

QUEER WAYS OF AN ESKIMO

Northerner Lacks Imagination, But His Powers of Observation Are Exceedingly Acute.

Prof. Mylius Eriksen, writing of the heathen Eskimo in northern Greenland, says: "He lacks imagination, but his powers of observation are very acute. In spite of the fact that his life is an uninterupted struggle for existence, the Greenlander is always in a good humor, and his boisterous laugh can be heard sounding far over ice and snow fields. His way of telling stories is short and abrupt, but comical features are strongly emphasized. His stories consist generally of his own adventures, old legends about fights with neighbors and wild animals, about severe winters and great famines, about the creation of the world and about supernatural beings. It is considered highly creditable to be able to tell stories so long that the audience is lulled to sleep. An orator who achieves this feat is solemnly welcomed on the next morning, and every one thanks him profusely for the pleasure which he accorded the night before.

"Ideas of beauty are peculiarly developed in the heathen Eskimo. He regards beauty solely from the standpoint of utility. For instance, a rock projecting out of water only appears beautiful to him when it is visited in summer by water birds which breed there. A foaming torrent is only beautiful if it contains many salmon. Clothes are not put together with any idea of regularity of color, only their practical utility being considered. Huts are made of snow and stones, with domed tops, but with out any architectural design.

"Only the spirit conjurers (angakoks) occupy an exalted position, being regarded as priests and doctors. Their task is to establish a connection between the visible world and the hidden spirits, and in this way they obtain a certain influence over their neighbors. The angakok asks his spirit for advice, and then informs the invalid that his illness has been sent by the spirits as punishment for certain deeds."

HUMAN POWER VITAL.
Physique Is a Matter of Great Importance in the Russo-Japanese Conflict.

The physical endurance of the Japanese soldier in the present wonderful campaign in Manchuria impresses "American Medicine" as the one great revelation that has come out of the orient. There have been no authentic reports upon which we can base estimates as to his immunity from disease or the protection from infection, so that it is entirely too soon to form any opinion as to the organization and work of the medical department of the army. We do not know definitely, indeed whether it is true that the Japanese have escaped diseases in markedly greater proportion than the Russians or than other soldiers in similar campaigns and if they have so escaped whether it is due to racial immunity or watchful care of their officers. Of this much we are certain—the man carrying the gun on his shoulder has accomplished feats of physical endurance which were not thought possible by physiologists.

The Russians could not estimate where the Japanese would be, and were, therefore, constantly surprised by tremendous forces at places 20 to 50 miles beyond the point where good strategy should have placed them. When Napoleon began to defeat the well tried generals of Europe they complained that he was always far in advance of where he should have been by the rules, but it was all due to his better knowledge of how to get work from his soldiers. In the orient there is a new art of war depending upon a new style of physique of a race which has never before been put to this work. Repeatedly the Russians have reported the Japanese to be so exhausted that they could not pursue, yet the pursuit kept up with no change of vigor.

Very Clever.
O'Grady—Ye can't tell me the toime whin the O'Grady was no gentlemen.
O'Flynn—Sure, me bhoy, Oi kit do that; some o' thim was ladies—Tit-Bits.

BLACK DEATH, RATS, FLEAS

It Is Believed That Germs on Rodents Are Accountable for Terrible Plague.

The origin and nature of the black death, which devastated Europe during the middle ages, has never been clear, says Collier's. It seems certain that the infection was brought by the ships of certain traders escaping from the Crimea, where they had been attacked by the Tartars at a town on the River Don. During the attack the Tartars were stricken with violent plague, which caused great loss of life among them. In the hope of giving the curse to the people of the besieged town, they threw bodies of their dead into the town. Their hopes were fulfilled, and the defenders were also attacked by the plague. These traders took to their ships and sailed to various European ports, Constantinople, Venice and Genoa, leaving the black death everywhere behind them. This black death had certain striking features in common with the Bombay plague of India. A careful search of the records of Indian history has shown that there had been an outbreak of plague in India just previous to the time of the Tartar siege and the introduction of the black death into Europe. These Tartars might very easily have taken the disease from the people of India. If that is the true story of the train of events, then the black death of the middle ages was the modern plague, a disease which we know to be caused by a certain specific bacillus.

Efforts have been made to learn the means by which this disease is carried, and what causes lead to an outbreak. Certain facts bearing on these points have lately come to light and may lead to a correct knowledge of the means of plague transmission. Rats have the disease and rat fleas have been examined and found to contain quantities of the plague bacilli. Ordinarily the rat fleas are not found on man. During epidemics of plague, however, these rat fleas are found in notable quantities on human beings, and there is no evident reason why they may not inoculate man by their bites. Doubtless these things have something to do with the spread of the plague, although enough is not yet known to allow the whole chain of events to be made out.

