# THAT DREAD DISEASE.

## LEPROSY AND ITS TREATMENT BY MODERN METHODS.

**Prevalence of the Disease in the Hawaiian Islands—Devotion of Father Damien. Efforts of the Government and Sanitary Improvement of Conditions.**

The death of Father Damien, the brave Roman Catholic priest, who left everything to minister to the lepers of the Hawaiian Islands, aroused the interest of the world in this unfortunate people, who are marked by disease, foul and incurable, to be set aside from the rest of humanity as persons upon whom the hand of judgment has been heavily set.

SCIENCE PUZZLED.

This dread disease seems to be as little understood now as it was thousands of years ago. Modern science has failed to find any cure for it, or, indeed, any cause for it. Its beginning no one knows; its end will probably come with the end of the world. It is one of the mysteries of life that has never been unraveled. And yet those who are contending with it are in hopes that the cure will yet be found. Because they have not succeeded in their search they are not ready to give it up. As the president of the board of health says: When, twenty-one years ago, the legislature of this kingdom enacted the law "to prevent the spread of leprosy," it was provided that the board of health should report to the legislature at each of its regular sessions the expenditures in detail, together with such information regarding the disease of leprosy as it may deem of interest to the public.

During the more than twenty years that have elapsed, the study of the disease that has prevailed, and to a great extent still prevails, so virulently in this kingdom has been pressed with unremitting zeal and perseverance in nearly every country by men of medical and scientific attainments. By degrees, through unceasing and watchful labor, by comparison of information and interchange of experiences, experiments and thought, and to no small extent, perhaps, by uplifting the heavy curtains of past centuries, and unrolling the scrolls penned by those familiar with this disease, thousands of years before the birth of the Saviour of man, and by the material aid of practical common sense, joining its forces to those of medical science, the world has learned so much, and the indications are that knowledge is increasing so steadily and favorably, that we are almost half justified in hoping that, at the end of the next quarter of a century, the time will not then be far distant that a controlling power shall be found for the disease, of which one Atreya, who wrote in India, probably more than 4,000 years ago, said: "The man who neglects the disease at its commencement is sure to die, for it becomes incurable."

The present method of caring for the lepers is that of separating them from the rest of the community and making a settlement for them. At first, separation was the one thing thought of, but care was not considered. As the time has gone by, and especially since Fr. Damien devoted himself to the work of alleviating their condition, there has been much done in the way of care, until now the people are as comfortable as they can be with this terrible disease holding them in so stern a grasp.

THE SETTLEMENT IN HAWAII.

For a considerable time there was nobody to look out for these people. A man was sent there just to receive them, show them their houses and give them their weekly allowance of food. Water was scarce, and had to be carried considerable distances, and great inconvenience and considerable suffering grew out of it

Many who were approaching the latter stages of the disease, and those who had no friends or relatives with them, suffered more or less, but, to the credit of the people be it said, as a rule they almost always found a friend in their extremities. There was no hospital or building in those days where they could be taken care of. The tract of land constituting the leper settlement projects from the main body of the island, and forms a kind of shelf, including, probably, an area of about 5,000 acres, abounding with every variety of soil, and everything necessary to supply the wants of the natives, and having a large area of land to be utilized for the raising of stocks; the sea abounds with fish, and before this place was occupied by the lepers it sustained a very large and thriving population.

The original inhabitants of the place owned a great many pieces of land and houses, the houses being mostly thatched ones, and only three or four were wooden structures; the lands were mostly planted with taro, potatoes and other vegetables. Most of these houses and lands were purchased by the government for the accommodation of the lepers, and the planted lands for their support. All the first shipments of lepers were allowed to take their wives and husbands with them, or a son, and in some instances a daughter; but children were not permitted to accompany them. Later, however, lepers were not allowed to take their husbands or wives with them, and visits to the settlement ceased to be permitted, excepting only under the most strenuous circumstances, and only for a brief interview.

