

CIGARETTE GIRLS.

VERY LITTLE ROMANCE AND MUCH WORK THE RULE AMONG THEM.

How the Tobacco is Treated in its Progress from the Plantation to the Cigarette—Watching the Young Women to Keep Them Good.

The tobacco of which the cigarette is made many days to be made comes to us almost exclusively from North Carolina and Virginia. It is in itself a mild tobacco, and to make it a milder yet only the four or five lower leaves are chosen, the strength of the plant, like that of coffee, for instance, depending on the leaves and not on the stalk above. These leaves come up from the south packed like small logs into immense headcases, but as soon as the "hands" into which they are put are untwisted, they are put into a steam bath and softened and cleaned. The hands then pass through them, big brassy armed black men, turn them and then they lay them in layers on the floor. As each tankful is laid down, one of the men takes a pail full of rum, gin and some few other improving liquids necessary to give the right flavoring, and with a whisk broom sprinkles them thoroughly.

From this improving treatment the leaves go into the trough of the cutting machine. They go in loosely enough, but when they are dragging by a brass plate chain through the smallest possible aperture, the revolving knives the soft leaves are pressed into a block like wool. Standing in front of the knives and watching the mist, which is all that one can see in their 200 revolutions in a minute, the ever changing surface of this shaven block of leaves is a thing of marvelous beauty. The four dressed knives cut off innumerable fine shavings in a minute, and the result is a surface that looks like velvet. The yellow stems and veins change their relative positions on the brown leaves with every cut, and the result is a surface that looks like velvet. The yellow stems and veins change their relative positions on the brown leaves with every cut, and the result is a surface that looks like velvet.

The process looks exceedingly simple, but it takes a week of patient teaching and trial to learn the many motions correctly, and even then it is astounding to think how many motions it takes to make a thousand cigarettes in a day. The maker of a thousand perfect cigarettes containing neither four ounces more nor less than two pounds receives seventy-five cents for her work. Does it seem possible, then, that any one could make 3,000 of these in a day? Hardly, and yet they do.

After leaving the hands of the makers the cigarettes are passed over to the cutters, who sit between aisles and with big shears cut off the hanging sheets of tobacco from the ends. These sheets are constantly swept away by the little sweepers, whose duty it is to keep the floors always in perfect order. The finished cigarettes go next to the examiners, who run through the boxes, and with the eyes of foxes, pick out the badly made or imperfect ones. In some instances fifteen cents a hundred is taken out at the end of the week for cigarettes so badly made as to be necessarily split open and made again.

The boxing and stamping and the packing in casks very easily imagined, the only particular interest being in the rapidity and accurate precision with which it is done. And, indeed, the whole fascination of the trade lies in the lightning-like nimbleness which is necessary to bring about a satisfactory result. The work is clean and is said to be healthy, the girls themselves claiming that they have rarely any trouble except with headache, which, if very possibly caused by the fumes of tobacco, but very probably is nothing for which further reason is necessary than what lack of exercise and such close application to work can give.

The rules of attending to the business at hand vary considerably, according to the factory. In one leading factory absolute cleanliness is imposed upon the workers, regardless of the fact that if they were a time in their own lives, and the penalties imposed are exceedingly severe. If a seven-cent girl is caught whispering or talking with another girl she is put down to seventy or sixty-five cents a thousand. A second offense brings either a further reduction or a solemn warning or both. The third brings dismissal. A teacher or forewoman—"queens," as the girls call these lofty creatures—who demands sufficiently to speak even to an employer otherwise than with the voice of authority is at once put down to making cigarettes again.

Nor do the fines and authority end with leaving the building to go home. The firm employs a detective and any number of "snooper" men to watch their employees at night. A girl who is seen on Sixth avenue after 9 or 9:30 at night is discharged the next day. The life of an honest girl, who is being shadowed to and from her home, her house watched and every pleasuring she attempts carefully noted, can certainly not be very pleasant, especially as it seems to be a common belief among them that it depends entirely upon a girl's graciousness to her spy as to what is reported of her doings. This unusual discipline is of recent origin.—Fannie B. Merrill in New York World.

