signals clear across the Sacramento valley to an observer on a peak in the Coast range. He had deepened a little cave or recess in the mountainside, then with boards that had been carried up the steep ascent had built a front wall, a roof and a floor. The broken rock had so covered the roof that the little house could be detected from the summit of the mountain, four feet above, only by close scrutiny.

Before he had finished his work a great snowstorm came up, and the thermometer fell to 8 degrees below zero. There was nothing to do save to crawl into the queer house and wait for the storm to cease. In the nipping cold and without light the best way of keeping warm and killing time was to sleep, but to do this was not so easy as might be supposed. The space for sleeping in the heliotroper's combination hut and cave was not intended for two.

On the inside this entire house was just 72 inches long, 34 inches high and 30 inches wide. Mr. Fairfield and his assistant had to lie down together very carefully and begin to arrange themselves in the same position as two spoons in a box, the front of one man close against the back of the other. Turning over at night was an event. After proper notice to each other of the intention each would rise on his elbows or hands, and then together they moved slowly around, finally lying again in exactly the same place in which they had sought rest while lying on the other side. They did not often turn. The cramped position they were compelled to take made them stiff as if from rheumatism.

During the night Mr. Fairfield heard strange sounds under the floor of the tiny house.

"Porcupines," said his companion, who was acquainted with the neighborhood traditions about Roundtop. "Porcupines have made a nest under the floor."

The porcupine story soon proved to be a fiction of the country. From under the floor came rats—enormous rats 7 or 8 inches long and light brown in color—active rats that from about this little house in high and noisy carnival—rats that climbed up the walls and dropped to the floor with delighted squeaks at the noise they were making.

These monstrous rats had a taste for distributing the peace and no taste for the food that pleases the rats of civilization. The flour and the bacon, the crackers and even the cheese remained in the house untouched by them, though no attempt was made by Mr. Fairfield to hide his provisions.

For three days Mr. Fairfield and his companion did not leave the tiny hut except for a few minutes. The snow was falling constantly. The top of the mountain was wrapped in black clouds. Vision could not reach more than three or four feet through cloud and snow.

During the storm the observer had the most extraordinary of all his strange experiences on that mountain.

He was lying in the hut listening to the storm and wishing for bright weather, when his assistant, who had gone to the porthole to watch the snow and the clouds, called him.

Mr. Fairfield was in no haste to leave his blankets to look at falling snow, but his companion urged him to come and to come quickly. He reluctantly unrolled himself from the blankets and went to the opening. He was repaid.

From the ground a short distance away came a hissing sound, as if the cook of nature were frying half the mountain. The hissing was continuous, but varied in intensity. Mr. Fairfield cautiously approached the place whence the sound came. He found that the noise seemed centered in a little jut of rock not bigger than a chair.

He stepped upon the rock and instantly received an electric shock, not so severe as to hurt him, but sufficient to make every part of his body tingle. He stepped from the rock, and instantly the electricity left him. One foot from the rock it could not be felt.

His assistant then stepped upon the rock. The shock was too much for him. Evidently he is much more sensitive to electricity than Mr. Fairfield, because it hurt him. He felt pains all over his body, and every hair stood straight from his head.

He stepped quickly from the rock and would not try the experiment again.

One experience with an electric storm had insulated him against the desire to repeat it.

The formal record of Mr. Fairfield's trip to Alpine peak is a simple line—latitude, so much; longitude, so much.—San Francisco Examiner.

Dislikes Toastmasters.

The Prince of Wales dislikes toastmasters, and he has more than once dispensed with their services. His royal highness does not care either for long "menus" or long speeches at public dinners, and although banquets which he attends usually begin somewhat later than usual they are sometimes over an hour earlier than is commonly the case.—Paris Herald.

SONGS OF THE INDIANS.

Each Tribe's Original Compositions Accurately Transmitted Through Generations.

In every tribe there are hundreds of original songs which are its heritage. Many of them have been handed down through generations and embody not only the feeling of the composer, but record some past event or experience. They are transmitted accurately, and care is taken to transmit them accurately. People who possess written music have some mechanical device by which a tone may be uniformly produced, as by the vibrations of a chord of given length and tension, the tone becoming the standard by which all others can be regulated, and a succession of tones can be recorded and accurately repeated at long intervals of time and by different persons.

The Indians have no mechanism for determining a pitch. There is no uniform key for a song. It can be started on any note suitable to the singer's voice. This absence of a standard pitch and the Indian's management of the voice, which is similar in singing and in speaking, make Indian music seem to be out of tune to our ears, conventionally trained as they are to distinguish between the singing and the speaking tone of voice. Although the Indians have no fixed pitch, yet, given a starting note, graduated intervals are observed. Not that any Indian can sing a scale, but he repeats his songs without any material variation. Men with good voices take pride in accuracy of singing and often have in their memories several hundred songs, including many from tribes with the members of which they have exchanged visits.