In 1875 the number of lepers at the settlement had increased to 800, and, in spite of all efforts to secure their isolation, numbers always remained behind. By this time the bicamial legislatures evinced more interest in the condition of their unfortunate fellowmen at the settlement than had been the case previously, and at nearly every session a committee was appointed to visit the settlement and report on the modes of living, sufficiency of food, houses, etc., of the lepers; and, in consequence of one of these visits, during the legislature of 1878, the settlement received the special attention of the legislature, which resulted in an increase of their weekly meat rations from five to seven pounds; a number of cottages were also built, and the lepers received additional necessary articles, such as soap and kerosene oil, and their allowance of ten pounds of rice was changed to nine pounds, with one pound of sugar.

Previous to this the settlement had received very little medical attention. A physician used to come from Maui two or three times a year, visit the settlement for a few hours, and return. Subsequently efforts were made to obtain the services of a resident physician, the legislature having provided an appropriation of $10,000 for a physician for the leper settlement, which has met with varying success. Unfortunately, the Hawaiians, with few exceptions, prefer their own remedies and their own doctors. They have little or no faith in a foreign physician. They seem to fear most of them and their medicines, and, if left alone, very few avail themselves of their services, excepting in some cases of severe accidents, or where their own efforts have become unsuccessful and the case may be well nigh hopeless.—Boston Herald.

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The proprietor of a well known patent medicine lately received the following letter: "Dear Sir—A couple of months ago my wife was hardly able to speak. She took two bottles of your 'Vital Regenerator,' and now she cannot speak at all. Please send me two more bottles of your valuable mixture."

## THE ANGELUS BELL OF FALSE RIVER.

Thrice upon the ear with a solemn swell
Fall the pleading tones of the bell!
From the ancient steeple the timid dove
Awakens from its dream of love,
And its startled mate, like a wounded thing,
Darts in air on a quivering wing.
Across the bright water the island glows
In rosy light and in soft repose;
Like enchanted scene its radiant shore
Upon the wave is pictured o'er.

Athwart the broad and tremulous river
The last rays of the sunlight quiver;
Like human blessings after taking flight
They leave behind them a track of light.
I gaze on the scene and lingering muse
Until twilight its shadows diffuse—
Till no echo of the Angelus bell
Reaches the ear with its solemn swell!

—"Epsilon" in New Orleans Picayune.

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**The Origin of Visiting Cards.**

As is the case in many other instances, we owe the invention of visiting cards to the Chinese. So long ago as the period of the Tong dynasty (618-907) visiting cards were known to be in common use in China, and that is also the date of the introduction of the "red silken cords" which figure so conspicuously on the engagement cards of that country. From very ancient times to the present day the Chinese have observed the strictest ceremony with regard to the paying of visits. The cards which they use for this purpose are very large, and usually of a bright red color.

When a Chinaman desires to marry, his parents intimate that fact to a professional "match maker," who thereupon runs through the list of her visiting acquaintances, and selects one whom she considers a fitting bride for the young man, and then she calls upon the young woman's parents, armed with the bridegroom's card, on which are inscribed his ancestral name and the eight symbols which denote the day of his birth. If the answer is an acceptance of his suit, the bride's card is sent in return, and should the oracles prophesy good concerning the union the particulars of the engagement are written on two large cards, tied together with the red cords.—Toronto Times.

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**Equal to the Occasion.**

The best thing told of Del Sarte, the great master of expression, was his demeanor on a single occasion when he was taken by surprise and all his arts seemed unavailing. It was told by one of his personal pupils. As his life went on, he was in part superseded in favor by a more showy rival, with whom he was to unite one day in a recitation before certain important personages. It so happened that the rival was to arrange the performance, and as one of his advantages lay a voice much more powerful than Del Sarte's, he maliciously contrived to place the audience at a very great distance. Del Sarte saw through the maneuver at a glance, and formed his own plan to counteract it. The rival had the first recitation, and spoke so loud that nobody felt called upon to keep very still; and there was so much taking and moving about as really to interfere with the performance. When Del Sarte came forward there was a momentary hush from curiosity to hear his opening. He not only made no effort to speak louder than usual, but actually spoke lower, so that there was a complete silence through his whole recitation, and nobody lost a word of it. A man thus equal to the occasion could teach lessons more important than any art of expression.—San Francisco Argonaut.