The Chinese have utilized for centuries in the evaporation of brine a gas which issues from coal seams near Pekin. In the United States there is published one paper to every 4,439 inhabitants.

WOMEN AS NIGHT WORKERS.

Their Numbers in New York City Constantly Increasing—Working for a Car.

The number is well nigh legion, in a big city like New York, of women and girls whose daily tasks keep them from home after dark, and who make their way through the streets alone with impunity. The belated traveler meets them, singly and in groups, at the bridge and ferries at all hours, from early dark till long past midnight, and if he is out himself, toward morning. Some of them—not very many—set type in newspaper offices, though they are supposed not to, and there is a respectable minority in a great variety of trades and occupations, but the vast body of them are clerks and cashiers in the big stores, whose labors during the busy season keep them away from home late at night. Even in stores where there is an "early closing" rule, the purchasers are not got rid of till 6 o'clock, when there is still the work of clearing up the day's doings to be done, and there is no pretense of closing on Saturday evenings or during the holidays. Midnight very frequently overtakes the toiler at the counter with her tasks unfinished, and there are occasions when nearly the whole night must be spent in preparation for some special coup d'etat.

The woman doctor is out at all hours, of course, and I have met a medical student of barely 20 trudging along at 2 o'clock in the morning, while the falling rain almost blinded her, her hand on the shoulder of a ragged lad of 19, who was counting her to a sick bed in the east side tenement region. It is a good deal to the credit of the metropolis that as a rule these girls are nearly as safe from rudeness as in the daylight. They are modest and unobtrusive in appearance, they mind their own business and have ways to make the world be kinder to them. From night toilers of the other sex—men and boys who are out of night on errands of necessity—they have little to fear. The workman or boy may be rude when he is drunk, and sometimes when he is not, but he seldom persists and not often infrequently troublesome.

This growing frequency of night employment for women means a tremendous change in the once accepted notions and of habits of mankind. The judge who decries from the bench that a woman has no business to be abroad after dark is yet heard from once in a while, but the neighborhood always calls forth a burst of righteous indignation. I was talking with a night worker masculine the other day about this very topic. He said that he had often let his horse car and had to wait a half hour for another in the wee small hours because of his reluctance to let a fellow worker feminine grope alone for her car in the muddy streets. Despite this experience, which is enough to make any but the most sweet tempered man complain, he speaks most enthusiastically of the "best" likely to be produced upon women, especially young women, by self-supporting habits, and said he looked to see their gain in worth and dignity and practical knowledge by contact with practical necessities. The working girl will never be wholly practical, however, so long as she permits a man to lose his own car while waiting hers unless she has reasons to suspect that the service is a pleasure to him.

The more nearly even the terms upon which women and men conduct their daily business the better it is for the business woman probably.—New York Cor. Washington Post.

The Soldiers of Belgium. During my stay in Antwerp I saw a number of Belgian troops. These are the troops which belong to the forts extending around this fortified town. The men are small and very careless in their dress. They march in a very clonching way. They do not appear as well as our country militia. They do not look like soldiers. I do not believe that 10,000 of them would stand up against the charge of one determined German regiment.

The Belgians pride themselves very much upon the fortifications about Antwerp. The city is entirely inclosed by these fortifications. They are strong if defended by the right kind of men; but with the Belgian soldiers behind them I do not think that it would be difficult for a large army of the great powers to take Antwerp. But the importance of Antwerp as a military outpost to protect the neutrality of the Belgian country has been greatly overrated. I have been told by military men that Antwerp is so much out of the way that the Germans could march around it through Belgium into France without finding the fortifications the least degree in their way. The Belgian soldiers outside of their fortifications would be helpless, I am sure.—T. C. Crawford in New York World.

A Source of Impure Milk. The creation of still fed milk is of little moment as compared to milk from so much greater quantity of other and more injurious feed, now in general use, and as compared to the sanitary conditions and treatment of the cows, stables and milk, and the water the cows consume—one of the most important elements in dairying. There is not one well in a hundred that furnishes pure water.