The baritone voice among men and the mezzo soprano among women are more common than the pure tenor, bass, contralto or soprano. As a rule, the Indian voice is rarely and steady in tone and sometimes quite melodious in quality, but the habit of singing in the open air to the accompaniment of percussion instruments tends to strain the voice and to injure its sweetness. There is little attempt at expression by piano or forte passages, or by swelling the tone on a given note, but as the songs generally descend on the scale there is a natural tendency to less volume at the close than at the beginning or middle part of the tune.

Where several take part in the singing it is always in unison. The different qualities of male and female voices bring out harmonic effects, which are enhanced by the women's custom of singing in a high, reedy falsetto an octave above the male voices. The choral generally presents two or three octaves, and one becomes conscious of overtones. Evidently the Indians enjoy this latent harmony, as they have devices to intensify it. They employ a kind of throbbing of the voice on a prolonged note, producing an effect similar to that obtained in vibrating a string of the cello by passing over it the bow in an undulating movement. In solos like the love song, where there are sustained passages, the singer waves his hand slowly to and from his mouth to break the flow of the breath and to produce vibrations which seem to satisfy his ear.—Alice C. Fletcher in Century.

A Dog Whose Fame Lives On.

The good deeds of Bob, the fireman's dog, are still fresh in the memory of his human comrades. It was at a fire in Duke street that Bob darted into a burning house, and oblivious of the hereditary animosity between the two races brought out—there being no other living thing to rescue—a half suffocated cat, which he carried in his mouth to a place of safety. At another fire in the Westminster Bridge road the brigade thought that all lives had been saved, but Bob having made a rapid survey began to scratch and bark furiously at a little door till, in spite of their fear of fanning the flames by creating a draft, the firemen broke in and discovered a child crouching down in a corner, half panic stricken. Bob was always in attendance at the old Southwark fire station, ready to follow an engine and to run up the ladder and jump through the windows of a burning building even more quickly than the firemen. He died, it will be remembered, at the post of duty, run over by the wheels of an engine.—London News.

Water and the Human Body.

Comparatively few people know what a large amount of water the human body consists of. A man weighing 200 pounds is made up of 120 pounds of water and 80 pounds of solids. The latter includes bone, muscle, etc. Even the fat of the body contains 15 per cent of water, the liver is made up of 69 per cent and the blood of 83. The skin contains 72 per cent, the brain 75 and the muscle 75.

It may be naturally supposed that a fluid so universally distributed throughout the body must constitute a very important article of its existence. Recent experiments have shown that on water alone life may be sustained as long as 55 days, whereas if dry food only were given death would ensue in a quarter of that time, and this in a most agonizing way. The terrible agony that shipwrecked mariners sometimes suffer in this way will lead them to drink sea water, and this adds a hundredfold to the uncontrollable thirst that induces delirium and death.—Gentleman's Magazine.

The Harem In Modern Turkey.

"Harem," in the modern acceptation of the word, merely means the private apartments, and the women's part is called by the same name even in a bachelor's establishment inhabited solely by men, but generally it is applied to every place intended for women. The end of the Turkish railway carriage, curtained off from the rest, is a harem. So is the ladies' cabin on board ship and the latticed gallery in a mosque.

In the dwelling house it is all that quarter inhabited by the wife and children and other ladies of the family, and here, I may say, in passing, that very few Turks nowadays have more than one wife. The old fashioned Turk with his innumerable women no longer exists, except as a very rare exception, but the Mussulman has not sacrificed the advantages of the privacy granted him by the Mohammedan law and custom.—Scribner's Magazine.

Dr. Fuller's Memory.

Among those who have performed great feats of memory may be mentioned Dr. Fuller, author of the "Worthies of England." He could repeat another man's sermon after hearing it once and could repeat 500 words in an unknown language after hearing them twice.

He one day attempted to walk from Temple Bar to the farthest end of Cheapside and to repeat on his return every sign on either side of the way in the order of their occurrence, and he did it.—Interior.

Sympathy.

Rupert—I think I'll pour some cologne in this medicine bottle.

Mamma—Why?

Rupert—Why, to take the taste out of its mouth.—Harper's Young People.

IN THE TEMPLE OF WISDOM.

"Give me thy dreams," she said, and I,
With empty hands and eyes again,
Watched my fair flowery visions die
Upon the temple's marble floor.

"Give joy," she cried. I let joy go.
I saw with cold unclouded eyes
The crimson of the sunset glow
Across the disenchanted skies.