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**Primitive Astronomy.**

The author of "Wanderings in a Wild Country" gives some curious ideas with regard to the celestial bodies, which he gathered from the natives of New Britain. The "untutored mind" is evidently more imaginative than scientific.

In conversation one day with an old man about the spirits of the deceased, he told me that the stars were lamps hung by the departed spirits to light the way for those that should come after. Where these spirits were he did not say, and although I questioned him closely on the subject, he seemed to have no idea as to the sort of place to which they come at last.

He only knew that they went across the water to the moon at rising, and, getting into this, were carried to the region of the stars, whence they returned to visit the earth by the same means.

I tried to puzzle him by asking him how it was that the moon was sometimes large and sometimes small. He replied that when it was small there were not so many spirits requiring to go, as it was at the full moon that most people died. Naturally, that was also the time when most spirits required to visit the earth.—Youth's Companion.

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**Spoiled the Trick.**

I first saw Magician Hermann in Kingston, Jamaica, years ago, when he had not arrived at the zenith of his fame, and I was a fun loving "middy." Hermann gave a show and I went to it. Before the exhibition began he took me aside and arranged with me to act as his confederate. He gave me a rabbit, which I put in my pocket, and he was to find the little animal there at the conclusion of a sensational trick. But unfortunately I got interested in the magician's tricks, and in twisting around in my seat to get a better sight of the stage I squeezed the rabbit, and the little wretch set his teeth into my side. I yelled with fright, thinking a snake had me, and before the commotion in the audience had subsided the rabbit had vanished. Hermann had to leave his best trick out of the performance and I had to leave the hall.—Duncan Harrison in St. Louis Globe-Democrat.

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**A Long Wire.**

The wire belonging to the Western Counties and South Wales Telephone company, which crosses the entrance to Dartmouth harbor, has the remarkable span of nearly half a mile, viz., 800 yards. On leaving the Dartmouth side the wire is 332 feet above high water mark; it drops to 198 feet near the Kingswear side, and then rises again to 207 feet. The wire is very fine and light, being of No. 17 silicon bronze, weighing twenty-four pounds to the span. This line has already withstood several strong gales in a most satisfactory manner.—Electrician.

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**New Way to Catch a Bear.**

Some Maine lumbermen who were annoyed by a bear stealing their molasses out of the camp store room put up a job on bruin. They got an empty molasses keg, drove the sides of it full of sharp pointed nails inclined toward the bottom, poured a little molasses into it, and set the whole arrangement out in the bushes near the pig pen. The next morning it was found some distance from the camp. The bear's head was inside. He had stuck it in and couldn't draw it out. A rifle ball ended his misery and his thieving.—Rockland (Me.) Courier-Gazette.

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**Needed No Sympathy.**

"I am truly sorry, Johnny," said the friend of the family, meeting the little boy on the street, "to learn that your father's house was burned down yesterday. Was nothing saved?"

"Don't you waste no grief on me," replied Johnny. "All of paw's old clothes was burned up in that fire, and maw can't make any of 'em over for me this time. Tum-tiddle-lum-tum, whoop-de-doodle-doo!"—Chicago Times.

# PLUNKETT ON WIMIN.

## LOVE OF DRESS OFFSET BY SACRIFICE IN TROUBLOUS TIMES.

**How Fashions Changed and Were Followed—The Women of Richmond During the Battle of Seven Pines—How Their "Goodness" Was Shown.**

"A girl will suffer agonies and smile all the time just to be in the fashion," said Plunkett, as he took his seat and stuffed the tobacco in his pipe.

"In their courting days," ventured Brown.

"They will draw their corset strings so tight that they pant like a lizard and er fellow can span erround em, and they will force a number four shoe on a number seven foot and skip erround as frisky as er lamb, while they are suffering agonies that would put any man in the hospital."

"In their courting days," said Brown.

"TOTING" LOADS OF DRY GOODS.