HISTORY IS A NEW STUDY.
Recognition by Universities of Importance of America's Story of Recent Date.

It seems incredible to students of the present day that within the last three decades only has American history been considered of enough importance to be given a place in the study courses of our large universities. Henry Cabot Lodge, in the Reader Magazine, says: "A little more than 30 years ago a boy could enter Harvard college and after four years graduate with the highest honors without knowing of the existence of the Declaration of Independence or when the constitution of the United States was framed. What was true of Harvard was true of other universities and colleges. American history was not included in the scheme of the higher education. Boys entering college were required to know something of the history of Greece and Rome, but not of their own country. During the four years of the college course they had an opportunity to study the history of England and Europe, but never to learn aught of the United States. This condition of education was merely an indication of an attitude of mind then passing away, but which had once been predominant. The usual opinion seems to have been during the first half of the nineteenth century that there was no American history worth telling, apart from the adventures of the earliest settlements and the events of the revolution, which were both connected so closely with the history of Europe that they might be deemed of importance."

The Bicycle in Germany.
The bicycle still holds its own abroad, as is shown by the fact that the exports of bicycles and parts of bicycles from Germany during the years 1902, 1903 and 1904 were valued at \$3,427,200, \$4,416,600, and \$4,795,700 respectively.

HE SOWED THE HOLY SEED

Bible Used as Wrapping Paper Proves Interesting and Many Calls Are Made for It.

In Armenia the distribution of the Bible by missionaries is especially difficult. Yet the book is eagerly read by the natives when it falls into their hands, as may be gathered from this story, told by one of the Bible men, says Everybody's Magazine. A copy of the Bible was given to a patient in the American hospital, and by him carried to his home in a village. Here an Armenian priest took it from the man, and, having torn it to pieces, threw it into the street. A grocer picked it up and took it to his shop, where he began to use it as wrapping paper. So for a time olives, cheese, candles and other things sent forth from that store were wrapped in pages upon which were printed the "Words of Life."

In this way the Bible was scattered about through the village, and was read by many whose interest was so far aroused that they began asking for more of the same book. The result was that when the colporteur came round over 100 Bibles or portions of the Bible were sold in that village. North and south, east and west, the Bible society sows; and that no ground is too barren for its seed surely the following incident proves:

A Cree Indian and his son, fishing in the northwest some years ago during the winter season, traveled on snow shoes across the plains, thinking that they carried what they called the "Book of Heaven" in their pack. When they reached a hunting ground, 140 miles distant from the fishery, they found that the book had been left behind. One of them went back on his tracks and walked 280 miles through the wild country to regain the Bible.

HELD TO CLASSICAL MUSIC
Thomas, Famous Leader, Began at the Top in His Education and Always Stayed There.

The accepted way of teaching people to understand music is to begin at the bottom, says Charles E. Russell, in Reader Magazine. Play simple airs to-day, and perhaps to-morrow, or next year, or some other time, you can play something a little better. You must lead the people by slow degrees and as if by the hand from fathomless depths of ignorance. The first thing Mr. Thomas did was to trample upon this senile sophistication. He would have none of it. He was a musical democrat; I think he had a feeling that the theory of beginning at the bottom was the rotten fruit age of the idea that some men are specially gifted to feel and to understand, and the rest, poor things, are inferior, and the gifted truly must be very patient with them and show them the way to the simplest apprehension. Few men have had a better understanding of their fellows, and he probably knew well enough that the difference between mind and mind is usually infinitesimal. He tolerated none of this "beginning at the bottom." He began at the top. With the highest and most complicated forms of music he started upon his career, and through years on years of good and evil fortune, through trial and failure, boundless trouble and incessant toil, through intelligent praise and fierce storms of denunciation, he never for an instant lowered his standard nor abandoned his faith.

Industrial Accidents in France.
There were killed or injured in industrial accidents in France in the four and one-half years, from July 1, 1899, to December 31, 1903: Males under 16 years of age, 1,282; males over 16 years of age, 41,094; females under 16 years of age, 238; females over 16 years of age, 1,549; total, 44,163. The deaths included in the foregoing numbered 6,962.

Colombian Gold.
According to a Spanish exchange the republic of Colombia, in South America, since the times of the conquerors has produced \$130,000,000 worth of gold.

Good Fellow, Poor Fellow.
There is no way of estimating how much of life's trouble comes through the desire to be thought generous. — Philadelphia Bulletin.