In cows and Chinese grains are shipped into the country by the millions of bushels annually. Brewers' grains are good feed for milk cows if fed the day they are made. Chinese grains, with the sulphuric acid treatment necessary in the factory, are injurious to both cow and milk. These grains are sent into the country wet and hot, fermenting, souring and spoiling as they go. So the farmers' cows, with every shipment, have feed in a state of fermentation, often rotten and fit only for the dungheap. Distillers' slops, as fed, have undergone fermentation, while the grains are fed while fermenting—a strong point in favor of slops.—"H. M. W." in Science.

The Morning Drink. "The habit of taking a morning drink, or any other kind of drink for that matter, said a gentleman last night, "is one more honored in the breach than the observance, but if a man must take it why can't he do it openly and not speak around about it? I saw a man the other morning do a thing that made me ashamed of him, although I didn't know him. He was a nice looking person, one who might be expected to go to such a place as a restaurant for his toddy, but he stopped in front of a third rate saloon on Sixth street, below Pine, and having looked up and down the street to see if anybody was in sight who knew him he darted in. I wouldn't trust that fellow."—Philadelphia Times.

In the Club Library. First Swell—Who was Chateaubriand? Second Swell—Blessed if I know. Oh, hold on! Wasn't he the fellow who invented some kind of a beefsteak?—Town Topics.

FORMS OF SWEARING.

VARIOUS FACTS ABOUT OATHS, ANCIENT AND MODERN.

Forms Used Among the Hebrews—The Oaths in Siberia—How the Greeks and Romans Swore—Profanity of Americans—French Kings.

The oath was originally an appeal to divine authority to ratify an assertion. The old Greek gods swore by the Styx, and Jehovah is represented in the early books of the Bible as swearing by himself, there being none higher. The forms of oath among the Hebrews were: "By the God of Abraham," "God do so unto me," and more also, "God knoweth," with other appeals of similar character.

Oaths were originally taken for the performance of certain acts, to pledge allegiance to a sovereign, to pledge a sovereign to the performance of his duty to his people, or to accomplish judicial purposes. The witness lifted his hands to heaven and laid one hand on the head of the accused. Persons making oaths to one another laid their hands on one another's thighs. Oaths were taken before the altar, as the place most sacred. In Assam, in farther India, two persons desiring to affirm with great solemnity their love for a dog, one by the head, the other by the tail. The Oaths in Siberia when brought into court swear by the head of a bear, making a motion with the jaws, and expressing the hope that they may be devoured if they speak falsely.

OATHS OF ANCIENT TIMES. In ancient times it was considered essential to the validity of an oath that the oath taker should have something in his hand, or place his hand on some object of great sanctity. With the Jews it was the book of the law, which led to the use of the Bible in Christian courts. The Pelonians Arabs have from ancient times taken various forms of adjuration. One of these was "By the Temple." One still in use is as follows: The person taking the oath takes hold of the middle pole of the tent and swears by the life of the tent and its owners. Mohammed swore by the "Setting of the stars," the most poetical oath on record, though hardly so magnificent as the oath of adjuration of William the Conqueror: "By the splendor of God," Roman oaths were made with great solemnity and elaboration. In Roman mythology Juno, making a promise to sleep, is represented as taking heaven in one hand and the earth in the other. Greeks and Romans swore by their gods, by the Styx, by Olympus, by hell, by their sacred springs or rivers, by the sun and moon. Their oaths were valuable in the early days of the republic, but worthless after they became corrupt.