"Give me thy youth," she said. I gave,
And, sudden clouded, died the sun,
And on the green shroud of a grave
Fell the slow raindrops, one by one.

"Give love," she cried. I gave that too.
"Give beauty." Beauty sighed and fled,
For what on earth should beauty do
When love, who was her life, was dead?

She took the balm of innocent tears
To lave upon her altar coal.
She took the hopes of all my years,
And at the last she took my soul.

With heart made empty of delight
And hands that held no more fair things,
I questioned her, "What shall requite
The savor of my offerings?"

"The gods," she said, "with generous hand
Give guerdon for thy gifts of rest.
Wisdom is thine to understand
The worth of all that thou hast lost."
—E. Nesbit in Athenaeum.

A Bill That Never Passed.

Congressmen sometimes adopt queer expedients to gain the good will of their constituents. Years ago a member from a western state was very much afraid he would be knocked out in the approaching campaign. He had not managed to make himself a power in congress. In fact, his constituents had never heard of him doing anything besides voting with his party when his name was called and drawing his salary. He was desperate. Something must be done to please his people at home or he would be buried out of sight. A bright young woman to whom he had described his troubles said to him:

"You live near the center of the United States, don't you?"

"Yes."

"Then why don't you introduce a bill to have the capitol moved to the principal town in your district?"

"The very thing."

And he introduced the bill. It worked to a charm. The people of his district at once concluded he was a great man and with much enthusiasm sent him back for another term, so that he might press his removal bill and secure its passage. In the next congress he reintroduced the same measure, and though it was promptly pigeonholed in the committee room, and of course he never got a chance to make a speech on it, his people stood by him and gave him a third term as a reward for his genius.—Washington Cor. Philadelphia North American.

A Chinese Letter of Condolence.

Few persons, however cultured, face without flinching the duty of addressing a letter of condolence to a bereaved friend. If they use the language of moderation, they fear their words will seem but "cold comfort" to those that mourn. If they gush, the notes of insincerity jars upon their own feelings. The following letter from a resident at a summer resort to the head of a family in town that had lost a dear wife and mother deserves to rank as a classic in obituary literature:

DEAR SIR—I am very sorry you loss the wise ladies she say with God forever. When she live that time and said, We have to be end, we will stay with God forever. And hope you far away off not be weary, and take good care yourself, and look back your children, and you have the best in the world. But we hope her stay on this world longer and do more good. When I talk to my friends who know her, for the children come there, so 'member her forever when she is live every year; the scholars remember the Lakeside park. Now the children know the park is to her, so the schools got the name is fame.

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Here in artless but touching phrase is a tribute to departed worth, comfort to the afflicted, simple piety and the pathos of human life.—Washington Post.

An Extraordinary Meteor.

On May 10, 1879, a large and extraordinarily luminous meteor exploded with terrific noise, followed at slight intervals with less violent detonations, and struck the earth in the edge of a ravine near Estherville, Emmet county, Ia., penetrating to the depth of 14 feet. Within two miles other fragments were found, one of which weighed 170 pounds and another about 32 pounds. The principal mass weighed 431 pounds. All the discovered parts aggregated about 640 pounds. The one of 170 pounds is now in the cabinet of the State University of Minnesota. The composition of this aerolite is peculiar in many respects; but, as in nearly all aerolites, there is a considerable proportion of iron and nickel.—Iowa State Register.

Great Memories.

In great feats of memory the eye plays a chief part, yet blind people also have good memories. Rev. B. J. Johns, chaplain to the blind asylum, London, testified that a large number of pupils learned the Psalter, and that one young man was able to repeat any one of the whole of the 150 prayer book psalms and hymns, as well as a considerable amount of modern poetry, including Goldsmith's "Deserted Village," the whole of Milton's "Paradise Lost," with marginal notes and a biography.—Interior.

A Sleeping Woman.

A sleeping woman exists in France who has lain in a state of catalepsy for 10 years. She suffered a severe mental shock when a girl of 20 and suddenly fell into this strange condition. Doctors from all parts of France have tried to awaken her, but without success, and all agree that she will only regain her consciousness just before death. Though reduced to a skeleton, as she is only kept alive by artificial nourishment, the woman does not look ill, but simply like any one in an ordinary sleep.—London Queen.

Every great literary work has been followed by a host of imitations. After the publication of the "Faerie Queen" the press was deluged with fairy stories, as after Bunyan's "Pilgrim's Progress" hundreds of similar works appeared.

It is wonderful what sights London eyes can pick out beside the Atlantic! An English print gravely announces that "women may now be seen driving cabs in New York."

Louisiana has but a tenth of the arable land under cultivation, but produces 120,000,000 pounds of rice, 330,000 hogsheads of sugar and 500,000 barrels of molasses.