BISHOP HAS RELIGIOUS DOG

Philadelphia Students Have Educated Ryan's Collie and He's Very Wise—Valued at a Big Sum.

The famous St. Bernard dog trained to a show of religious practices by a Benedictine monk has a rival in a collie owned by Archbishop Ryan, of Philadelphia. The collie struck up an acquaintance with the archbishop one day while he was taking his customary walk in Fairmount park, and thereafter stuck close to the heels of the prelate, even to the doors of the episcopal residence.

"Begone!" commanded the archbishop, who was afraid that some one might think he was trying to smuggle the handsome animal into the house. The dog went sheepishly down the steps, but, catching sight of the archbishop's kindly look, bounded up again, wagging his tail.

"Well, come in, then," said the prelate, and the collie obeyed with a bound.

Since that day, a year ago, he has been an attaché of the archbishop's household. He knows how to put his paws together in an attitude of prayer, he "sings," thumps the piano with his big paws and exhibits penitence for misbehavior. The students around the archiepiscopal residence have taken the greatest pains with his religious education, and the collie would no more think of barking during religious service than he would of trying to pick a quarrel with the sculptured bound on the lawn. During religious processions he assumes of his own accord an attitude of respect, sitting on his hind legs and remaining motionless until the procession passes.

The dog had not been long in the possession of the archbishop before Mgr. Ryan discovered that he belonged to another man who was much chagrined at his loss. This real owner approached the archbishop as he and his collie were strolling in the park one day.

"I beg your pardon, sir," said the man, "but that's my dog."

"Maybe it is," said his excellency, laughing. "I never was sure he was mine; he followed me home."

The stranger called to the animal, which seemed delighted to see him. Then he showed the archbishop that the collie had a pedigree which would arouse the envy of half the blue-blooded dogs in the city.

"I've spent weeks hunting for him," resumed the stranger, "and now that I've found him you can have him."

The archbishop offered to buy the dog, but the man insisted that he accept the collie as a gift, and he did. Every morning now the collie accompanies Mgr. Ryan on his walk through the park. He knows the hours of the services in the cathedral and can be usually seen at the side door waiting for the archbishop to come out. Whether there is service or not he never tries to enter the church.

The dog's value is rated at about \$500, but five times that amount could not buy him from the archbishop.

Prizes for Servants.
In celebration of the emperor of Austria's birthday a short time ago 20 purses, each containing the equivalent of \$75, were offered for competition among domestic servants who could prove long and satisfactory service in respectable situations. The qualifications of the winners showed some truly remarkable periods of service. One of the winners—a valet—had been in the service of one man for 46 years. A maid servant of nearly 80 years of age had served about 39 years in an orphanage, where she was still in active employment when she received the award. Another woman, aged 74 years, had entered the service of a family as scullery maid and was still with the same family, after 43 years' service. All of the winners had been in their situations more than 30 years.

A Voice in the Night.
"Yes," said the young man who roomed farther down the hall, "my heart cried out for you during the hours of slumber; you must have heard it."

AID TO FRIENDLY QUAILS.

How Farmer Glover Fed a Flock Day After Day for Six Weeks—Never Frightened Them.

One cold morning Farmer Glover stood in the rear of the barn, fork in hand, looking out over the fields, says St. Nicholas. Snowstorm had followed snowstorm, until the stone walls were so covered that the farm seemed like a great field, with here and there a small grove to break the monotony. The cattle had been fed and each animal was munching contentedly at the pile of hay in the sunshine, scattering chaff over the snowy barnyard.

Suddenly, from the light woods near the barn, came a startled "Bob-white!" Immediately there was an answering call from the woods across the fields, and then another and another, and soon a flock of about 20 quail alighted on the ground, two or three roads from where Mr. Glover stood, and began picking up the seeds from the hay which the cattle had strewn over the snow. They scratched about like a flock of hens, and apparently quite as much at home, and chattered away while they worked, after the fashion of tree sparrows in the weeds down by the brook.

Farmer Glover was careful not to frighten his woodland guests, and the next morning he put out wheat for them and threw handfuls of chaff in the hay which the cattle had left. The flock returned again and again, until feeding the quails became as much a part of the day's routine as looking after the hens and turkeys. One cold morning, after they had eaten, the kind-hearted farmer found the whole flock huddled together under the hay, apparently enjoying the warmth. Strange to say, they never come for food when it snows or rains. When they have breakfasted, unless frightened, they usually walk away to their favorite haunts in the grove across the fields. They never alight on the trees, but occasionally perch on the rail fence. Once or twice, when no one was in sight, they came near the house.