They lost their sanctity and became contemptible profanity in the hands of the early date. Greek ladies swore constantly by Venus, Diana and Juno, and now and then by some of the male gods whose names were taken in vain by their liege lords. The Romans swore by Jupiter, Hercules and their other numerous deities. There has always been the objection of making the oath too common, and thus destroying its sanctity. Though this has made perjury easy, it scarcely explains how judicial or other forms of swearing gradually lost their dignity and became a mere formality in the hands of men and women. In the early days of Christianity oaths were regarded with a superstitious reverence that made them binding. They lost their force in the Middle Ages so completely that it was thought necessary to supply their place with the trial by combat, which consisted in a duel between a criminal and a private citizen, or a similar barbarous judicial expedient to compel a criminal to prove his innocence. During the Dark Ages profane swearing figured among the lost arts. In due time it had its renaissance and arrived at its present perfection, with a vocabulary if not a literature of its own. The English have been greatly given to profane swearing in an early period in their history. Henry the Eighth swore often and vulgarly, and his daughter swore like a trooper. The profane American usually calls on God to mathematize some person or some object which he would like to see mathematized by his eyes or some other part of his person. The profanity that is somewhat refined in social centers becomes coarse and occasionally picturesque on the frontier. The oaths of the rural New Englander, or of his rural descendants in other states, "by god and by golly," are without doubt corruptions of some more emphatic medieval appeals to the Supreme Being.

OATHS OF FRENCH MONARCHS. Louis IX, of France, so superstitiously devout in his old age, swore by God's Resurrection. Charles VIII swore by the Light of God, which was a Christian knight. Louis XII, who merited the title Father of his People, treated the deity with less familiarity. He simply said, when he desired to emphasize the assertion, "May the devil carry me off!" Francis I, who had been knighted by the Chevalier Bayard, asserted "On the word of a gentleman." As for Bayard himself, the most finished and irreproachable knight of his age, his favorite adjuration was by the "Head of God." Charles IX said that his most ardent desire for some form of profanity with a tinge of "God's Death." Henry IV had two oaths with which he freely punctuated his conversation: "By the belly of St. Gris" and "Jarnidieu." St. Gris was the god of drunkards, and he swore by him as an old woman might have sworn by Bacchus. "Jarnidieu" meant Je renie Dieu, that is, "I deny God," or let me deny God if this is so or is not so, meaning to appeal to something impossible. This form of profanity did not please his confessor, Coton, who begged him to deny any one rather than God—himself, for instance. So the king changed his form of adjuration to "Jarnicotin," "I deny Coton."

The French swear "Par Notre Dame" as the English "By Our Lady." This form of oath has naturally disappeared from the profane vocabulary of Protestant nations, but is still used by Frenchmen, and sometimes by French ladies in the contracted form of dame. It is curious to observe that while profanity in France, and to a certain extent in all Catholic countries, has become meaningless, in England and America it retains in most mouths much of its original blasphemous character, perhaps because there have been such slight changes in its spelling. There are English speaking persons who swear with astonishing volubility without themselves attaching the slightest meaning to the profane words or being moved, so far as can be perceived, by any ill feeling. Still, it is not expected that an English or American gentleman will swear in the presence of ladies, nor does a gentleman raise himself in the estimation of others of his sex by using profane oaths as a safety valve to his overburdened emotions.—San Francisco Chronicle.

THE WAY TO SING.

The birds must know. Who wisely sings Will sing as they; The common air has generous wings, Songs make their way.

No messenger to run before, Devising plan; No mention of the place or hour To any man; No waiting till some sound betrays In happy ease;

No different voice, no new delays, If steps draw near, "What bird is that? Its song is good." And eager eyes Go peering through the dusky wood In glad surprise.

Then late at night when by his fire The traveler sits, Watching the flames grow brighter, higher, The sweet song flits

By snatches through his weary brain To help him rest, When next he goes that road again, An empty nest

On leafless bough will make him sigh: "Ah, me! Last spring Just here I heard, in passing by, That rare bird sing!"

But while he sings, remembering How sweet the song, The little bird, on tireless wing, Is borne along; In other air, and other men, With weary feet, O, other roads, the simple strain

Of a fading sweet, The birds must know. Who wisely sings Will sing as they; The common air has generous wings, Songs make their way.

—Helen Hunt.

SOME STRANGE SUPERSTITIONS.

The Belief in Witchcraft in Southern Indiana Sixty Years Ago.