"I can remember," said Plunkett, "when it was the fashion to be pale and sickly looking, and the girls would poultice their faces and hands with meal dough to bleach 'em, and they'd be so fincky that they'd cut a pea in two for a mouthful and swear they had a bate when they had only eat a half biscuit. And then pretty soon the craze got on the red order, and the poke berries were gathered and rubbed on their faces, and when they'd get hot and perspire the pokeberry juice would streak 'em up the same as an Indian, but it was the fashion, and whatever is fashion is right."

"If it's some other fellow's sister," suggested Brown.

"One time," resumed Plunkett, "they had a fashion to look slim and bean pole like, without any bumps on theirselves, and six yards of calico would make any of 'em a dress, and then ergin they took a craze to be fat and chuffy, with big bumps on theirselves, and then it took a good sized dry goods store to furnish cloth enough to dress one of 'em, and the cotton they used to make the bumps would fill a good sized hamper basket; I've seed little puny wimin tote enough dry goods on theirselves to weigh down a strapping fellow.

"I know that war's er bad, bad thing," resumed Plunkett, after a short pause, "but when I call to mind the simple ways of our Georgia wimin in them hard days I feel like the country was blessed by its coming, for we would never have learned their goodness in times of peace.

"The pretty bonnets that were made from the scraps of the worn out dress of peaceful days sheltered faces free from foibles, and the homespun garments covered forms unwarped by the strains of fashion. They dressed in tears and moved as in the presence of death, as pure as angels and as self-sacrificing as the men who fought their battles."

"You're right," said Brown.

"Speaking erbout the wimin in the war," said Plunkett, as he scratched his head and knocked the ashes from his pipe, "makes me think of the day that the Seven Pines battle was fought in front of Richmond. I was there that day, and it was the hottest weather I'd ever seed. Two of the finest armies that ever stood facing of each other were there—McClellan and Joseph E. Johnston. The Yankees could see the flags waving on the capitol of the Confederacy, and it was understood that it was going to be the day that would decide the fate of Richmond and of the Confederates.

HOW BANDAGES WERE MADE.

"As soon as the first streaks of day broke in the east it was saluted by the boom, boom, boom of the big guns captured at Manassas—called Sherman's battery. There were two guns in that battery called Long Tom and Laughing Charlie. They had a queer ring to their boom, and it was those guns that saluted the day as it peeped up over the hills and announced ready for the Confederates.

"Richmond began to stir. The wimin and children lit outen bed, the bells began to ring and the whistles to blow and the people flocked to Main street till there was not standing room on the walks. The fight had commenced, the big guns were roaring and the little guns were like a fire in a cane brake. Trains rolled in from Petersburg and Lynchburg with re-enforcements. They lit from the cars and started at a double quick down Main street and out to the fight. Knapsacks begin to be thrown to the right and the left, and the gutters were filled. Wimin and children went to piling them up and stood guard over them, but it was no use, they were never called for, and it was mighty few that unslung their knapsacks on Main street that day that lived to see the end.

"As the day advanced the hotter it grew. Every vehicle in the city was pressed into service to go for the wounded, and as they rolled in the cry for 'water, water, water,' was heard everywhere.

"The wimin of Richmond were the first to discover what was needed. Every bucket and dipper was pressed, and the old men and children went in a run to and from the water plugs, while the wimin went for provisions. Tubs and buckets were placed all along the curbstones on each side of the street filled with water, and baskets were held by the wimin, and each soldier was given a sandwich as they double quicked down the line.

"The wounded were coming in by thousands. The news spread that Joseph E. Johnston was shot and Lee had took command. The doctors were out of bandages, and the wimin tore their underclothing and sheets into strips to bind up the wounds.

"This young generation are the sons and daughters of such wimin as these. As it was then so it will be ergin, I reckon, so let 'em rip. But it does make me mad to see 'em fools erbout the fashion."—Atlanta Constitution.

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**Indian Moccasins.**

The shoes or moccasins worn by the North American Indians are nearly all alike in their general structure. The moccasin, a slipper made of soft deer skin, without a heel, is common to nearly all of them. Many of them have leggings either detached or connected with the moccasin or shoe so as to form a boot.

Some of the Indians ornament their moccasins with beads, quills or embroidery. Among the southern Indians, where no protection is needed from the cold, a shoe is made consisting simply of a sole of thick hide bound on the feet by thongs.