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ORANGE PRINCIPLES.

On behalf of the Loyal Orange Lodge of the United States of America, and with a view of correcting the false impression that enemies are endeavoring to convey to the minds of men who are unacquainted with Orange principles, are these few statements made:

The Loyal Orange Institution is a brotherhood and sisterhood, bound by three ties—Justice, Truth and Righteousness.

It has no hidden aims.

It is Fraternal and Benevolent—assisting and protecting members while living and their widows and orphans when they are removed by death.

It upholds the right of private judgment—the untrammelled freedom of opinion; believes the public schools are an essential safeguard of the state, and should be kept free from ecclesiastical or sectarian control and that persons disloyal to the government—who hold a mental allegiance to the pope of Rome—should be rigorously excluded from teaching therein.

It believes primary allegiance is due to the government which protects the lives, liberties and properties of its citizens, and that ecclesiastical authority should not under any circumstances, be permitted to meddle in the affairs of state, and that coercion of a citizen in the exercise of his or her right of franchise, under the guise of religious or spiritual authority should be punished as a crime against the state.

That it is the duty of every citizen to defend the lawfully constituted authority and institutions of our country against corrupt and inimical influences, as well as against armed assailants, to the end that our glorious freedom be protected and transmitted unimpaired to posterity.

It encourages habits of frugality and in dustry among its members, and is proud to boast that Orangemen seldom become a public charge or accept pauper bread.

It believes in the restriction of immigration and the extension of time for the naturalization of citizens, and that the public lands shall be for actual American citizens who become settlers.

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That he shall be a Protestant, and also that his parents and wife shall be Protestants.

That he shall be thrifty and successful in his business, honorable and truthful in his dealings with his fellowman, and shall be known as a law-abiding citizen.

That he will endeavor to give his children a good common school education, being careful to avoid papish doctrines, and that he shall be in sound health at the time of making application.

It makes no difference where a man was born, so long as he meets the foregoing requirements.

These are the qualifications required of every applicant to the order, and we believe every patriotic American order can present a better array of principles and teachings.

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This order is formed of persons whose objects is to maintain the supremacy of law, order and constitutional freedom; to preserve inviolate the citizen's franchise; to perpetuate and defend the precepts and free institutions of civil and religious liberty guaranteed by the Constitution of the United States and the constitutions of the several states.

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A. P. A.

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KANSAS PURPLE STAR, L. O. L. No. 205—Meets first and third Tuesdays of each month at 8 p. m., in A. O. U. W. Hall, corner Fourth and Kansas avenue, Kansas City, Kan. Samuel Harrison, W. M. Wm. Bolding, Sec., 937 Northrup avenue. Visiting brethren cordially invited.

AURORA COUNCIL No. 2, W. A. P. A.—Meets every Wednesday afternoon at 2 o'clock, at A. O. U. W. Hall, corner 4th and Kansas avenues, Kansas City, Kas.

PROSPECT COUNCIL No. 61, A. P. A.—Meets every Saturday evening at the corner of Twenty-third and Prospect avenue, Kansas City, Mo. Persons desiring to join may send their names and addresses to box 321 Kansas City, Mo.

EUREKA COUNCIL No. 1, W. A. P. A.—Meets every Tuesday afternoon at 2 o'clock in K. of P. Hall, Southeast corner Packard and Osage avenue, Armourdale. Visitors are cordially invited to attend.

EXCELSIOR COUNCIL No. 3, W. A. P. A.—Meets every Thursday afternoon at 2:30 at Bell's hall, Southwest Boulevard, near state line, Rosedale, Kansas. Friends of other councils are cordially invited to attend. Every American lady is invited to come and join and assist in the good work. Initiation fee $1.00.

GATE CITY COUNCIL No. 8, A. P. A.—Meets every Saturday evening at 437 Minnesota avenue, Kansas City, Kas. Visitors cordially invited.

COUNCIL No. 7, A. P. A.—Meets every Monday, at Chamber of Commerce Hall, Riverview. Visitors cordially invited.

COUNCIL No. 6, A. P. A.—Meets every Saturday evening at corner of Twelfth and Osage avenue, Armourdale. Visitors cordially invited.

COUNCIL No. 11, A. P. A.—Meets at Woodward's Hall every Friday evening at 8 o'clock, Third street and Lafayette avenue, Kansas City, Kas. Visitors cordially invited.

ARGENTINE COUNCIL No. 12, A. P. A.—Meets every Monday at Argentine Hall, Argentine, Kan. All visitors cordially invited.

TOPEKA COUNCIL No. 14, A. P. A.—Meets first Monday evening at A. O. U. W. Hall, 418 Kansas avenue, Topeka, Kansas. All visitors cordially invited.