About sixty years ago many of the people residing in the neighborhood of East Enterprise were possessed of a delusion, that witches were a reality, and that a number of their neighbors were full fledged witches, possessed of remarkable powers, even to the saddling and bridling a man and with sharp spurs riding him all over the worst roads a distance which the poor man would be tired to walk. The witch would be next morning the poor man would be tired to walk. The witch would be next morning the poor man would be tired to walk. The witch would be next morning the poor man would be tired to walk.

When I dropped the red hot shoe into the churn I heard something run off the roof of the house, and I smelled hair just as sure as you are born, and in five minutes I had a change of hair. The next day I saw the woman that I believed had bewitched the butter, and her hair was crisped on one side in the very shape of a horseshoe. If the above remedy failed, the next thing to do was to draw a life size picture of the supposed witch and nail it upon a tree and then run a silver bullet out of a silver dollar and shoot the image. The last act was considered a complete cure. One of the ardent believers in witches, a man in the prime of life, possessed of fair sense in other matters, told in our hearing what a trying ordeal he had passed through a few evenings before. He had been to visit the sick and was returning about 10 o'clock through the fields, often climbing high fences. Finally, as he got up on a high ten rail fence, with one leg thrown over the top rail, he saw standing on the other side one whom he knew to be a "witch." She said nothing, but put a spell on him that riveted him to the spot, and he said he was as speechless as Lot's wife when she was turned into salt. When daylight came the witch vanished, and he got over the fence and went home, and his top rail was a very sharp one, and he didn't get over the soreness for a month.

When the hens failed to hatch their eggs it was laid on the witches. The witches always did their worst work on Friday. If the rail fences fell down when they were over the fence, and the witches were blamed for it. If a calf got choked on apples or potatoes, the witches were responsible. It was a fact not to be wondered at that every one of these believers in witches believed the "world to be flat." Many of them would have hung the supposed witches, as their ignorant forefathers did, as early day, if they had been possessed of the power. Two of the men swapped wives for a month or so, and it was all laid at the doors of those terrible witches.—Vevey (Ind.) Reveille.

Morality of Circus Employes.

The morality of a genuine circus troupe compares favorably with that of any equal number of any other profession or trade. Many of them are educated and intelligent; most are loyal to strong family affections and to social domesticity as is attainable while traveling. For the rest, they are obliged to behave well. The circus proprietor has a more complete jurisdiction over his employes than any pastor over his congregation. Would any clergyman dare to punish profanity by fine and drunkenness by expulsion? which is exactly what the best type of circus proprietor can do and does. He has the whip hand, and retains during the season a proportion of the employes' salary, which he receives at the end of the season if his record is good, not otherwise. Business interests compel strict discipline, and who shall say that the employe who is compelled to behave well is not at the end of the season, somewhat the better for eight months of compulsory sobriety, civility and orderly living?—P. T. Barnum in New York World.

Sound Ideas on Forestry.

Frederick the Great had sound ideas on the forestry question. Judging from this proclamation, said to have been issued in 1708: "We determined that in all the lands subject unto us all young married persons, at the time of their marriage, should plant at least twelve trees at some convenient spot, six being fruit trees and six being oak trees. As we find, to our great displeasure, that this order has not been obediently observed, we now further ordain and decree that this shall be done before the marriage, and that until it is done the parish clergy of our lands shall not join any person in wedlock; and to the being called a tree, as we find, to our great displeasure, that this order has not been obediently observed, we now further ordain and decree that this shall be done before the marriage, and that until it is done the parish clergy of our lands shall not join any person in wedlock; and to the being called a tree, as we find, to our great displeasure, that this order has not been obediently observed, we now further ordain and decree that this shall be done before the marriage, and that until it is done the parish clergy of our lands shall not join any person in wedlock; and to the being called a tree, as we find, to our great displeasure, that this order has not been obediently observed, we now further ordain and decree that this shall be done before the marriage, and that until it is done the parish clergy of our lands shall not join any person in wedlock; 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