Among the Apaches an odd attachment is found on the boots or moccasins. This is a little projection of the sole in front of the toes, generally made in the shape of a little round pad. This is called a cactus crusher and has its purpose. When the Indian walks through growths of prickly cactus the crusher beats down the prickers in front of his foot. Some shoes of odd form, with elongated heels and toes, are used among the Navajos and other southern tribes in their dances and ceremonies.—Washington Star.

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**It Makes a Difference.**

It is told of the present czarewitch that one day, reading "The Lady of the Lake," he came to the line, "Long live the commons' king, King James!" and exclaimed, with sparkling eyes: "Yes, the kind of the common people! That is the only king of a king that I would care to be." His father used to make such remarks, too, before he came to the throne, not since.—San Francisco Argonaut.

## BENJAMIN DISRAELI.

**Reminiscences of His Early Struggles and His Audacity.**

When Mr. Disraeli first appeared in the political arena he made up his mind that the preliminary step to success was to create a sensation. Hence his wild radical speeches, his challenge to O'Connell and his outbursts on the platform and elsewhere, which made him the butt of all the wags in London. It may, indeed, be said with truth that he never ceased to be an object of ridicule with a large part of the press and his own party until just before his death. The "Jew," the "adventurer," the "mountebank," these were about the mildest epithets which were flung at him.

Whether he cared for them or not must always remain a matter of conjecture. Some of his friends have told me that he was indifferent alike to praise or blame. I have known many men of whom that has been said, but never one of whom it could be said with truth. Disraeli, no doubt, had the usual human feelings, although he was much more skillful in disguising them than nine men out of ten. I always regarded him as the most accomplished orator on any stage, and very few persons ever saw him without his stage make up. This may be said without any disparagement to his great penetration, foresight and courage as a statesman.

Everything he did was done with an eye to effect, and before he was sure of receiving public attention in the legitimate way he beat the big drum to attract their notice. His velvet coats, his gorgeous vests, his rings on every finger, his wondrous watch chain and his flaming cravats were as much a part of the theatrical business as his bold attacks on individuals or his dashing statements which were not intended to bear a strict examination.

When his position [illegible] accessories were discarded. He always retained his partiality for garishness and finery, but when he threw away his rings he began to weigh his words. The sensational part of the performance had done its duty, and the actor remembered that the English are essentially a humdrum race and that they always distrust a man who is too clever.

When Benjamin Disraeli tried to get into the house everybody was opposed to him, including his own relations, one of whom condemned it as the maddest of all mad acts, as Disraeli wrote and told his sister at the time. It is not very often, perhaps, that help or encouragement comes from one's own relations when it is most needed. Disraeli's sister believed in him, but we have no record of the opinions of his father or brother. He got into parliament in spite of all obstacles, and on his first day he took up his seat immediately behind Sir Robert Peel on the second bench, the place which is usually occupied by some old and well tried friend of the party, if not of the minister.

"Tou jours audace" was the motto of Benjamin Disraeli. People laughed at first, but they soon began to see that they had a formidable power to reckon with. "Next to undoubted success," wrote Disraeli to his sister, "the best thing is to make a great noise, and many articles that are daily written to announce my failure only prove that I have not failed."—London Cor. Philadelphia Times.

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**Their "Burnt Cork" Days.**

In 1850, when Mr. Edwin Booth was 17, and a year after his debut as Tressel at the Boston museum, he gave an entertainment with Mr. John S. Clarke, a youth of the same age, at the court house in Belair, Md. They read selections from "Richelieu," "The Stranger," and the quarrel scene from "Julius Cæsar," singing during the evening with blackened faces a number of negro melodies, "using appropriate dialogue," as Mrs. Asia Booth Clarke records in the memoirs of her brother, "and accompanying their vocal attempts with the somewhat inharmonious banjo and bones."

Mrs. Clarke reprints the programme of this performance, and pictures the distress of the young tragedians when they discovered, on arriving in the town, that the simon pure negro they had employed as an advance agent had in every instance posted their bills upside down.