For six weeks the quails enjoyed Farmer Glover's bounty. When spring opened the kind-hearted protector met them only in the fields and woods; but whenever Bob-white's musical call comes over the summer meadows it brings pleasant memories of those winter breakfasts in the snowy barnyard.

NEGRO PASTOR LIKED LATIN
"Aqua Fortis" Used by Colored Parson in Baptism of Several Brethren.

Mose, a Florida negro, adds to his income as guide to sportsmen by ministering to the spiritual needs of a colored congregation of Baptists. He prides himself on his education and on his eloquent oratorical powers, and he never misses an opportunity of impressing his hearers into believing that he is a great Latin scholar, says the Catholic Standard and Times. One evening at a fisherman's camp he listened intently to some sportsmen who were discussing the proper pronunciation of certain Latin words and phrases.

"Please, suh," he finally ventured to ask, "what am de propah meaning of that wud 'aqua'?"

"Aqua means water," he was answered.

"And what am 'fortis'?"

"Fortis means strong."

"Yes, suh. Thank yo', suh," he replied, edging away after making a polite bow to his informant and then to the camp in general.

The following Sunday Mose presided at a baptizing, and, as usual, electrified his audience with a roaring, eloquent sermon, freely interspersed with Latin (?) words. At last, with a dramatic sweep of his arms toward the river, where a few believers were soon to be immersed, he cried out in stentorian tones:

"Quo Vadis, mah bredren and sistahs? I says onto yo' unless yo be 'marged in de aqua fortis of baptism yo' shall be lost ad infinitum fo' ebah."

LAND OF BLACK DIAMONDS

Precious Stones Found in Abundance in Bed of Brazilian River of Great Value.

The black diamond is an important article of commerce, not because it is destined to embellish the hand of feminine grace, but because of the fact that it has been widely applied in industry, where it is almost as valuable as the white fellow. The home of the black diamond is Brazil, the classical land of the diamond, the richest beds of the mineral having been found in the province of Bahia and on the banks and in the bed of the Sao Jose river. The stone, which is perfectly opaque, is not beautiful, and if the magical word diamond had never been applied to the substance there is no doubt that to this day the black diamond would be a thing unknown. However, the favor which this mineral enjoys is of recent date, for 20 years ago its properties were unknown and the trade in the stone was practically nothing.

The constantly increasing perfection of boring instruments brought out the value of the black diamond, the use of diamond point drills now having become so general that the price of the mineral has in consequence rapidly increased. To-day the diamond has become of prime necessity in working tempered metals, sawing of marbles, piercing of tunnels and galleries and in mines. At the time of the inauguration of the Laboratory of Arts and Trades on July 1, 1903, a circular saw provided with diamond points produced surprising results, cutting into thin slices the hardest of materials. On the banks of the Sao Jose are found traces of the first exploitation of the mines by the natives, the Garimpos. The black diamond, however, having no commercial value, did not attract these people and they were apparently ignorant of the real character of the mineral.

From the report of an engineer who explored the region in 1858 it is learned that one day the diamond diggers discovered a black stone in the Sao Jose. They took their stone to one of their huts and attempted to discover its nature by attempting to crack it. All their efforts were fruitless, the stone resisting the most powerful hammers, and after a time it was thrown back into the river. The stone weighed about 10,000 carats and at the price of \$40 a carat represents a loss of \$400,000.

The exploitation of the Brazilian diamond mines by the Garimpos, it is unnecessary to say, was not scientific. The crevices of the rocks are explored with the hand, the gravel being taken away in little barrels, which are carried on the head. Attempts have been made to lessen the time of the work by diving for the mineral, but the violence of the stream is such during the rainy season that this plan has been but little adopted. The only method which will produce results and the one which will shortly be put in operation is that of draining. Dams will be erected 300 feet apart and centrifugal pumps will be installed for the purpose of drawing off the water. The results of the work cannot be a question of doubt, judging from the past performances of these diamond mines.

The question naturally arises: Why have the diamonds been found in the Sao Jose? The answer to this is not difficult and is given when it is said that the original rock—which formerly occupied the high plateau—has been gradually disintegrated, the debris of the rock being carried by rains into the Sao Jose. Because of their density the black and white diamonds were concealed under the sand, together with the mineral accessories which surround them and which are the indications of the precious stones. Thus in the course of years these beds have been formed, beds the richness of which is incalculable.

Laws for Theaters.
The laws of Italy in connection with theaters and circuses are strict. Every act or performance announced on the programme must be given. Any great exaggeration, as in posters, intended to mislead the public, is punishable. For each infraction a fine is imposed.