Mr. Joseph Jefferson, the third and present bearer of that honored name, was unquestionably the youngest actor who ever made his mark with a piece of burnt cork. The story of his first appearance is told by Mr. William Winter in his volume entitled "The Jeffersons." Coming from a family of actors, the boy, as was natural, was reared amidst theatrical surroundings, and when only 4 years of age—in 1833—he was brought upon the stage by Thomas D. Rice himself, on a benefit occasion at the Washington theatre.

The little Joe, blackened and arrayed precisely like his senior, was carried on to the stage in a bag upon the shoulders of the shambling Ethiopian and emptied from it with the appropriate couplet:

Ladies and gentlemen, I'd have you for to know
I's got a little darky here to jump Jim Crow.

Mrs. John Drew, who was present, says that the boy instantly assumed the exact attitude of Jim Crow Rice, and sang and danced in imitation of his sable companion, a perfect miniature likeness of that long, ungainly, grotesque and exceedingly droll comedian.—Laurence Hutton in Harper's Magazine.

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**Hard to Beat.**

"Those were pretty good fish stories published the other day," remarked a Nashville gentleman yesterday to a reporter, "but there is a moderately young man in the real estate business in this city whose experience can discount any I ever heard of. Here last week he was fishing down in the Big Harpeth river and had just settled down to business when a fish came along and ran off with his hook and line while he was killing bait. He looked into the water and saw his disappearing tackle, and saw myriads of fine fish sporting amid the waters. He had to return to Nashville at the close of that day and it wouldn't do to come without something to show for his skill.

Though his line was gone, he had plenty of hooks and bait remaining, and a desperate expedient flashed through his mind. Divesting himself of all his wearing apparel except the shirt, he carefully tore the rear of that useful garment into strips, and upon each he placed a baited hook.

"Thus equipped, he plunged in the stream and boldly made for the opposite shore. It seemed that he never had so hard a swim in his life, but he finally reached the bank and unloaded dozens of the finest fish that you ever saw. When he swam back for his clothes he took off the hooks lest the accumulating weight of fish might drown him. Those who are not in the secret regard his luck as phenomenal.—Nashville American.

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**Feathers Growing Gray.**

Mr. M. W. Hollis had a pair of geese hatched in the spring of 1841. The goose was killed by a mink about ten days ago. The gander is now living. Mr. Hollis showed us a piece of home made hard soap that was made in the spring of 1841 by his mother.

Mr. R. A. Mizell reports that he has a hen fifteen years old, and she lays every day. That hen has borne much fruit.

Mr. William Adams, the old bachelor, has a peacock thirty-five years old that has mated with a turkey hen.—Talbotton (Ga.) New Era.

## THE BULL TERRIER.

**He Is Brave as a Lion and Will Face Any Odds, and Will Stick Till Death.**

The bull terrier is a capital watch dog, said a prominent dog fancier of New York. He never barks, because he feels that he can deal unaided with any burglar, and in nine cases out of ten he is right. It is all tooth with him, and a robber rarely knows that he is present until he feels him. But in this line of business he is not a favorite with refined people. You see, there are no bounds to the ferocity of a bull terrier when he is once aroused, and the lifeless body of a robber is an unpleasant thing for the servants to find on a kitchen floor when they get up in the morning. I once sold a good bull terrier to the widow of a clergyman.

She lived in a lonely house in Westchester county, and before she had owned the dog a week a burglar climbed through the basement window. He saw the terrier in the dining room and managed to clamber up on the high mantelpiece. It was a bitterly cold night in mid-winter and he clung there shivering for several hours, while the dog hungrily licked his jaws underneath. The lady kept no servant, and when she entered the room in the morning she was at first terribly frightened, but the fellow told her such a pitiful story of his sufferings that she was moved to compassion. She gave him $2 and a good breakfast and allowed him to go away. Then she sent the dog back to me, advising me to shoot him, as such a savage, remorseless brute was clearly unfit to live. Bull terriers and the widows of clergymen have no common ground upon which they can amicably meet.

I doubt, too, whether bull terriers, faithful, brave, strong and watchful as they are, have very much intelligence. Certainly they have not as much as the Scotch or the [illegible] I mean, the [illegible] dog, from which the delicate little thing, like a miniature portrait of his ancestors, has been bred for a lady's lap dog. A prominent lawyer of New Haven bought a fine bull terrier from me about a year ago. On the second night after the dog had been in his possession the gentleman was a guest at a supper party and did not reach home until the small hours of the morning. The terrier met him at the gate of his orchard, and drove him up an apple tree, where he held him a prisoner until the family arose at breakfast time.

The dog had only seen him half a dozen times, and he did not recognize him. This is a danger with all bull terriers when used as watch dogs. They reason slowly, and when they once reach a conclusion, whether it is wrong or right, they cling to it as tenaciously as though it was an opponent's throat or a prowling tramp's leg; and, like a gun with an imperfect breech, they are apt to injure their owners in an excess of zeal. Nothing will beguile them to forget their duty while life lasts, but their sense of smell is very weak, and a bit of poisoned meat thrown over the fence is tolerably sure to clear the course for the burglars when they arrive ready for business, at night.—New York Sun.

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**Water Marks on Paper.**

The oldest document or paper as yet discovered with a mark is the account book of 1301, supposed to be manufactured out of linen rags by the Holbein family at Ravensburg. Except this particular specimen, all paper manufactured by the Holbeins bears the "Bull's Head," doubtless taken from the coat of arms of that family, whereas this account book is marked with the "Globe and Cross." The Globe and Jug are the most ancient marks as yet discovered; and these, together with the Post horn, which appeared about 1376, became by the end of the Fourteenth century the principal marks on paper manufactured in the Low countries, whence they spread during the ensuing hundred years to Gouda and Delft.

Paper, as a rule, without any characteristic sign is the oldest, since the water mark signifies a certain progress in the art of paper making. Other noteworthy marks are a sprig with leaves and a fruit or flower, a drawn bow with an arrow, a perpendicular line with stars at each extremity between two circles, the letter R ensigned by a cross, two crescents through which a perpendicular line passes terminating at each end, a cross, a bull's face, a demi-griffin, a pair of balances, the unicorn, an anchor, and "P" and "Y," the initials being those of Philip of Burgundy and his wife Isabella, whose name at the time would be usually spelled with a Y. The duke married Isabella in 1459, and before that date P only is found; after that date P and Y.

Canton seem to have used paper chiefly obtained from the low countries, and in addition to the "Bull's Head" and the "P" and "Y," there will also be found the "Open Hand" worked on the paper on which the "Golden Legends" was printed in 1483, and also the "Unicorn." Other paper employed by this famous printer came from Germany, since in his "Recueil of the Histories of Troy" (1468) there appears the "Bunch of Grapes," which was a German mark. In the "Game of Cheese" the paper bears evidence of Italian origin, as there is the mark of an "Anchor inclosed by a Circle." The "Dolphin and Anchor" was a very famous mark, and after the "Bull's Head," perhaps the best known, the reason for this being because the device was extensively used by Aldo Manuzio, who has thus perpetuated to our day the ancient symbol of the city of Venice.—Chambers' Journal.

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**Only Two Girls.**

It was on the San Jose train and two young ladies—one as serious and good as a little nun, the other with a black eye with the devil's own glint in it—sat behind the youngest minister in town.

The quiet one held in her hand a purple pansy so large that it attracted the attention of the young minister. While he was still looking at it the train rushed into a tunnel.

The black eyed young woman grabbed the pansy in the darkness from her companion, and, leaning over, dropped it into the lap of the godly man.

When the train reached daylight again the young minister had turned, and, with the pansy in his hand, was glaring reprovingly at the nun like girl between whose fingers he had seen the flower. Her face was blazing, and her downcast eyes seemed to confess her guilt. The whole car snickered, and the malicious, black eyed girl read her book unconsciously.

That is why the young minister preached on the iniquity of flirting yesterday.—San Francisco Examiner.

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**The Egyptian Pyramids.**

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R. S. WINDHAM, Notary Public. JOHN A. DAVIES, Notary Public

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